

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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Advertisers will find this one of the best mediums on the Pacific Coast for making their business known.

Correspondence.

Paris Letter.

(FROM OUR REGULAR CORRESPONDENT)

PARIS TUESDAY NIGHT, July 9, 1878.

Retrospective Exhibition in the Trocadero, Portugal—something about its history art and industry as suggested here—The French prohibit sketching and making notes in their department—Anthropological museum casts of skulls of famous and of infamous men—A Tunisian Palace—A Japanese peasant's house, and a Norwegian country residence—The gorgeous pavilion of the Shah—A crossfire of rainbows.

Much interest now centres in the Retrospective Exhibition at the Trocadero, and to-day we will visit it to make a brief examination of the antique and mediæval displays of Portugal, before we pass to the detached and interesting shows facing the hill opposite the Champ de Mars. In Portugal we have a people whose history is greater than their map. It was one of the most glorious of the fifteenth and sixteenth centuries. There are before us memorials of its great poets, of its bold navigators, of its venturesome *conquistadors*, of its chivalrous heroes, and enlightened princes of the olden time. The eclipse came with the domination of Philip II., of the House of Austria, which was ejected by a revolutionary movement in the time of Cromwell. Dom Pedro of Brazil is the heir, according to the spirit of those princes, and he is a splendid living illustration of the Atrist theory. Qualities of the race which had given it peculiar lustre, after lying cryptic for ages, reappeared in him, and in a tropical atmosphere not propitious to mental or moral vigor. On the missal of one of these Portuguese princes a cotemporary of Henry VIII. we find brought into the ornamentation of the borders, mathematical instruments, charts, and nautical appliances. In the cathedral of Coimbra, I am told that statues of men distinguished in literature, science, and statesmanship are fitted in the niches. Portugal is in the path of steady progress. Her primary schools are as good as those of any other European people; the maps executed by their pupils are very meritorious. In this collection is a bed made by a Lisbon artisan and decorated by the pencil of Raphael, its estimated value is 300,000 fr. but it is not for sale. Here also is a desk venerated with sandal wood; it is unique in its kind, and at the fall of Morocco, in 1511, was taken out of the palace of Mulay Mahomed, by Nuno Voz de Castillo, a Spanish knight in the Portuguese service. From a desk of this shape and height, long legged stools, and literary habits, are to be inferred. Next let us glance at the elegantly shaped faience vessels, the rich old Indian carpets, and shawls sent from Portuguese merchants at Goa to lady chapees in their own country, and at the filigree jewels worn by a sister of the Emperor Charles the fifth. Genoa may have borrowed her manufacture of filigree ornaments

from Lisbon.

In the Spanish, Portuguese, Egyptian, and other foreign exhibitions of retrospective industrial art, visitors are allowed to make sketches in their note books. They have not the same liberty in the French sections. There is there a strict rule forbidding them to reproduce what they see in any manner or form, and pains are taken to keep out those persons who appear to have serious or absorbing work to attend to. It is to be regretted that M. Krantz, who has charge of this department, should have allowed the noble exhibitors to make their own terms. The market value of most of the things in the left wing of the Trocadero has been enhanced by admission to it. The public pays for the building in which they are exhibited, and care is taken that the public shall reap no benefit from the outlay. Twenty-five visitors at a time are admitted, and only from noon till 4 o'clock.

Among the isolated buildings on the Trocadero side of the Seine, we find an Algerian and a Tunisian palace, a Japanese peasant's house and garden, a Chinese bazar and a wealthy merchant's residence, a Norwegian country residence, built of wood, a pattern of excellent carpentry. The Anthropological Museum, showing how the human skull has developed since the age of stone, and the Pavilion of the Shah of Persia. There are in the Anthropological collection skulls and facial casts of some of the worst criminals that have been condemned to death since Gall and Spurzheim excited an interest in phrenology and also of such distinguished personages as Scott, Priestly, Humboldt, and Lamartine. When looking at the narrow villainous heads of the former it is difficult to avoid the impression that they were fatally impelled to yield to temptation. Scott could no more have helped enriching the literature of his country than the rose bush can avoid blooming when planted in favorable soil. This, it will be said, is a discovery after the fact, but the doctrine is very generally acknowledged to day, that much that is best in ourselves we owe to our ancestors, and since we derive our evil instincts from them too, we should be humble even in the climax of success, and be pitiful towards those who fill our prisons. It is past generations that have made us what we are, but we can improve their work under the pressure of high moral stimulents, and favorable religious influences.

The Shah's pavilion is a palace of mirrors: The roof in glass stalactites reflects powerfully the light. It is a cross-fire of rainbows; one million of pieces of quick silvered glass cut into facets line the walls. The colors of the carpets and curtains are reflected in them along with the refractions of the prismatic hues. Sofas and chairs are covered with shawl stuffs of many colored tints, like unto, one may suppose the coat of Joseph. The eyes speedily tires of this iridescent chamber, in which the visitors face is multiplied *ad infinitum*. One must be a fashionable beauty, or as vain as Gen. Banks, to enjoy seeing one's face multiplied a million fold in a small room.

C. A. S.

—The New Orleans mint will soon be finished. It is thought that bullion can be bought in New Orleans cheaper than in San Francisco. The bullion used there will come from Mexico.

COQUILLE CITY, OR.,

July 25, 1878.

Dear Bro. Stanley:

Leaving the good brethren in Yoncalla, I passed through the Rice hill settlement, going to Oakland, and called upon Bro. Eccles, and found myself at home with this excellent Bro. and his devoted family. This family is an exception; all the children (four in number) that have attained to years of accountability are model Christians. Judging from the multitudes of young chickens coming on as well as plenty of everything else, Bro. and Sister Eccles are expecting many visits from the preaching brethren during the year.

Going from Bro. Eccles's to Oakland we called at the pleasant home of our good brother R. M. Kelley, where we were made happy in forming the acquaintance of Bro. Chase, with whom I enjoyed frequent pleasant conversations. I also much desired to see and form an acquaintance with Bro. T. F. Campbell, but unfortunately failed to meet him on his return from Southern Oregon. He had preached in Oakland on Saturday night, Sunday night and Monday night.

On the following Friday evening I set out with Bro. Chase for the Camas Swail, and was entertained in the family of Bro. Litterell, who by the way is an excellent man. His house is a pleasant home for the preachers. On Saturday I took a pleasant trip through the Swail, called upon several families, formed some pleasant acquaintances, and were treated to a good dinner in the family of our worthy Bro. Chase and his excellent Christian lady.

The grain in this valley is good. This little valley is beautiful; the soil of the best quality; the people in good circumstances, and I heard some "complaining" of having excellent neighbors.

As the sun began to hide beneath the western horizon I found myself again at the commodious residence of Bro. Litterell, anxiously awaiting the arrival of Bro. A. L. Todd, of Looking-glass. In mean time I had the gratification to learn that the venerable J. M. Harris had come into the settlement. After sun down a vehicle was seen coming from south, the contents of which were Bro. Todd, Sister Todd, Miss Eva Todd, Bro. T. S. Rodabaugh, and Bro. Jackson, of Eugene. On the following (Lord's day) morning I visited the Sunday school, in good working order conducted by the Christians and the Baptists. At 11 o'clock there was the largest congregation I have seen on the coast. There were present five preachers in all, and some good brethren from Yoncalla.

At 11 o'clock we were entertained by Father Harris on the subject of "the new birth." The subject was disposed of in a superior manner, followed by a spirited exhortation by Bro. Rodabaugh. The brethren had present a bountiful supply of eatables, and the greater part remained for afternoon service. The audience in the afternoon were addressed by the writer on the "purification of the soul" based on 1 Peter i. 22: "Seeing ye have purified your souls in obeying the truth," &c., followed by an exhortation by Bro. Todd, at the close of which two brethren joined by letter. After which Bro. Harris arose, and by way of explanation, stated that the Greek word *psuche* in 1 Peter i. 22, should be rendered "life." I make no pretensions to scholarship, having

never studied the Greek, but I find in *The Living Oracles* it is rendered "soul" instead of "life" which, I believe is generally admitted by our learned brethren to be a correct rendering. According to learned authority the Greek term *psuche* is used one hundred and five times in the original Scriptures of the New Testament. It is translated *soul* fifty-eight times, and is the only Greek word rendered by this term. It is translated *life* forty times, *mind* three times, *heart* once, *heartily* once, and in connection with a possessive pronoun, it is once rendered *us*, (John x. 24), and once *you*, (2 Cor. xii. 15).

We will now proceed to show where the Greek *psuche* is used in the sense of life. Matt. ii. 20: "For they are dead that sought the young child's life," (*psuche*). Mark viii. 35: "For whosoever will save his life (*psuche*) shall lose it; but whosoever shall lose his life (*psuche*) for my sake and the Gospel's shall save it." Luke xii. 22: "Take no thought for your life (*psuche*) what ye shall eat, neither for the body what ye shall put on," etc. Wm. M. Roe in Bible V. S. Materialism, page 17. By the contextual readings we are to judge in regard to the meaning of the Greek term *psuche* whether *soul*, *spirit* or *life*. In 1 Peter i. 22, it is very evident that *psuche* should be rendered *soul* or *spirit* from the reading of the next verse: "Being born again not of corruptible seed, but of incorruptible, by the word of God that liveth and abideth forever," showing that purification of the soul, and being born again are here used on synonymous terms. What is born again? man's life, or the soul or spirit? That which is purified by the blood of Jesus through Gospel obedience is certainly the soul.

At this place I formed some pleasant acquaintances. Society is better here than any place I visited. The Christian brethren have monthly preaching here by Bro. A. L. Todd, who, during the last nine years has missed but one month, and his labors are fully appreciated, although the remuneration is small, the brethren being few in number. The Baptists also have meeting here, but will not hear our preachers, either because they are very prejudice or else have been forbidden by their preachers.

From the Swail I returned to Oakland; and leaving Oakland I visited the Calipooa vicinity and Cole's valley. I called on Bro. Williams and Bro. Dr. Cole, in whose families I found a pleasant home. Passing through Cole's valley I returned to Looking-glass, I fell in with Bro. J. J. Moss waiting for his appointment, where he preached two excellent discourses on Lord's day; in the forenoon on "Regeneration," and in the afternoon on the "New Birth." He seemed to prove that being born again was necessary to regeneration, but not regeneration itself.

At Looking-glass I received a message from home stating that my aged mother (who is blind) was very sick, and on Monday morning I set out for home (Coquille City), and reached my family on Tuesday evening. Here I expect to resume my missionary labors. Bro. J. J. Moss will cooperate with me during the month of August.

Yours,
T. M. MORGAN.

—The whole number of Jews in Jerusalem at the present time amounts to 13,000 souls.

Pierce Christian College.

This flourishing young institution is located at College City, Colusa county, California. It is three miles east of Arbuckle, a station on the Northern Railway. The town and college buildings stand on a high, rolling gravelly piece of ground, free from the malaria so common on the low lands and along many of our rivers. The site is beautiful and commands a fine view of mountain range, hill and valley. We believe there is not a more healthy location in the State. The college session is so arranged that the vacation, all comes during the hot season, consequently while the school is in operation the weather is mild and pleasant.

College City stands in the midst of a people who, for morality, industry and hospitality, will compare favorably with any other. One peculiar feature of the place is, that no intoxicating liquors are sold. An act of the legislature forbids licensing any saloon within one mile of the place, and there is none nearer than three miles.

The Board have succeeded in securing an able and experienced faculty. They are all teachers highly qualified for their profession and enthusiastic in their work. We hesitate not to say that as good opportunities will be afforded here as in any institution of the same kind on this coast.

The college has a good endowment fund which enables the trustees to put tuition at a low rate. Following are the rates of tuition:

Collegiate Department per year	\$30 00
Academic " "	24 00
Preparatory " "	20 00
Primary " "	10 00

Children of ministers of all denominations, and young men preparing for the ministry admitted free of tuition. Good board in private families, with lodging, fuel and lights \$4.50 to \$5.00 per week. Young men often form clubs, rent rooms and board themselves at a small cost.

The next session will begin on Monday, September 2, 1878. Students admitted at any time, but all are urged to be present the first day if possible.

For further particulars address

I. N. CALN, Pres. of Board;
SAMUEL HOUCHINS, Sec.

Weather Report.

During July, 1878, there were 3 days during which rain fell, with an aggregate of .55 in of water, 23 clear days and 5 cloudy days. The mean temperature for the month was 63.54°. Highest daily mean temperature for the month 72°, on the 6th and 31st. Lowest daily mean 54°, on the 2d. Mean temp. for the month at 2 o'clock P. M. 76.38°. Highest thermometer for the month 85°, at 2 o'clock P. M., on the 6th. Lowest thermometer 53°, at 7 o'clock A. M., on the 3d.

The prevailing winds for the month were from the south during 4 days, S. W. 2 days, north 25 days.

During July, 1877, there was one day during which rain fell, 2-100 in. of water, 22 clear days and 8 cloudy days.

Mean temperature for the month 63.75°. Highest daily, 73°, on the 16th. Lowest daily 54°, on the 3d.

T. PEARCE.

Eola, Or., Aug. 1, 1878.

—The Pennsylvania Christian Conference, will convene at Madisonville Pa. on August 26th at 2 P. M.

Miss Mary Starr