

# PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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## Pacific CHRISTIAN MESSENGER,

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

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

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From Blue Mountain University.

[We take the liberty of publishing the following extract from a private letter, written by a friend who is spending the winter at La Grande, which will be of interest to those who so eagerly read every scrap of news from Eastern Oregon.]

LA GRANDE, Feb. 11, 1880.

I expect you wonder at my long silence, but various circumstances have prevented my writing before, and the days glide by so rapidly that many duties are neglected until a more convenient time. Almost four months have passed since I took my first journey across the Blue mountains, and arrived in the little city of La Grande, which is nestled, and as it were, quietly sleeping at the feet of the surrounding mountains. To a stranger the town does not present a very inviting appearance; as passing through the principal street one observes many old and dilapidated buildings, which, of course, have at one time been good respectable buildings, but now betoken neglect and lack of interest on the part of the citizens. But after a more extended view we find quite a number of modern structures both in business and dwelling houses.

The University is a large brick building situated a short distance from town, and when finished will compare with any like institutions in the State. The school numbering between sixty and seventy pupils, is under the management of Prof. Ackerman and wife, who devote all their time and interest to their work, and are encouraged by witnessing more interest and advancement in the school than at any previous time of its existence.

The winter as elsewhere, has been exceedingly cold; although not as much snow as we might expect, still the ground has been covered most of the time since the early part of November. The winds are quite strong at times, but do not compare with the disastrous one that visited your portion of the State a short time since. And while for the past few weeks as the papers state you have been having abundance of rain, we have been enjoying delightful spring weather, but at this time of the year cannot expect it to continue long.

The main topic of conversation among the business men at present is the construction of a railroad through this section of Eastern Oregon. I believe they expect to accomplish it in the coming year, and certainly nothing can prove more effectual in arousing these isolated little cities to a new and active life than such an undertaking.

Then it will not seem such a great distance from Eastern Oregon to our pleasant little homes in the Willamette

valley. For after remaining here a short time we are fully assured that "There is no place like Home," after all.

O. L. C.

### Letter from Salem.

Editor Christian Messenger:

Thinking that a few items from the Capital city might be of interest to some of your readers, I send the following:

The good citizens of our usually quiet town have been greatly interested for the past ten days in the lectures of the renowned physiognomist, Dr. Simms; he is an instructive and interesting lecturer, yet his remarks are scattering, he is not an actor, neither is he eloquent, but he is certainly quite a true delineator of character, having failed in but two instances in giving the real character of all the faces he has read in public, and of these two told some truth.

One great reason of the interest manifest in these lectures is, mankind generally have a good opinion of themselves and rather like flattery as long as they think it praise.

The great secret of Dr. Simms success, lies in the subject he has chosen, for we are all more or less interested in these faces of ours. People will pay out more to have self expatiated on, than almost anything else.

If the most eloquent man in the United States had come to lecture on religion, temperance, or almost any other subject, it is doubtful whether he could have succeeded in getting the large attendance, and carried the money out of the State that Dr. Simms will.

"Know thyself" is an old and wise precept though, and is what our people have been trying to do. Have no idea how many charts have been given, but old and young, rich and poor, alike, have sought by this means to know themselves.

The old saying "It never rains, but it pours" has been verified in our community; for just as soon as Dr. Simms commenced lecturing, and the people become interested in going somewhere, the church sociables commenced, and every church has given one, and you know Salem is blessed with churches, so have had a "boom" of sociables the last two weeks.

We also have literary societies, the Social and Literary society in connection with the Christian church which meets twice a month, and the Shakespeare club which meets once a week, besides those in connection with the University. Also the Andante, a musical club, which although last is not least in importance. It has for its object the study of music and musical composers, a worthy object certainly, whether it ever amounts to much or not.

Well I do not believe by any possibility I can think of another item of interest to write. Oh! yes, I had almost forgotten to add, it is raining, this will be news indeed.

HILDEGARDE.

—Think twice before you believe every evil story you hear, and think twenty times before you repeat it. Say to yourself, "This may not be true, or it may be exaggerated," unless you have proof of the veracity of your informant. Persons sometimes tell falsehoods; they often make mistakes, and they sometimes "hear wrong."

### Iowa and Missouri Splinters.

We made our third trip to the Poweshuck Co., Iowa, mission on Jan. 16th. We told all we could—in one speech about "God's plan of saving sinners," to a good audience, in the Baptist church at Brooklyn. We enjoyed our meetings of ten days in the mission field, with the able assistance of Bro. Wm. C. Trimble, of Princeton, Illinois.

Two noble ladies obeyed the Lord, and much interest was manifested that indicates a successful future harvest.

We shall spend half the time this year in that field.

After the close of our meeting we held a discussion of two days duration with a "Latter day Saint," in the M. E. church north of our field of labor. This was at the request of the citizens, who paid our time and expenses, and we never enjoyed more fully the assistance of a people who were strangers to our plea.

Our opponent affirmed this proposition: "Have obedient believers of our day a right to expect or claim, and may they possess the supernatural inspirations, powers and gifts of the Holy Spirit, entitling them to prophesy, speak with and interpret tongues, heal the sick, and similar miracles?"

The debate was attended by a very large crowd of people who seemed to enjoy it as "the event of the season."

Our opponent was by no means a strong man, and we claim no glory in defeating him personally or in refuting such a preposterous proposition. We feel that it was a grand victory; in this we had a chance to get the truth before the people. We felt all the time that if the popular theories were true, if the popular prayers for spiritual baptisms were answered, our opponent's proposition was true. We hope that we have taught the sect there a lesson that will do them much good in the future. How they can hereafter claim or call for a Holy Spirit baptism, or oppose their dreams and visions to revealed truth is a problem that many are curious to understand something. I think I express the sentiment of all our brethren present when I say all regard it as a desirable opportunity that has been utilized to the great good of the cause. I shall always accept such offers for debate with Latter day Saints, as the best possible opportunity of teaching our religious neighbors a valuable lesson.

Bro. H. N. Dale, of Trenton, Mo., accepts the call of the church at Centerville, Iowa. This church enjoyed the labors of Dr. F. M. Kirkham for seven years, to the great good of the cause, and they have been fortunate in securing the efficient labors of Bro. Dale as his successor. We pray that they may keep him no less than seven years.

Bro. Walden, of Abion, Iowa, is evangelizing a month or so in southern Kansas.

The Iowa legislature is now in session. We have two good preachers in the House—Bros. J. C. Porter and S. B. Dowling, the former is a stalwart republican, the latter a greenbacker; both are temperance men, and Bro. D. favors Woman Suffrage. This must not be contrived as indicating that Iowa women would perpetuate the greenback party.

We close our year at Kirksville this trip; we feel that we have enjoyed the good will of all the brethren; but our Iowa mission work will keep us

mostly in that State this year, and "Missouri Splinters" will be short.

Sister Bevilista, widow of our first missionary to Jamaica is in Kirksville. She is a true type of a Christian lady, and details many things relating to the island, the great sacrifices and good work of her late husband, of which we may write again. Her lectures here are highly spoken of by all who heard them. She goes to Canton and everywhere enjoys the confidence and esteem of the brotherhood.

Bro. C. P. Hollis has returned from his work at Lancaster, and reports twelve conversions and baptism at Davis county, Iowa.

The Normal School at Kirksville opened with a good increase of students, for the third term of this year.

Your brother,  
S. H. HEDRIX.

Fairfield, Iowa, Feb. 5, 1880.

### How Long did the Temptation of Jesus Last?

In the fourth lesson for this year, "The Temptation of Jesus," I find quite a difference in the comments of various writers in reference to the duration of the Savior's temptation. Some taking the view that he was tempted during the entire forty days that he was in the wilderness, others that the temptation did not really commence till the end of the 40 days. The question was warmly discussed in our Union Sunday School Teachers' Meeting, and each side was ably presented.

The difference of views grows out of the apparent different accounts given by Matthew and Luke, which fact teaches us how careful we ought to be in our study and interpretation of Bible language. Luke says that "Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil." Luke iv. Now this statement in the absence of any other would seem to teach that the temptation was during the 40 days. But Matthew who gives a more detailed account of the matter says that "when he had fasted 40 days and forty nights he was afterward hungered, and when the tempter came to him he said, If thou be the Son of God command that these stones be made bread." Matt. iv. 2, 3.

It will be seen that Matthew locates the coming of the devil to commence the work of temptation after the forty days of fasting, and not at the commencement of it. Now this apparent difference disappears at once if we consider that Luke and Mark considering the general purpose of the Savior's being led unto the wilderness very properly considers all that occurred there as forming a part of the temptation. While Matthew, desiring to give a more detailed account of the transaction, speaks of the forty days first as the preparatory part, and the first, second and third temptations mentioned as the temptation proper. That the first overt act of the temptation was not made by Satan, nor felt by Jesus till the end of the forty days, is apparent from the statements of both Matthew and Luke. The command to make bread of stones was evidently the first temptation, it is so mentioned by each of the above named writers. The strength of the temptation consisted in the appeal to the appetite of hunger, and in the absence of this appetite there certainly could be no

temptation in an appeal to it. Now Matthew and Luke each says that the appetite of hunger was not felt by Jesus till after the forty days. Matthew says that "he was afterward hungered." Luke says, "when they (the forty days) were ended he afterward hungered." The desire for food was miraculously suspended during the forty days of fasting, he therefore was not susceptible of temptation during that period.

Our conclusion from the foregoing is that the first-feeling of temptation by Jesus was at the moment of returning hunger, at which time Satan came to him, which was at the end of the forty days.

E. B. WARE.

### "Parties Among Christians."

Bro. Campbell: Please allow me space in the P. C. MESSENGER to say a word in reference to Bro. T. M. Morgan's article headed "Parties among Christians."

The sentiments expressed in said article should arrest the attention of Christian parents who allow their children to frequent such parties as Bro. M. mentions. When I read the piece I felt like I would be glad to take Bro. M. by the hand and give it a good hearty shake, and say to him: God speed you, Bro. Morgan, go on in your good work, speak out boldly and fearlessly against those things that lead the mind away from God. May God help us all to earnestly contend for the faith which was once delivered unto the saints.

THOMAS J. ADAMS.

Amity, Or.

### Position in Sleep.

A writer in the *Christian at Work* insists that the position in sleep is of great importance. He says:

The food passes from the stomach at the right side, hence its passage is facilitated by going to sleep on the right side. Water and other fluids flow equally on a level, and require less power to propel them on a level than upward.

The heart propels the blood to every part of the body at each successive beat, and it is easy to see that if the body is placed in a horizontal position the blood will be sent to the various parts of the system with less expenditure of power and more perfectly than if one portion of the body were elevated above a horizontal line.

If one portion of the body is too low, the blood does not return as readily as it is carried thither; hence there is an accumulation and distention, and pain follows.

If a person goes to sleep with the head a little lower than the body, he will either soon wake, or will die with apoplexy before morning, because the blood could not get back from the brain as fast as it was carried to it.

The savage uses a log of wood or a bunch of leaves; civilized man a pillow, and if this pillow is too high, raising the head too high, there is not blood enough carried to the brain; and as the brain is nourished and invigorated by the nutriment it receives from the blood during sleep, it is not fed sufficiently, and the result is unquiet sleep during the night, a waking up in weariness, without refreshment, to be followed by a day of drowsiness and discomfort, and general inactivity of both body and mind.

A dose of Yankee Cough Syrup taken at bed-time will insure you a good night's rest from coughing.