

PACIFIC CHRISTIAN MESSENGER.

T. F. CAMPBELL, EDITOR.

MISS MARY STUMP,

OFFICE EDITOR AND PUBLISHER.

FRIDAY, JAN. 16, 1880.

Will Subscribers please notice the date following their names on the paper? It tells the time when your subscription expires; thus, if the date reads 1881, your subscription will expire Jan. 1, 1881. If the date after your name is a time past, you are in arrears. Please remit a little before your time is out, if possible.

We regret very much that we are unable to any longer furnish the *Household* with the MESSENGER. The very liberal offer of that journal is withdrawn, and orders that we have received since the 9th of January cannot be filled. In all such cases we will give our subscribers an additional month on their MESSENGER subscription, and hope that will prove satisfactory. If not, let us know, and we will refund the money. We are sorry that we could not have inserted this notice in the paper several weeks sooner and saved much annoyance.

The Influence of Immigration.

We delight to think of our country as the "Land of the free and the home of the brave," as a refuge for the oppressed of every nation. Hence, we throw wide our ports and invite all to enter; we do more; we offer them citizenship, the blessings of liberty and a fee simple in the soil "without money and without price."

Thousands from the old world are annually seeking homes in our great cities or on our broad plains. They are swelling our population, intensifying the energy and industry of the country and adding to its wealth. They are generally from the middle classes who have the energy and means to better their condition. Those degraded by pauperism cannot, and those enervated by luxury have no desire to come.

To all entering to become citizens we give a cordial welcome, and we are delighted to see them prosperous and happy. Yet we realize that there are evil tendencies and dangerous influences growing out of this flood of immigration spreading over our country which should be fully realized and carefully guarded lest it do much damage.

They come practically strangers to our American ideas and institutions and bearing with them the modes of thought and standards of social, political and religious life peculiar to the nations whence they come.

Trained up under a monarchy in the midst of a restless population they cannot readily understand how peace can be maintained without a strong government with a king at its head.

A state church seems to them a necessity against a multitude of sects and utter confusion. The distinctions of caste enter largely into all their nations of social life. In respect to religion especially are they wholly unprepared for our system.

Many come trammelled with the effete theologies of politico-ecclesiastical systems; others steeped in a stupid infidelity which rejects all religion. Some come dragging with them the chains which bound them to the Church of England, others clutching the fetters which bound them to the altars of Roman Catholicism.

They cannot readily comprehend the thought that no people can remain long politically free who are not religiously free.

That whoever acknowledges allegiance to any potentate on earth whether in politics or religion is less than a free man—a slave.

Hence, he who looks to Westminster or the Vatican and bows the knee

is not fully qualified for American citizenship in these United States. But few are able to distinguish any middle ground between an established church on one hand and absolute Atheism.

The ultramontain idea of the union of Church and State and the dominance of Church over State, has been met in Europe by "free thought," which is practical infidelity.

The fierce conflict between these extremes involving the entire population, leaving none to contend for a medium position.

They have not attained to the full conception of a country religious by the voluntary choice of its people, and one religious by subordination to an established church.

So great is the dread of Roman Catholic supremacy that Protestants have taken sides with "Free thought" in the effort, long and painful, in Europe, to disentangle the nations from the blighting power and corrupting influence of a mercenary priesthood.

European Scientists are proclaiming the triumphs of science and the destruction of all religions.

A very large proportion of these coming from the continent of Europe are tainted with infidelity. This is especially true of the Teutonic nations.

Many other causes tend to keep the minds of the masses ignorant of the true character of American institutions, with the Bible as the sub-basis on which they rest.

They are ready to ignore the Sacred Word wholly, or to fear its influence in the State, or worse still, to seek European interpretation of its meaning which must ever oppose our free schools, free religion and free institutions.

As far as these influences go, they tend to check our progress, and tinge our civilization with a European hue.

Skepticism removes the restraints of Christianity, destroys the power of the Gospel in spreading knowledge, saps the foundations of morality by rejecting that authority which rests upon infinite sanctions, and thus tends to anarchy and confusion, which would ultimately demand the strong arm of despotism to control.

No less dangerous to free institutions is an ecclesiastical polity which teaches the masses subservency to human authority in matters pertaining to the conscience, and which degrades men by teaching them to look to other men as their superiors in the sight of heaven.

Jesus has made all his followers kings and priests to God. They can have no superiors on earth. All are sovereigns in the United States. Every sovereign must feel himself the peer of every other sovereign.

Those placed in authority, whether in church or State, are the servants of all.

These ideas must be fully apprehended by all who would understand the duties, responsibilities, honors and dignity of a free government. And only in proportion as the immigration can be taught and made to appreciate the true relation of the church and state, that the latter must give protection in return for the morality which must be established by the former—can we hope to be free from the harm which must result to our institutions from a too copious infusion of European ideas.

A New Remedy.

We have just received by express, from Mrs. N. J. Cook, a good sister of Corvallis, a bottle of a "New Remedy for the Lungs." We have had no opportunity of testing, either by experience or observation, the merits of this new applicant for public favor. It is, doubtless, worthy of a trial; and if found to possess curative properties, its merit will find for it a ready market.

The Sufficiency of the Bible.

"Preach the word." He who teaches more or less on any subject than is contained in the word is an unfaithful servant.

He who formulates a code of doctrines and sets it forth as a rule of conduct, shows want of faith in the sufficiency of the Bible.

The Catholic is consistent in that he brings forward the church with an infallible head to supply the recognized inadequacy of the Scriptures.

The word is a rule to be both interpreted and applied by the church.

A large element of the Protestant church substitutes the "Holy Ghost" for the "infallible church," and has a vague and undefined notion that the "Holy Ghost" interprets and applies the word both in converting the sinner and governing the church.

Others admit, theoretically, the sufficiency of the Scriptures, but practically deny it by substituting something as a code of discipline.

All these fall short of a full and complete recognition of the sufficiency of the Bible.

The tendency is, however, towards that point; and many causes conspire, just now, to add impetus to this tendency.

The necessity of a united Protestantism to meet the growing power of Catholicism in these United States is sufficiently apparent to prompt the inquiry whether such union be possible.

This inquiry can have but one answer; that if practical at all, it must be based on the all-sufficiency of the Bible and the Bible alone, as the rule of faith and practice.

The introduction of better modes of reasoning in theology, on fuller data in the light of the nineteenth century is making very plain the weakness and folly of the present church establishments based on creeds and confessions impressed with the weakness of their authors, too contracted for humanity and too selfish for Christianity.

The same light and logic show the importance of union in the conversion of the world.

The progress of science and its attacks upon all religions are exposing the weak and untenable points in these partial systems, and forcing their members to cover themselves up in their church polity and hide from the light which would reveal their folly, or come out and take position upon a higher level in a broader plain.

Many of the more advanced thinkers, in the different church organizations, are reaching right conclusions, and are giving expression to a full conviction of the necessity of a fuller and more complete recognition of the supremacy and sufficiency of the Bible.

The following extract from a writer in *The Christian Statesman* is one of many recent expressions of similar views, showing the spirit of the age and a manifest tendency to a more complete recognition of the Bible as an all sufficient rule of faith and practice:

"Infidelity proclaims to more than willing masses that 'all Bibles' are destroyed by science. Romanism hides the Bible under the bushel of the Church and the sacraments, and even many Evangelicals hold it as an old flag indeed but riddled to fragments by historic criticism. Lack of profound conviction in the sufficiency of the Bible as a rule of faith and practice even in individual and social life cannot be followed with distrust of it as a rule of political action. But here is just the triumph to be won, and the winning of which there are not wanting many comforting indications. The Church, as the governing power is gone by, the eye can rest only upon the Scriptures. The basis of morals in Deism or in natural religion or in nature without religion is felt to be insecure and uncertain. Society must organize on the basis of the Bible, or dissolve and reorganize there. Other alternative there cannot be though it take a millennium to reach it. Let the possibility of such a basis be fully apprehended, and the false supports of present systems will be more readily abandoned for the unshakable foundation of the Word of God. Despite all unbelief and disparagement and misunderstanding, the vital power of God's word will reassert itself and save society."

The difficulty of apprehending this basis of a united church and of comprehending its influence and power when united causes many who read "the Lord's prayer" in John xvii, and who see men as trees walking" to hesitate and delay action until they shall have their eyes re-anointed and shall see clearly.

They will act however; for "other alternative there cannot be, though it take a millennium to reach it."

Why not make one bold strike, one combined effort to reach it now?

No man can be looser by rejecting a partial system and accepting one admitted by all Protestants to be perfect and complete.

Jethro, the Prince and Priest of Midian.

When God led his people from Egypt into the wilderness of Sinai, and they needed a form of jurisprudence to manage their secular affairs, he neither gave it to them himself, nor did he inspire Moses to do it, but he permitted Jethro, the Midianite, Moses' father-in-law, to suggest a system, which stands, even to the present time, in form, at least, the most perfect system of jurisprudence on record.

In outline it embraced a high court of appeals, with subordinate jurisdictions extending down to judges over tens, or ten families.

After he had developed his plan to Moses, he said, very modestly and with great deference, "If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace."

The greatest wisdom appears, however, in pointing out the qualifications of the judges.

No man has ever surpassed this prince and priest of Midian in discerning and specifying the proper qualifications of a good judge.

They were to be "provided out of all the people, able men, such as feared God, men of truth, hating covetousness."

They were not to be selected from a privileged class nor the favored few, but from the whole people, wherever a man was found possessing the other qualifications. This left the most ample scope possible to select good men.

They were to be "able men," strong in body and mind to sustain the labor and discern the right. "Such as fear God," such as reverence his name and fear to offend him, not with that servile fear which dreads punishment, but as a dutiful and loving child fears to offend a kind indulgent parent.

While no one of these qualities can be wanting in a good judge, this one is by far the most important.

For however able, true and incorruptible a man may be, he is not worthy to adjudicate between others, when he is himself most stupid in refusing to recognize, and most ungrateful in failing to fear (reverence) the Author of his being, the Father of his spirit, and the giver of every good and every perfect gift.

"Hating covetousness," one who would not turn his eyes even to the right or the left as he walked the halls of justice, though millions were jingling in his ears—a man not in the market to be sold at any price however great.

Such is the system, and such the qualification of judges under it, recommended by the Midianite to Moses, the amanuensis of Jehovah, and accepted by him.

It entitles Jethro to a place in history amongst the wisest legislators and safest counselors of earth. It further shows that while God approves of civil governments, making governors his ministers to restrain and punish the wicked, he leaves map to form such government as suits him, causing that even

Moses should accept a form of civil jurisprudence at the hands of a Pagan.

Reports from the Field.

CENTERVILLE, UMATILLA CO., OR.,

Dec. 26, 1879.

Bro. Campbell:

The church here is in a healthy condition, no regular preacher, but social meetings almost every Lord's day.

Yours truly,

D. A. REEDER.

COLLEGE CITY, CAL.,

Jan. 5, 1880.

One addition by immersion last evening. Our school opened to-day with a large attendance.

J. D.

FARMINGTON, W. T.,

Dec. 27, 1879.

Bro. Campbell:

The debate is over, and Bro. Strong failed entirely to prove any thing on the two last propositions, he did not come to the point, nor Bro. Wright could not get him to answer any question.

At the close the invitation was given, when one young lady came forward and made the good confession, and was immersed the same day. There was one lady united with the M. E. church on six months probation.

Yours fraternally,

J. M. PROBST.

EUGENE CITY, OR.,

Jan. 6, 1880.

Editor P. C. Messenger:

I have been holding a protracted meeting at Springfield, Lane county, Or., commencing on Friday night before the third Lord's day in December, 1879, which lasted 14 days by the aid of Bros. Whitney and Morgan. It proved a success, resulting in 14 accessions; nine by letter, and five by confession and baptism.

Your humble writer having been chosen to labor with the church at that place the coming year, would ask an interest in your prayers that the labor will not be in vain.

Our membership at Springfield is thirty-two.

Yours in Christ,

J. A. C. COOK.

DAYTON, W. T.,

Dec. 31, 1879.

Bro. Campbell:

I now make my last report for 1879.

Since I last wrote, Bro. Muncy and myself have held meetings at three points in the vicinity of Spring Valley, near Waitsburg.

On account of the inclemency of the weather we thought best not to protract the meetings.

The above named vicinity would be an excellent field for some good and able preaching brother.

I learn that the brethren of this part are intending to build a church house in or near Dayton next year. I have also heard that the Walla Walla brethren anticipate building. Bro. Cheetham is doing a good work there.

We want more preachers. There is no danger of good preachers starving in Umatilla Co., of Or., or Walla Walla and Columbia counties, of W. T. Neither will good preachers crowd each other. Only the poor ones crowd. Good ones make work for more.

In Spring Valley a Christmas tree was well loaded with the fruits of friendship and love. Bros. Cheetham and Muncy were present.

I will now wish all the readers of the P. C. MESSENGER, a happy New Year, and when that is ended, many more to follow.

Your brother in Christian love,

C. M. ELY.

—Divine assistance will be withheld when it becomes a nurse for pride.