

PACIFIC CHRISTIAN MESSENGER.

T. F. CAMPBELL, EDITOR.

MISS MARY STUMP,
OFFICE EDITOR AND PUBLISHER.

FRIDAY, JAN. 23, 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 The very liberal offer of that journal is withdrawn, and orders that we have received since the 9th of January cannot be filled.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.

From the *Democrat* we learn the painful news that Maria Lane, so well known in College several years ago, has been adjudged hopelessly insane by Albany physicians, and taken to the asylum at East Portland. Her insanity is of a violent nature, and supposed to be caused by a hurt she received four or five years ago. We hope she may soon return to her friends restored to health in mind and body.

Notice to Patrons.

Our correspondents will please address all business letters relating to the PACIFIC CHRISTIAN MESSENGER, and make all remittances to Miss Mary Stump, Publisher. Manuscript for publication only should be addressed to us.

T. F. CAMPBELL.

The *Sunday Chronicle* gives the following complimentary notice of S. C. Adams' lecture on the "Sabbath Question," which appeared in the MESSENGER:

"Rev. S. C. Adams, of Salem Or., argues, in the *Pacific Christian Messenger*, with great ability, that the Sabbath law was given to the Jews, and to the Jews alone—that it was a portion of that "ministration of death" which the Gospel was introduced to abolish, substituting the better "ministration of the spirit," that "of all the monstrous delusions that, like a hideous nightmare, have bestridden the religious world, the desire to force upon the neck of Gentile Christians the yoke of Judaism is the most foolish, inconsistent and unscriptural."

The editor of the *Messenger* commends the position taken in this article, and remarks: "Some are not content to accept Christianity unless much of Judaism is added. Hence, the law with its burdens, the Sabbath with its penalties, and much of the bondage which the law imposed must be added. From paganism comes the observance of Christmas and Easter as religious festivals. All these things belong to those traditions which render the word of God of no effect."

Building Fund.

The last of the notes in favor of the Building Fund fell due on Nov. 1, 1879. Many of them remain unpaid. We have not gone out, owing to unfavorable surroundings, to make collections; nor have we thought it profitable to send an agent.

Lest parties who wish to pay up and stop interest may complain because they have not had an opportunity to settle, we make this notice. Any one who will send us the money, principal and interest, by P. O. money order, or by registered letter, at our risk, will receive his note, cancelled,

through mail.

We are anxious to close this business, that we may give our time and energies to other matters demanding attention.

T. F. CAMPBELL.

The Peril of the Hour.

That our Christian civilization is in peril, that morality is waning, and that our liberties as a people are threatened by the combined power of Atheists who repudiate, and Catholics who desire to monopolize, all Bible reading, can not be doubted by any one conversant with the signs of the times.

The persistent effort to put the Bible out of the public schools is, on the part of the Atheist, an effort to degrade the Book of God to the base level of corrupt literature, while the Catholic would maintain the characteristic of his church by putting out the light of Protestantism in the free use of the Bible and limiting all religious teaching to the Catholic church.

The petty fallacies which are gravely urged for arguments by many opponents of the Bible would seem too contemptible to merit any attention were it not that many Protestants accept them without examination and are ready to yield to the selfish clamor.

The conscience argument, so earnestly plead by the opponents of the Bible in school, is utterly fallacious, first, because the Bible reading in school does not amount practically to anything; and in the second place, if laws must be framed to suit the consciences of some subjects, then in justice they must suit all.

No laws must be enacted against polygamy, because Mormons are presumed to have consciences.

The Communist is conscientiously opposed to large estates and hoarded wealth. Shall government cater to his conscience?

The Christian is conscientious in desiring his child taught the facts and principles of the Bible in school and out of school. Shall the government accommodate his conscience by enforcing the reading of the Bible in schools?

The question is not about legislating the Bible into the public school. Protestants do not ask this. The demand is on the part of its opponents to legislate it out of the public school.

We have not time nor space for examining other fallacies equally shallow and untenable as this boasted conscience argument.

Protestants who are ready to accept these sophisms as sound logic and join in the tacit alliance with infidels and Catholics to degrade the Bible, surely have not fully examined the results that would inevitably follow such a statute.

We find in an exchange some remarks so pertinent that we quote them at some length.

"Prohibit the Bible in the common schools because of its religious teachings, and you adopt a principle which, carried to its logical and practical results, will entirely revolutionize our present text-books and methods of teaching, produce endless discord in our public schools, and render their continuance an impossibility. It is not the bound volume called the Bible to which objection is made. It is the teaching of the Bible in whatever form presented. A manual of devotional and moral excerpts from the inspired volume would be as objectionable. Any book that in any way inculcates the Christian religion must and will come under the ban of this proscribing principle. And if there be truth or force in the principle, it ought to be rigorously and universally applied. Every reader, every text-book of history, physiology, astronomy, or any other study, that has in it any extracts from God's Word, any Christian teaching, any allusion to God, indeed, as the Supreme Being, is an offensive form of religious teaching, and must be prohibited, or some one's conscience is offended. What a wholesale process of expurgation in our text-books is thus demanded, by the inevitable logic of our new and much vaunted principles of no religious teaching in the public school? How easy it is to use words without considering their meaning; to advocate and inaugurate measures without reflecting upon their results! Even our usually-wise and thoughtful Ex-President was misled, by this popular outcry against so-called sectarianism, to the recommendation of an amendment to the Constitu-

tion, which, among other things, shall forbid "the teaching in said schools of religions, atheistic, or pagan tenets." What is the meaning of such recommendation? How can you teach any thing in astronomy, history, or literature, without teaching something about these "tenets"? The very names of the planets, Jupiter, Saturn, Venus, etc., are names of "pagan" deities, and Christianity and paganism are constantly brought before the student of ancient and modern history. Then, too, the very imprint in the text-books of our schools is itself a most decided and emphatic teaching of a "religious tenet"—A. D.; what is it but the most potent and triumphant argument for the Christian religion, flaunted most offensively in the face of every pupil, be he from atheist, Jew or pagan household? All of this must be proscribed perforce, if such an amendment be adopted. It is probable that our Ex-Chief Executive really meant "sectarian tenets," which would greatly modify the recommendation.

What, then, is the only course of wisdom and of safety? This surely; Let the Bible be an unproscribed text-book in our public schools, with its priceless teachings and its silent though potent influence; and if any are conscientiously opposed to reading it, let them be excused. But, for the sake of the nation and the schools and youth of our country, lay no rude hand of prohibition on God's Holy Word. No expulsion, no compulsion, is the true policy. The plea that the Bible is a sectarian book is utterly unfounded. How any Protestant can accept such a charge is inexplicable. The admission is fatal to its claim of Divine authority and universal acceptance. Such an admission puts it on a level with the Koran, and other so-called sacred books. It is a message from the universal God to universal man. The fact that all men have not accepted it as such changes not its character, abates nothing from its claims or authority. On no other theory can it be honestly urged on all men everywhere. I am amazed that a believer in the divinely inspired volume should admit it to be a sectarian book. The difference between the Donay version and that in common use is but slight, not fundamental. No, it is Jehovah's own book, who is no sectarian, but the all-Creator, all-Father, the eternal and sovereign God of the universe."

The Work Still Progressing.

Half a century ago, a few earnest, pious men, deploring the folly and wickedness of the schisms and divisions by which the church of God was rent, sought for a basis of union broad enough and strong enough for all the children of God.

They saw that all human efforts to form such a basis had worse than failed—had multiplied sects and increased the evil.

They sought for a divine basis and found it in the Bible. The Gospel greeted them in its first announcement by the angels with "Glory to God in the highest, and on earth peace, good will amongst men."

That which was emphatically "The Lord's prayer," contained these significant and remarkable words: "Neither pray I for these alone; but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

They proposed to come nearer to the Bible, and in doing so they came nearer to God and to one another.

They announced their purpose of rejecting all human creeds, abstracts of principles, forms of faith and modes of doctrine.

They proposed to take the Bible and that alone, without note or comment, without amplification or abbreviation as their sole and sufficient rule of faith and practice, of fellowship and discipline.

An idea so novel was looked upon as wholly impracticable, and by many, in the darkness and confusion in which they were involved on account of the schisms, undesirable.

Many a preacher, in those days, thanked God for the many "branches of the church," as he falsely and foolishly call them.

The prime movers in this greatest reformation were misunderstood, misrepresented, maligned and cast out of the churches. Their work prospered, however; and their influence began to spread beyond the limits of their fellowship.

There is not, perhaps, a Protestant denomination in the United States whose pulpit teachings and current literature have not been modified and, brought, indeed, nearer to the spirit of the Gospel.

Few, it is to be hoped, who are re-

garded as worthy of the pulpit, are so lost to the teachings of Christ, and so blinded by sectarianism, as to thank God for these divisions.

The results of half a century have fully demonstrated the practicability of the Bible alone as a basis of union; and good men everywhere are beginning to recognize the grand truth and to realize the necessity of this union both from within and from without. Its advocates are no longer limited to other pulpits; and is finding its way into the literature of other denominations.

A prominent speaker in the East closed a Thanksgiving discourse in the following wise sentences:

"Protestantism in America is too limp. God is going to teach us that freedom itself is not a matter of virtue but a development of something higher than itself. He is going to show us that an adulterated form of religion is better than no religion. Romanism cannot be successfully met by infidelity. Impure religion needs a pure religion to purify it. You are to meet compact, Rome, which at last has declared war on our best American institution. We can only meet it with compact Protestantism. If we are loose, disorderly and disconnected with one another, we never can meet this foe. It is a call to unity and union of one denomination with another, of all denominations under one great name. In the face of these friends of tyranny we must forget that we are in any party. There must be neither Republican nor Democrat, nor denominationalist. We want two things—pure, honest American citizenship, and pure, honest fidelity to Christ, God and the Bible; then and not till then, victory is certain."

Let It Be Published.

We have received several letters asking that Bro. S. C. Adams' "Sabbath Question," be published in pamphlet form, and were on the point of writing to him, when we received from him the communication in another column headed "The Law and the Gospel," which contains the plan we thought of suggesting for the publication.

Bro. Adams will please book us for a dollar's worth, and we hope that many other brethren more able financially than editors generally are, will be able to circulate fifty or even a hundred copies.

Here is an opportunity to disseminate needed light upon an important subject. But few of us have the talents, the culture or the time to produce such a lecture, yet we can all with two bits, send out half a dozen to as many readers, thus taking part in spreading the light of truth and helping forward the grand work of civilization.

A Postal card addressed to S. C. Adams, Salem, Oregon, will be sufficient to tell him how many copies you will take, and as soon as the amount shall be sufficient to justify publication, Bro. Adams will let you know through the P. C. MESSENGER, and then you can send him the money.

Fairs.

An inquirer asks for information as to the propriety of Christians going to State or county fairs.

We hesitate not to say that, conducted as they have been for the past ten years, it is highly improper for Christians to countenance or encourage them.

That a fair might be preserved from all objectionable features and made beneficial to individuals and communities in the various departments of industry is, in our mind, without a doubt; but when shows, circuses, drinking shops, gambling dens, horse races and other things of even worse repute are licensed or winked at, and general demoralization is the result. Christians ought to set their faces against them. These fairs ought to be reformed or repudiated.

We see no impropriety in a Christian competing for a premium on the products of the soil or the fruits of industry.

The objection is in patronizing an institution which fosters so many demoralizing and corrupting practices.

The other question asked by Observer—Why do the brethren not re-

port their meetings to the P. C. MESSENGER? We may leave for the brethren themselves to answer. We very much regret that we have not more and fuller reports from the field of ministerial labor.

The Law and the Gospel.

Dear Bro. Campbell:

I have been requested by many to publish my article on the Sabbath Question in pamphlet form, for distribution and general circulation.

It would be quite expensive for me to do this alone, and I would like to know how many are willing to assist upon these terms.

I desire to revise it, by amplifying some points, and including others; and by presenting such a full and connected statement of the Scriptures upon this subject, that a "way faring man though (almost) a fool need not err therein"

I think I can prepare such a neatly printed pamphlet or tract, and furnish 25 for a dollar.

Will all who are willing to assist in its circulation, notify me by card, how many they will take, on these terms.

Kindly your brother for the liberty and honor of the Gospel,

S. C. ADAMS.

Salem, Or., Jan. 19, 1880.

Items from California.

Cold; cold!! cold!!! The oldest inhabitant of California does not remember of seeing such cold weather in this State as we have had for two weeks past. The thermometer has been as low as 28. We have had ice half inch thick; the boys are skating upon the pond in front of the door, and icicles are hanging from the trees.

The ground in many places is frozen and does not thaw out through the entire day. I have been in California 21 years and have never seen anything in the valleys that compares to it for cold.

Items of church news are decidedly scarce, the most of us have been "resting from our labors," I suppose.

Bro. Hiram Wallace, lately from Ohio, has engaged to preach for the church at Hollister. He has a good church to preach for, and I think the church has a good man. There is no better field of labor in California than Hollister.

The church at Santa Clara has engaged the services of Bro. Wm. Lane, formerly of Connecticut, to preach half the time. Bro. Lane is an able minister of the word, and will no doubt do them good.

I rejoice to hear of the churches locating preachers in their midst to labor in "word and doctrine." It is the great need of the churches on this coast, the constant labors of a faithful preacher. I am glad to know that

many of the churches are alive to this fact and are moving in the right direction. I am sorry to hear that Sacramento is still without a preacher. San Francisco, I understand, will soon have the labors of a faithful man.

Dr. S. C. Pearsell is preaching for the Central church, Oakland.

Bro. James Tully must have been laboring under a bilious attack, when he wrote that letter to the *Standard* about "The cause in California rapidly and surely dying." We must never judge the climate of an extensive country by that of the neighborhood in which we live. California is a big country and has a variety of climates, religiously and otherwise.

U C WHO.

Gen. Bidwell is one of the richest men in California. On his plantation are forty miles of drives, lined on each side with trees. His place is a Spanish grant of one hundred and forty miles. Mrs. Bidwell is a woman of great culture, and their home is the rendezvous for all savants from the States of Europe who visit the Pacific coast. Those wealthy Californians are growing numerous.