

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.

Our Paris Letter.

THE STATUE OF "LIBERTY" A GRAND GIFT OF FRANCE TO THE UNITED STATES—FRENCH SCULPTURES—A TRIAL OF AMERICAN PLOUGHS—USEFUL AND ORNAMENTAL EMPLOYMENT OF TERRA COTTA & C.

PARIS, August 30, 1878.

The head of the new Colossus, "Liberty" which is in future to light all nations into the harbor of New York, has produced a profound impression on the visitors to the Exhibition. It is placed on the left-hand side of the grounds of the Champ de Mars, looking toward the Seine. The face is very fine, somewhat resembling that of the Apollo Belvidere, and the effect from the other side of the grounds, two thousand feet off, or so, is remarkably grand. For the first time a modern sculptor has achieved that in which the Greeks seemed to find no difficulty whatever, namely, the necessary exaggeration of parts to produce effect at a great distance. M. Bartholdi has had a great success so far. The astonishment of the mass of visitors is amusing, and their presence serves to bring out to an observer the full grandeur of the work by comparison. A staircase is established within the head, and hundreds of visitors ascend every hour, while thousands wait their turn. The staircase leads up to the eyes of the figure which serve as windows. From head to foot the Colossus will measure just about half the height of the Monument of London; the arm which holds a "flambeau," that is to say the lantern of the lighthouse, measures forty feet; but the details read even more curiously. Thus, the arms measure nearly seven feet in diameter, the hand is more than fourteen feet long, and twenty inches in diameter; lastly, the finger nail measures more than fourteen inches by twelve. The platform which is to surround the lantern, will measure nearly four feet in width and will hold ten persons, and allow space for them to circulate without difficulty. The head is surrounded by rays which are to be illuminated.

The Colossus is to stand on a base erected on a rock, the base containing the keepers residence and the accessories of a lighthouse. This base will measure more than eighty feet high, so that the top of the head of the figure will be little short of two hundred feet from the ground.

The whole is formed of sheets of copper repoussé and bolted together, and the quantity of metal required will be thirty tons; while the iron framework, including the staircase within the statue, will weigh about seventy tons more.

The statue of the Republic, a grand seated figure, by Clesinger, which is placed in the terrace before the chief entrance of the Exhibition, is, with its

plinth about the height of the face of the Colossus. M. Clesinger is said to have received £800 for his work.

Sculpture is certainly in the ascendant just now in France; last year a sculptor, M. Chapu, took one of the *Grand Prix d'Honneur* and the *Prix du Salon*, a traveling scholarship, and this year the Salon juries have awarded both of the *Grands Prix* as well as the *Prix du Salon* to sculptors M. M. Barrias, Delaplanche and Hector Lemaire. The group in bronze which won M. Mercie the *Prix d'Honneur* in 1874, is perhaps the most remarkable example of the sculptor's art produced in France since the last Exhibition; it consists of two figures, an angel bearing the dead body of a warrior, with broken sword still clutched in his hand, with wings outstretched, and feet just about to quit the earth; the figure of the angel is remarkably noble, and admirably posed. This work stands at present in the central garden, in the *Champ de Mars* building but is to be erected in the Square Moutholon.

A trial of ploughs on a large scale recently took place with the authorization of M. Krantz, at *Vetit Bourg*, near Ivry, on the Lyons Line, on the farms of M. Decanville, who worthily inherits from his father the title of one of the most eminent agriculturists in France. M. Decanville is a large purchaser of American agricultural implements, and habitually uses on his property both steam-ploughs, as well as steam-rollers, scarifiers, and harrows of American manufacture. All these were in full work at the trial, and nearly monopolized the attention of the wondering peasantry, who flocked in great numbers from neighboring communes. The rapidity and neatness with which steam-ploughs do their work make the spectators marvel that any others can be used, but the prime cost of the machinery is a great consideration to small farmers. There were plenty of more old-fashioned specimens of agricultural labor to be criticised; four-horse and two-horse ploughs; four-ox and two-ox ploughs; and one plough with six heavy horses and seven men whose performance was generally pronounced a sad waste of labor, especially as a pair of oxen side by side with one man seemed to plough quite as deep and good a furrow. The jurors, among whom were the Senators Feray and Foucher de Caveil, who both are stated to be landowners in the department, will not give their verdict for some days. Some Arab chiefs, wearing many decorations, and three Chinese of high rank walked after the ploughs and partook of a breakfast given by M. Decanville.

One of the most striking characteristics of the Exhibition buildings is the employment of terra-cotta and enameled earthenware in their decorations. This employment meets the eye almost everywhere. The front and back of the building on the *Champ de Mars* have series of pilasters decorated with square slabs of bright colored faience, the ornamentation consisting of two designs alternating with each other, one composed principally of birds, the other of fruits and foliage. One of the most remarkable colors in these slabs is a fine bright red and this is said to have been discovered during the experiments made with the view to the production of the slabs in question. Another application of decorative pottery is to be seen around the doors of

the pavilion of the city of Paris, in the enclosed garden in the centre of the *Champ de Mars*, where is a double border of large square slabs, terra-cotta and faience, in reality I believe only imitations in plaster. But the most remarkable application is that on the fronts of the pavilions of the fine art galleries which face the doors of the city pavilion. These are works of great magnitude; each front consists of three arches, the central one only pierced below with a door. Over the door, and on each side of the northern porch, are figures of poetry, painting, and other arts, larger than life, and three landscapes of great area, with a grand expanse of sea, a village on the cliffs, architectural motives amidst grand trees, decorative colors, and other elements. All this is executed in large tiles and with much success. The blues and greens in the coloring are remarkably fine, and the firing shows very few faults; while the tiles are so flat and regular, that the joints are only apparent at a very short distance.

ALPHA.

Letter from Bro. Chas. Bradshaw.

Editor P. C. Messenger:

In looking over the columns of the P. C. MESSENGER I see a letter from my old friend and brother, D. P. Henderson, written from Oakland, Cal. I say my old friend because I knew and loved him long, long ago; the mention of his name carries my mind away back to Jacksonville, Ill., to the parental roof, and in my fancy I seem to hear the pathetic strains of his voice pleading with sinners to be reconciled to God. Memory goes back 41 years, to the time and place when I was baptized by Bro. Henderson. Then he was a young man, I a boy. I hardly know how, or wish to think of him, as I know he must be now an old man, with the furrows of time on cheek and brow, with hair white with the "frost of many winters," the eye dimmed, and perhaps the step feeble; but a private letter from him informs me that he is still able to preach daily without fatigue. In looking over the field of labor in California I have often wished that Bro. Henderson might come to this State and locate in some of our most populous towns, for in all the range of my acquaintance, personally or otherwise, I know of no one so likely to succeed in getting the people interested in things pertaining to our eternal interest. I am rejoiced that he has come. I hope he may find it pleasant to remain and give to the cause of Jesus on this coast the remaining years of his life, for we certainly do need efficient workers here if anywhere, and I would say to the brethren at San Francisco, Oakland or Los Angeles, if you can secure the labors of Bro. Henderson, do so by all means, and we may confidently hope to see the cause we love established. I speak from a personal acquaintance and a knowledge of his labors and successes. Were I to suggest the place I would say Los Angeles, it being the principal center of southern California, and this field has been neglected, most of our "strong" preachers locating where the churches were stronger and richer.

To show how destitute this portion of the State is and has been, let me say, that when I came to this place eight years ago, there had never, to my knowledge, been a discourse preached by one of our brethren for a

distance of 300 miles along the coast, and for 100 miles back into the interior. I suppose I was the first to hold up the pure word of life in all this region.

I do not wish to say to Bro. Henderson, "come, because there will be little work and large pay," far from it, but the very reverse, but because the "harvest is plenteous, the laborers few." This is a goodly land, where people can live and enjoy the blessings of our Heavenly Father perhaps as much as any part of the world, and they need the blessings of the Gospel; and to establish the cause here we need Bro. Henderson. The cause once firmly established, say in Los Angeles, its light will radiate all around until its benign influences will be felt and acknowledged by all. If we could interest some of our rich churches in this matter so that they would be glad to aid in establishing the cause of our common Lord in this "far off" southern border of our common country, we certainly would accomplish a good work.

If our good old brother cannot be had here, let him be employed at San Francisco or Oakland. I mention Los Angeles because I think from my knowledge of the different localities, the labor is needed more there and more good would result from such effort at that point than any other in this State.

Brethren, let us all labor as God has given us the ability, so that when the Master comes he may say, "Well done good and faithful servant, enter into the joy of thy Lord."

Fraternally,

CHAS. BRADSHAW.
San Buenaventura, Cal., Sept. 12, 1878.

BATTLE GROUND, W. T.,
Sept. 19, 1878.

Bro. Stanley:

Having just returned from Castle Rock in Coulter county, where I have been preaching for the congregation of that place, I thought I would write you a few lines.

The brethren at Castle Rock seem to be prospering in the good work. During the time that I was there I preached three times to good and attentive audiences. At the afternoon meeting on Lord's day, one made the good confession; she will be baptized next Lord's day, by Bro. Huntington. May God grant that this sister will be faithful until death.

On my way home I stopped over night near Freeport in the same county, and learning there was meeting, I attended the same at the church in Freeport.

The preacher was a presbyterian his text, "The children of this world are in their generation wiser than the children of light."

A queer text thought I for a man who is laboring to build a sect on a man made creed, a man who is so near Romanism as to still retain the doctrine of forgiving sins.

He handled his subject very well; showing in his elucidation of the text that the children of this world—act wiser, and are more thoughtful and zealous in their labor to accumulate the wealth, honor and happiness of this world, (this generation) than are children of light (christians) do in their labors to accumulate the wealth, honor and happiness of eternal life.

Hence the Lord commanded the wisdom and zeal of the children of this world, not their rascality, nor their deceitfulness.

Now here is the puzzle. Why is it

that men who are building a sect on a creed which is worldly in its origin, which was made by the children of this world in their generation, (life) hence belonging to the children of this world. I say why is it that they preach from such a text and say Christian when they mean Presbyterian?

But one thing is certain; that is the lesson of the text is true. The world is zealous in their work.

I observed that they took a collection, and the world give freely to build this worldly thing. They could not build without means. Truly the world is wiser "in their generation."

But I had my eyes open when that collection was taken, and I observed another thing. It was this: a "Christian" (they were, the disciples, first called Christians at Antioch), one who claims to take the Bible, God's Holy Book, as his guide and not the creed, carried that hat around and Christians with the children of this world contributed to build this worldly thing? Truly the "children of this world are in their generation wiser than the children of light."

I noticed at the close of the meeting that the preacher was well paid for his work.

I have known Christian preachers to pay their way to Freeport, and after preaching, back to their homes again without pay for their work, not even expenses paid, the brethren were so poor, and it is not "Bible doctrine to pass around the hat." "O consistency thou art a jewel," but the world knows how to possess thee.

At my meeting in Shanhi valley on Thursday before the third Lord's day in July, one made the good confession and was baptized:

Yours in the one hope,
S. E. ESPY.

Alphabetical Curiosities.

The protean nature of the vowel sounds is familiar to all. A few amusing examples will show that the consonants are nearly as bad:

B makes a road broad, turns the ear to a bear, and Tom into tomb.

C makes limb climb, hanged changed, a lever clever, and transports a lover to clover.

D turns a bear to beard, a cow to crowd, and makes anger danger.

F turns lower regions to flower regions.

H changes eight to height.

K makes now know.

L transforms a pear into peal.

N turns a line into linen, a crow to a crown, and makes one none.

P metamorphoses lumber into plumber.

Q of itself has no significance.

S turns even into seven, makes hove shove, and word a sword, a pear a spear, makes slaughter of laughter, and curiously changes having a hoe to shaving a shoe.

T makes a bough bought, turns here to there, alters one to tone, and transforms the phrase "allow his own" to "tallow this town."

W does well, e. g., hose are whose, are becomes ware, on won, Owen women, so sow, vie view; it makes arm warm, and turns a hat into—what?

Y thirs fur into fury, a man into many, to a toy, a rub to a ruby, ours to yours, and a lad to a lady—Ee.

Bits of Wisdom.

To owe is human; to pay up, divine. Avoid that which you blame in others.

Never turn a blessing around to see whether it has a dark side to it.

A difference of taste in jokes is a great strain on the affections.—George Eliot.

Men are frequently like tea—the real strength and goodness are not properly drawn out until they have been in hot water.

A man hits the right grade of conduct when he can show firmness without rudeness.

Be as a little child who eats and sleeps and grows. God gives you the best nourishment, although not always the sweetest to the taste.—Madame Guyon.