

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

VOL. IX.

MONMOUTH, OREGON; FRIDAY, MARCH 21, 1879.

NO. 12.

Pacific CHRISTIAN MESSENGER.

Devoted to the cause of Primitive Christianity, and the diffusion of general information.

Price Per Year, in Advance, \$2.50

All business letters should be addressed to T. F. Campbell, Editor, or Mary Stump, Publisher, Monmouth, Oregon.

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

RATES OF ADVERTISING:

Space	1 W.	1 M.	3 M.	6 M.	1 Yr.
1 Inch.....	\$1 00	\$2 50	\$4 00	\$7 00	\$12 00
1/2 Col.....	2 50	4 00	7 00	12 00	20 00
1/4 Col.....	4 00	7 00	12 00	20 00	35 00
1/8 Col.....	7 00	12 00	20 00	35 00	65 00
1/16 Col.....	12 00	20 00	35 00	65 00	120 00

Notices in local columns 10 cents per line for each insertion.
Yearly advertisements on liberal terms.
Professional Cards (1 square) \$12 per annum.

Correspondence.

Iowa and Missouri Dots.

D. R. Lucas, of Des Moines, and J. Z. Taylor, of Kansas City, exchanged work, and the result was a good meeting and numerous additions at each place. Almost everywhere that an effort has been made to have a good meeting this winter it has been a success. Sometimes we hear of the macedonian cry for help, and are happy to hear that certain communities are waking up for they some times never reply to letter from good preachers proposing to assist them on reasonable terms. Some preachers travel 100 miles to hold meetings, passing half a dozen churches who need preaching, and don't answer letters when help is offered.

Bro. H. A. Northcott, of Missouri, recently held a successful meeting at Drakesville, Iowa, gaining forty additions. Bro. N. will preach for the church there one-fourth of his time. He is an excellent brother and a faithful worker.

The writer will preach at Kirksville, Mo., on the 1st and 2nd Lord's days each month this year. In our first month eight were added by letter, one conference, and one from the Free Will Baptists.

Bro. Hollis preaches one-fourth the time at Lancaster, Me. His memory of the Scriptures is perhaps as good as any man in the State.

The temperance work has greatly benefitted north Missouri, and there is now a possibility that a prohibition clause to the constitution will be submitted to the people in 1880. Dr. Richardson, of Macon City, and chief of the Good Templars of Mo., says 22 counties would now vote for the amendment, and the workers for reform could bring in many others by the time for voting; there is some difference of opinion on this matter. Some favor moral suasion only; but we are confident the sentiments of temperance men in general is moral suasion for the fallen, education for the masses, and prohibition for the sellers. The whisky traffic has been so long respected by many, and of late years bidding defiance to more, and its direful effects have become so appalling, that people are just waking up to the fact that it is "exceeding sinful." It will require a long period of time, patience and faithful work to revolutionize this monster traffic, and it is only one of many evils that afflict the great mass of mankind to-day.

While we were making a temperance speech here last Monday night the sexton went to the rear of the hall and shook a bad boy in a vigorous manner. We confessed a desire

to take him along, for he is the only sexton that ever performed such a task for us. If we could always have him along he could find a job of this kind quite often; and judging from this effort he is a success in shaking obstreperous boys. All sextons who neglects or refuse to perform this duty without being called upon should be immediately dismissed.

We want public sentiment or a law or some other power to compel editors to give the full name of their contributors to the readers of their papers. The right by which the editor demands the true name of contributors is, to some extent, possessed by their readers. It is surprising to see so many good writers assuming the name of Solomon, Paul, Phillip, Timothy, Titus, et al. If this continues we shall soon expect to see Judas, Herod, Pilat, and Nero coming into print. I believe that nine-tenths of all readers desire the true name of contributors; therefore ye editors in the East hearken—and thou "Brother Paul" (?) tells us all about "The spirit of Christ, a missionary spirit." We will accept you as a brother in Christ, but not as the chief of sinners nor the greatest of apostles. I suppose your true name is no longer and fully as easy printed as "Brother Paul."

In our last the printer put an "n" in place of a "v." It was Dr. Graves we referred to. How strange that men should be called doctors of divinity? If the Bible be true, divinity enjoys perfect health and does not need doctoring; but from the number of D. D.'s one would suppose that divinity was terribly afflicted, or that the practice when divided out among so many would be very small; but this is a progressive age, and even doctors disagree. We don't mean to complain of the printers, but beg their pardon for our hasty obscure dots.

"Whoever thinks a faultless piece to see, thinks what ne'er was, nor is, nor e'er shall be."

S. H. HEDRICK.

Fairfield, Iowa, March 6, 1879.

From Bro. J. L. Wigle.

"Let him that is taught in the word communicate unto him that teacheth in all good things." Gal. vi. 6.

While much of the talent of the church are exercising their brains for the solution of that part of the Missionary question which pertains to the pocket, would it not be well to consider the first steps to success in that direction.

It is a fact that many Disciples recently added (and some of those longer in the service), are tender on the money question, that if we quote "God loveth a cheerful giver," in return is heard the Gospel feast is "without money and without price." At any rate, while our progress is onward, would it not be well to bear in mind and urge unceasingly the first steps, viz.:

1st. Visiting, "preferring one another."

2nd. Communication.

We have the example of the letters of the inspired writers. How it makes our bosoms thrill with love for those with us, and respect for the writer, and above all our whole "body, soul and spirit" cling to the cross to hear read in church an encouraging letter addressed to the brethren at —

The time is approaching when our annual coöperation shall convene. Of our meeting in Benton timely notice

will be given, and brethren remember us in this particular.

3rd. Visiting brethren from one congregation to another.

Shall we again meet without the pleasure of welcoming a visiting member to join us in the pleasures and labors of the day? I trust otherwise. Shall we more heartily practice the "first principles," first in order and first to a united effort in the way of evangelizing.

APPOINTMENTS.—I will preach at Beaver Creek school house first and third Lord's days; Liberty, Lane county, fourth Lord's day. And if some brother at Summit, Benton county, will notify me of announcement second Lord's day in May.

J. L. WIGLE.

Monroe, Benton Co., March 10, 1879.

Christian thought and Work of Germany.

German Protestantism, though still clouded with the malarial mists of false philosophy and fettered by the chains of State control, has in these last days given evident signs of increasing health and vigor. Among these promising features are the following, mentioned at the close of an article in the *London Congregationalist*:

"Study was now largely turned to the person of Christ. New schools of thought and inquiry arose; men like Neander, Nitzsch, Twisten, Hengstenberg, and Tholuck, gathered around them large numbers of the rising ministry, and eventually sent them forth to labor amongst their fellow-countrymen in a truly earnest and evangelical spirit. Nothing can well be more surprising and cheering than the change that has come over German theology and the German pulpit since 1817. In almost every part of the empire are now to be found men who proclaim Jesus Christ as the divine Savior, and the Bible as the all sufficient rule of faith, while in the department of theology nothing can well surpass the power with which the richness and beauty of Evangelical Christianity are unfolded in the prelections of many of the most distinguished professors at the Universities. Biblical of German divine of recent years a real science, which is daily leading to a more rational interpretation of Scripture than was common to our fore-fathers. The study of ecclesiastical history has been pursued with unwearied diligence, and with most valuable results. In 'Apologetics,' many able replies have been written to the destructive labors of Strauss, Baur, Feuerbach, and others. And thus during the last fifty years Germany has presented the spectacle of unexampled theological activity and fertility. The time is not far distant when some worthy men amongst us decried every theological work issuing from the German press as subversive of the fundamental beliefs of the Christian world, but now almost every minister throughout the land gladly confess his indebtedness to the writings of German theologians. Olshausen, Tholuck, Delitzsch, Meyer, Lange, Neander, Lier, Kurz, and a host of others have become our teachers, while almost every page of the writings of our own English theologians show how largely they have availed themselves of the results of German research and criticism.

"Other indications of a revived spiritual life among the German people are to be found in the numerous missionary and other societies that have sprung into existence of late

years. In the department of foreign missions Germany (inclusive of Basel) holds no mean place. Nearly one-fourth of all the missionary agents in heathen lands are sustained by German and Swiss societies. On the other hand, only one-tenth of the whole sum raised for foreign missions comes from Germany and Switzerland, or perhaps it would be fairer to say that the German societies are carried on in a less expensive fashion, so that while they can maintain 500 missionaries and their stations at a cost of £107,000 (£214 each), in this and other countries 1,500 missionaries cost £662,000 (£442 each).

"But it is in the department of Home, or, as they term them, Inner Missions, that German Christians display the largest amount of activity. Due, in the first instance, to the suggestion of Dr. Wichern, these missions have been carried on since 1848 with great energy, and have gradually covered the whole of Protestant Germany with a network of useful institutions. Almost every conceivable kind of evangelical and benevolent work is performed, but nearly all the operations may be grouped under one or other of the following heads:

"(1) Societies of saving love (*Vereine der rettenden Liebe*), including reformatories and societies for the help of discharged prisoners (there are nearly 30 of these): Magdalen asylums,

"(2) Societies of guarding love (*Vereine der bewahrenden Liebe*), including infant schools and *creches* Christian inns (127 in 1875) *Herberge zur Heimath*, servants' training institutes, young men's associations.

"(3) Societies of winning love (*Vereine der gewinnenden Liebe*), asylums for idiots (32), epileptics, the blind (17), the deaf and dumb (69).

"(4) Establishments for the training of workers—such as deacons' institutes (15, with about 1,600 brethren under training), and deaconesses' institutes (55 in 1874, with 2,700 sisters).

"In immediate connection with these departments are the organizations for the establishment of Sunday schools, for the sanctification of the Lord's day, town missions, and many other kindred operations."—*Ex.*

The Lost Arts.

We give an extract from a recent brilliant lecture of Wendell Phillips, upon the arts which have been lost to present civilization.

Pliny says glass was discovered by accident; some sailors landing on the eastern coast of Spain, took their cooking utensils and supported them on the sand by the stones that they found in the neighborhood; they kindled the fire, cooked their fish, finished the meal, and removed the apparatus; and glass was found to have resulted from the niter and sea sand, vitrified by heat. The story was rejected by scientific men as improbable, on the ground that no mere bundle of sticks could produce sufficient heat to cause vitrification. But Professor Shepherd states that when he was in Mexico his party stopped on the road one day to cook some venison. They made their fire on stones, of wood resembling ebony. When the cooking apparatus was removed, there was pure silver got out of the embers from the intense heat of that almost iron wood, a heat more than sufficient to vitrify the materials for glass. Why then, can it not be supposed that Pliny's sailors used some such wood? It is stated that nothing has been observed in ancient

times which could be called glass. In Pompeii, a dozen miles south of Naples, which was covered with ashes by Vesuvius 1,800 years ago, they broke into a room full of glass; there was ground glass, window glass, cut glass, and colored glass of every description and the house was evidently a glass-maker's factory.

The chemistry of the most ancient period reached a point which we have never even approached, and which we in vain struggle to reach to-day. Indeed, the whole management of the effect of light in glass is a profound study. The Catholic priests, who penetrated into China two hundred years ago, say in their letters that they were shown a glass, transparent and colorless, which was filled with a liquor made by the Chinese, that was shown to the observers, and appeared to be colorless like water. This liquor was poured into the glass, and then, looking through it, it seemed to be filled with fishes. They turned this out and repeated the experiment, and again it was filled with fish. The Chinese confessed that they did not make them; that they were the plunder of some foreign conquest.

Another story relates to the age of Tiberius, the time of St. Paul, and tells of a Roman who had been banished and who returned to Rome, bringing a wonderful cup. This cup he dashed upon the marble pavement, and it was crushed, not broken, by the fall. It was dented some, and with a hammer he easily brought it into shape again. It was brilliant, transparent, but not brittle. The possibility of glass being thus made is strenuously denied by learned and scientific men.

The Romans got their chemistry from the Arabians; they brought it into Spain eight centuries ago, and in their books of that age they claim that they got from the Arabians malleable glass. There is a kind of glass spoken of there that, if supported by one end, by its own weight in twenty-four hours would dwindle down to a fine line, and that you could curve around your wrist.—*Ex.*

What Salary Does a Farmer Receive?

He receives the equivalent of a larger salary than ninety-nine out of a hundred of them are willing to admit. They under estimate their own profits and over-estimate the profits of men living on a salary.

There is a great difference among those who live by farming. A great many work the soil because they do not know what else to do, or because they can not live by anything else. Many of this class hardly deserve to be classed as farmers. They lower the standing of farming as a business. I believe there is no business by which a man can live so well, with so much neglect, as in agriculture. Still nothing better repays good care and ability. It is rather slow to yield brilliant returns at the outset; so is any business. The farmer's profits are concealed in the rise and fall of land—in improvements by ditching, clearing, new buildings, more land, more tools, better stock. Most farmers have no idea how much it costs them to live. They forget to figure in the pork, poultry, mutton, butter, flour, vegetables, etc. The salary-man lives entirely by his individual efforts. In estimating a salary we must do so by looking at the privileges enjoyed, the hard work of the brain and muscles, and the gain in property and improvements.—*Rural New York.*