

# PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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## Pacific CHRISTIAN MESSENGER,

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## Correspondence.

### Our Washington Letter.

(FROM OUR REGULAR CORRESPONDENT.)

OUR LEGISLATURE AT WORK AGAIN.—DEPARTED CONGRESSMEN.—HARRIDGE OF GEORGIA AND SCHLIECHER OF TEXAS THE LAST OF NINE WITHIN A YEAR.—THE RE-ORGANIZATION OF THE ARMY.—HOW JUSTICE IS ADMINISTERED IN DENMARK. SENATOR VOORHEES ELECTION, &c.

WASHINGTON, Jan. 13, 1879.

After an extended adjournment the two conclaves met again and sat down and looked at business in the far off through the telescope of procrastination. Congress is not the hot-bed of American industry, and is rarely in haste about anything except an early adjournment.

Death has knocked often of late at the public door, and each answer to the restless summons reminds us that the great as well as the small, the lofty and lowly, must go "the way of all the earth." During a period of little more than a year nine Congressmen have died; Senators Morton and Boggs; Representatives Leonard, of Louisiana; Quinn, of New York; Welsh, of Nebraska; Williams, of Michigan; Douglass, of Virginia; Julian Hartridge, of Georgia, and still later Gustavus Schleicher, of Texas. The scene in the House of Representatives on Wednesday last, when funeral obsequies were observed over all that was mortal of one of the brightest members of the Forty-fifth Congress, added another black line of mourning to the page of Congressional history. Mr. Hartridge, as well as the late General Williams, had but a few more weeks to spend in Washington, and both were looking forward with impatience to the quieter and more congenial pursuits of private life. At the funeral of Mr. Hartridge, his desk and seat were covered with funeral drapery and a basket of flowers—lilies, tube-roses and myrtle—were placed upon the vestments of death. The President and Vice-President, the justices of the Supreme Court of the United States and the Senate entered the House shortly after three o'clock, following the casket containing the remains of the deceased. The funeral services and prayers were offered by the chaplains of the House and Senate, and all that was left on earth of Julian Hartridge was conveyed to his home in Savannah for interment. To-morrow the same scenes will be repeated, and the last honors paid to the dead member from Texas.

It seems to be generally conceded here to-night by those whose positions and sources of information are

such as to give weight to their judgment, that the Burnside bill for the reorganization of the army cannot pass, as its provisions are very unsatisfactory to the army officers, and it tends to subordinate the War Department and even the President himself to the General of the Army, and to establish a sort of military autocracy, which is not in harmony either with the wishes of the people or the spirit of our institutions. Representative Atkins, of Tennessee, with the counsel and suggestive cooperation of some of the ablest officers of the army, has prepared another as a substitute, which, although it has the general object as the Burnside bill, differs considerably from the latter in its methods and details. Its principal provisions are as follows: The army is to be reduced to the desired strength, not by summary dismissals or enforced retirements, but by the slower operation of natural laws. Regiments are to be consolidated as their effective strength decrease, and the whole army, line and staff alike, allowed to shrink to the desired numerical limits. The retired list, instead of being restricted now to four hundred men, is to be made as large as the necessities of the service may require, and all officers, without exception, are to be placed on that list as fast as they become incapacitated for active duty or reach the age of sixty-two. In the meantime the supply of new officers from West Point is to be cut off. The bill provides that the members of the next two classes graduating from that academy shall, if they so desire, receive \$750 each upon the completion of their duties, and be permitted to return to their homes, subject to recall at the expiration of two years, if their services are required. The army is placed under supreme control of the Secretary of War, subject only to the higher authority of the President. The bill provides for the adoption of the "battalion system" of regimental organization. Lieutenants are given the same eligibility to promotion in other regiments that the higher officers enjoy. The interchangeability of lines and staff officers, which is much criticised feature of the Burnside bill, is not included in the substitute.

The American Consul at Copenhagen has sent to the Department of State an interesting account of the workings of the courts of reconciliation in Denmark in reply to a letter from the President of the Board of Dubuque, as to whether such courts, somewhat modified, might not be advantageously introduced into the United States. The Consul says that these courts, as far as Denmark is concerned, are morally and practically of great importance. They not only prevent long and expensive law-suits, but in many cases amicably settle the exciting disputes. Their efficiency is based upon the creation of a better feeling between the disputants. Claims, disputes, etc., are settled without the interference of the judicial courts. It is only when a court of reconciliation is unable to bring the disputants to an amicable agreement that cases are referred to a court of justice. Perfect secrecy is maintained in courts of reconciliation in regard to the evidence and disputes brought before them, so that in many cases parties prefer settlements there rather than undergo the expenses and exposure incidental to trials before

courts of justice. With the selection of disinterested men of the highest honor and intelligence, as is always the case in Denmark, to preside over courts of reconciliation, the Consul does not hesitate to say that their introduction into the United States could not fail to exert a beneficial influence in the administration of justice.

Advices received here recently indicate a very large increase of immigration from England and Germany during the approaching spring and summer. The causes at work to justify these anticipations are the wide-spread depression of trade throughout the United Kingdom, and the gloomy prospect of improvement. The repressive policy of the German government will no doubt tend to swell the number of political refugees. The improved condition of our American industries will also have a powerful influence in stimulating immigration, especially from the manufacturing districts of England.

Senator Voorhees had made every preparation to leave for Indiana several days ago, and it was currently reported that he had actually started. It has since transpired that telegrams from the managers of his senatorial canvass impelled him to defer his departure indefinitely. It is now considered doubtful whether he goes to Indiana until after the senatorial election. He apparently gives himself no concern respecting the result, and informs all inquirers that he is as good as elected already.

Mrs. Hayes' first Saturday afternoon reception, which occurred last week, was attended by a very large concourse of people, principally ladies. The affair was more democratic than usual, and persons of all classes and conditions mingled together in the east room, and were cordially welcomed by the popular lady of the White House.

AUGUST.

From Bro. O. C. Huntington.

COQUILLE CITY, COOS CO., OR.,

Jan. 13, 1879.

Elder T. F. Campbell:

DEAR BROTHER,—Please permit me once more to say a word through your valuable paper, to the brethren of the State of Oregon, in regard to the work of evangelizing our State.

I am aware that I shall run counter to many preconceived, and honestly entertained opinions in regard to the manner of accomplishing the work before us. Yet that knowledge of opposition shall not hinder me in laying before the minds of others a plan so plain and easy of comprehension.

My first suggestion is that each individual in the Christian church in the entire State take hold of our church paper with a firm resolve that it shall come up to the very highest standard of Religious Journals in all the land.

Do any ask how this can be accomplished. I answer, let every one in the first place pay for their paper in advance, and those who have suffered themselves to fall into arrears should make immediate payment; let each one realize that no company can afford to publish a live energetic newspaper unless they can realize value received for their labor and capital invested.

Then again, at the present time, our MESSENGER does not reach half the homes it should cheer. Its Godly counsels are not heard and felt around half so many firesides as should feel

its benign and elevating influence. Our elders at home caring for their flocks should act as agents for the paper in their respective congregations. Our evangelists should take pains to recommend it and bring it into notice wherever they go, and by placing in the hands of all classes a paper free from sectarianism and pernicious literature give our paper a circulation and patronage sufficient for its support.

We all know the people will read something, and as that is the case, we had better place our paper in their hands than sit idly by and see them devouring the light and trashy literature of the day. Let the preachers, one and all, awake to the fact that they can find no better auxiliary than a live, wide awake newspaper visiting all classes once each week. Come, brethren, let us all take hold, and while we work for material aid for our paper, let us in our prayers earnestly and faithfully remember our Editor's co-laborers with us in the work of carrying the glad tidings of salvation to all homes and to every heart.

But with all the helpful influence of a good healthy religious paper, we need other appliances in the work of evangelizing our country. Men frequently tax their brains in search of something new, sensational articles are often written and new ideas set adrift for the benefit of mankind, pet schemes are disseminated, every one is ready to cry out "Eureka" and start out with his "missionary hen," or "missionary pig," or "concentration of effort," these are good as far as they go, but they all fail to reach the desired result, the hen is too fond of setting, the pig fails to take on enough of fat, and while the concentrated idea holds sway thousands are perishing on every hand. We fail—fail so often because we in urging our own plans, overlook the very groundwork of success in carrying the glad tidings of salvation to lost and perishing souls in our midst. God's plan is undoubtedly the best plan we can fall upon to accomplish his work in the earth.

Let us make ourselves acquainted with that, and then whatever we have been taught therein we may safely conclude to be the safe and sure plan.

The Apostles adopted a rule governing all these things. Let each one lay by in store as the Lord has prospered him, and upon the first day of the week let him contribute to the necessity of the saints, whether it be to purchase food and raiment for the poor or to meet necessary expenses in opening up new fields for the reception of God's word among the unconverted.

If we would drop off the use of many of our "injurious luxuries" now indulged in and contribute but half their cost to the spread of the Gospel our Missionary exchequer would soon overflow with the needful.

May our God help us to ponder these hints in our hearts and act wisely.

Your brother in the Lord,  
O. C. HUNTINGTON.

—Our friend, Mr. Booth, is the poet of the people. His rhymes not only jingle, but they hit the very spirit and temper of the times. The following on "The Wheelbarrow Man" is not bad:

"We've had heroes abroad and heroes at home;  
Heroes of Greece and heroes of Rome:  
But never before, since the world began,  
Has a hero been made of a wheelbarrow man."  
—Pacific Evangel.

From Bro. A. Payne.

NORTH YAMHILL, OR.,

Jan. 23, 1879.

That is right Bro. Peterson. We need some such talk. The Reformation started 79 years ago, with the Bible, and the Bible alone is our faith and practice; but where are we now guided and ruled by the commandments and doctrine of men, the Missionary Society among the rest, which I consider to be the greatest money making scheme that is now carried on by the clergy.

I will let Christ reply to it: "Woe to you Scribes, Pharisees, hypocrites, you compass sea and land to make a proselyte, and when he is made, you make him two fold more the child of hell than yourself."

As far as we can see or know, this declaration of Christ is true. Five hundred different Missionary Societies, more or less, and I protest against the Reformation making another.

A. PAYNE.

### Making God a Beggar.

BY JAT F. SEE.

"I'm trying to beg a little money for our preacher to-day," explains the steward, in apologetic tones, his manner of asking, perhaps, saying almost as plainly as words could, "And I'm half ashamed of my errand."

"I was appointed to beg some money for the Sunday school," says the smiling young lady-collector, as, subscription paper in hand, she sweeps down upon her victim.

"I'm going to beg some money to-day for missionary purposes," announces the pastor to his congregation, who, some-way, receive the impression that he very much dislikes doing such a thing, and would be surprised at a liberal contribution. And so we hear, almost every Sunday, and week day, too, pastors begging, stewards begging, and young lady-collectors begging.

The obnoxious words are ding-donged in the people's ears, in connection with church finances, until it is no wonder if they do begin to believe that the church has no claims upon them for a support that they are morally bound to honor, but is a public pauper to be neglected and even spurned if they happen to be in a bad humor; and which should eringingly and thankfully receive their charity, if they are so magnanimous as to bestow any.

Begging for what, my friends? For the church. Whose church? Who Christ's, of course. Ah, yes; you are degrading this divine institution of which Jesus Christ is the head to the level—yes, below the level of human institutions that are dependent upon charity. You are reversing the order of things by which God is proprietor of all things, and make Him assume a servile attitude, and actually beg by proxy (through you) for a few paltry dimes or dollars, of those who really owe to Him, and have solemnly promised Him to hold subject to His command all they possess. "Of course, you meant well. It was an error of the head and not the heart. But let us not any longer misrepresent matters, and insult our kind Benefactor, to whom belongs the right of disposing of everything we have by making Him out a beggar. The word has no right to a place in our church vocabulary. It is a wretched usurper, and the sooner it is kicked out the better. Now, fellow-pastors, brother stewards, sister collectors, one and all, for the sake of decency and truth, and that God may be honored, His creatures taught their obligations, and His cause prospered, let us never more use in this connection the lying word, beg. Let us all give one vigorous kick and oust it instantly.—Sunday Magazine.