

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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Pacific CHRISTIAN MESSENGER.

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Minutes of the Church at Waitsburg, W. T., relating to the difficulty between G. W. Richardson and J. S. Strong.

WAITSBURG, W. T.,
May 15, 1880.

Church met pursuant to a call publicly made by Eld. T. J. Hollowell. House called to order by Eld. T. J. Hollowell. Third chapter of Colosians read by the chair. Prayer by Bro. I. N. Richardson. All the officers of the church present except the clerk. First order of business. The reception or rejection of a letter of commendation which Eld. G. W. Richardson had presented at a previous meeting, a letter given him by this church before he went to Oregon, in 1878, which he had retained till within the last six months. The chair ruled that as no action had been taken on said letter that therefore all proceeding in his case heretofore had been irregular and unscriptural. After a lengthy discussion a vote was reached and the ruling of the chair was sustained, and the letter was received without protest, by a unanimous vote except one.

Next order of business was the settling of a difficulty between Elders G. W. Richardson and Jas. Strong.

After much discussion, the church passed the following resolutions, viz.:
1. That under existing circumstances we as a church regard ourselves as incompetent to adjust the difficulty between Elders Strong and Richardson.

2. That we require them to mutually agree upon a committee of brethren, not members of this church, to whom they shall submit their difficulty, and their decision shall be final.

The above resolutions were sustained by a unanimous vote. Meeting adjourned to meet on the 22nd inst.

W. H. MALONEY,
Clerk pro tem.
WAITSBURG, W. T.,
May 22, 1880.

Church met pursuant to adjournment. House called to order by Eld. T. J. Hollowell. All the officers of the church present except the clerk. Minutes of previous meeting read and approved, and ordered placed on file. The chair then inquired of Elders Strong and Richardson to know if they had agreed on a committee. Elder Strong stated that he was conscientiously opposed to being tried by a committee thus chosen, and would not submit to the action of the church. Eld. Richardson said that he was willing and anxious to select a committee before whom their case should be tried, and desired now to agree

with Bro. Strong in the selection of a committee; that he would not ask Bro. Strong to accept a man as member of said committee, that he was not satisfied with.

After a lengthy discussion, the ruling of the chair was called for, which was as follows, viz.: That the action of the church in requiring Bros. Richardson and Strong to select a committee was fair and in harmony with the spirit and teachings of Jesus and the apostles, and that Elder Strong, by his refusal to select a committee, had refused to hear the church, and therefore the fellowship of the church was withdrawn from him.

The above ruling was sustained by all present except Elder Strong.

In order to vindicate the church and Bro. Richardson from an injurious report that appeared in a previous number of the P. C. MESSENGER, we request the foregoing to be inserted in the columns of the P. C. MESSENGER at an early date.

Done by order of the church,
W. H. MALONEY,
Clerk pro tem.

Obey the Lord.

"The eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil."
—1 Peter iii. 12.

We have before us the language of the beloved apostle, in which there is exceeding goodness and mercy set forth; for if we are Christians, walking in meekness and humility, and wearing the pure robe of righteousness, we are assured that the eyes of our Lord are over us. What inestimable pleasure it is to have that assurance! Again, to know that the Lord hears our prayer! How are we to know this? Simply by a strict obedience to the commands of our blessed Savior; by showing to the world, in our walk and conversation, that we have obeyed from the heart all his commandments.

We are commanded to shun the very appearance of evil. Then let us watch that we enter not into temptation.

Again, Christ commands us to be perfect, even as our Father who is in heaven is perfect. Matt. v. 48. These are the words of our Savior, who shed his precious blood for us. He is our example. He never took part in the vanities of the world. Let us, as intelligent beings, having Him for a pattern, strive to follow in his footsteps, lest we fall into temptation; but rather let us walk in obedience to his commands.

According to his teachings, it is not right to be conformed to the world, or to mingle with unbelievers in their so-called pleasure. There are only two classes, the believer and unbeliever, and in order that we raise our character to that regal standard where it belongs, we must not mingle with them in levity, but when we chance to meet them we must treat them with Christian love and gentleness; for by so doing, we may cause them to see their error, and perhaps turn from gross darkness to the marvelous light and liberty of the Gospel.

In the last clause of our text we notice that the face of the Lord is against those that do evil.

What a dreadful thing it is to do evil! We are assured the Lord is against such. It is awful to think of having the frowns of the Almighty God upon us. Then let us ever remember that he is against all who do evil. If we are not doing good we are at fault. There is no half way ground.

We are either Christians or sinners, believers or unbelievers. Let us then strip ourselves of every worldly pleasure and lust, and let us put on the whole armor of God, and the pure white robe of righteousness, that we may be prepared to fight as valiant soldiers for King Jesus; that when we come to stand before the judgment seat of Christ it may be said of us, "We have fought a good fight, we have kept the faith."

Therefore, let us be men, striving, laboring and praying for the spread of the Gospel of God's eternal truth, lest when we come to be measured by the great measuring rod—the Gospel—we will be found wanting. For if we do not fill the measure, we are lost, forever lost.

How necessary it is for us to arouse ourselves as Christians and redouble our diligence. My heart's desire and prayer to God is that the Christian church, all over the land, and in every clime, may put on the whole armor of God, with meekness and love, and let her light so shine that the perishing masses of unbelievers, who are waiting in darkness, may be brought into the light of the Gospel of God's dear Son. And whenever we do this, and continue in it, we will see our ranks begin to swell, and the cause of Christ will prosper in our land.

Your brother in Christ,
J. W. LONG,
Springfield, Or., June 6, 1880.

The First Church at Rome.

[M. Renan has delivered in London, by request of Dean Stanley, four lectures on early church. The second, on Peter and Paul at Rome, contains a fund of valuable information mixed with palpable error. We have selected a passage that gives some correct ideas concerning the material out of which the first church was formed.—Ed.]

The first nucleus of Rome's Jewish population had been freedom, mostly sprung from prisoners of war brought by Pompey from Jerusalem. They had clung to their religion in spite of their bondage and their synagogues at Rome had never broken off their relations with Jerusalem. The original colony had been reinforced by many emigrants, who were started in life by their brethren as peddlers, or became adapt in the trade of begging. No Roman who ever respected himself ever set foot in the quarter which was a sink of the most despised classes and the most disgusting industries. The police never penetrated into the district save when its squabbles grew too bloody or too frequent. Few quarters of Rome were so free. There were no politics there, and in ordinary times no hindrance to religious rights or proselytism.

A world of ideas was hatching in this longshore population, but was lost in the roar of the great city, and the proud patricians who promenaded the Aventine did not dream, when they deigned to look across the Tiber, what a future was preparing in those hovels at the foot of the Janiculum. Near the port was the Taberna Meritoria, a kind of low lodging house used by soldiers and the like, where the Roman cockneys were shown an oil spring reputed to have gushed from a rock. Afterwards the taberna became a church, and under Alexander Severus there was a lawsuit about the property between the Christians and the guild of inkeepers, and the Emperor adjudged the house to the Christians. We were here plainly on the native soil of an old popular christianity, which must have been

among the number of those "foreign superstitions" against whose encroachments Claudius and his Senate took politic precautions in the former half of the first century. It was quite natural, M. Renan argued, that the capital should hear of the name of Jesus long before the evangelization of the intermediate provinces, as that a towering mountain peak should be gilded by the dawn much sooner than the valleys. Rome was the Mediterranean port with which the Syrians had most business. It must be admitted, then, that towards A. D. 50 some Jews from Syria, already Christians, entered the Imperial Capital, and communicated to their fellows the faith which had already made themselves happy. Nobody then thought that the founder of a new Empire, a second Romulus, was then lodging at the port on the straw. Others followed soon, and letters from Syria brought by the new comers told of a movement which was incessantly spreading. A small group flocked together, everybody smelling of garlic-poor and dirty proletarians—these ancestors of the Roman prelate—unknown, unmannered men, clad in malodorous stable slops, with tainted breath like that of ill-fed people. We know the names of a pious Jewish couple who were mixed up with these movements—Aquila, originally of Pontus, a tent-maker like Paul, and Priscilla, his wife.

But we ought to see, not in St. Peter's, but in the old Ghetto at the Porta Portese, the birthplace of Western Christendom. Some small chapel ought to have been reared to the two good Jews from Pontus who first syllabled upon the quays at Rome the name of Jesus. One main point to be noted was that the church at Rome was not like the churches at Asia Minor, Macedonia, and Greece, planted by Paul. It was a Jewish christian foundation directly sprung from the church of Jerusalem. Here Paul would never be on his own ground; he would see in this great church many weaknesses, which he would treat indulgently, but which could not fail to wound his exalted idealism. Attached to the circumcision and to externalism, Ebionite in its taste for abstinences, and in its doctrine more Jewish than Christian, as to the person and death of Jesus, as well as by its strong attachment to Millenarianism, the Church at Rome presented from its earliest days the essential characteristics which mark it throughout its long and marvelous history. A daughter of Jerusalem in the direct line, the Church at Rome would always bear an ascetic and sacerdotal stamp opposed to the Protestant tendency of Paul.—*Evangelist.*

An Editor's Duty.

An editor's business is to write editorials, grind out poetry, sort and re-write communications, listen to all kinds of complaint, offer advice on all subjects from prescribing for a baby with the colic to specie resumption, keep a waste basket, steal matter, fight other people's battles, take beans, pumpkins and green wood when he can get them, on subscription, work eight hours out of the twenty-four, always be in good humor and witty, be like impervious to flattery or censure, and be criticised and damned by every nincompoop who don't like his "paper." Finally to wear out in the service, and at last to hear the plaudit, "Tis enough, come up higher."—*Apostolic Times.*

Select Reading.

—A printed speech is like a dried flower; the substance, indeed, is there, but the color is faded and the perfume gone.

—It doesn't take much of a philosopher to tell why the advertising leaves of a magazine are always cut, while the other leaves are not.

—Senator Blaine says that though he studied law for two years in the office of one of the most eminent practitioners in the United States, he has never been in Court as an attorney, plaintiff, defendant, witness or juror.

—You may mend a rent in a damaged reputation so that it may not show; but you can never make the reputation quite whole again.

—About \$1,000 postage is daily paid at the New York post-office by newspaper and periodical publishers.

—An industrial exhibition was opened at Osaka, Japan, on February 15, 1880. The exhibitors are said to have numbered 7,000. There were 6,000 exhibitions of cotton, and 1,000 of sugar. About forty provinces were represented.

—The great Corliss engine, which was the centre of attraction in the Machinery Hall at the Centennial Exhibition, has been sold to the Pullman Palace Car Company of Chicago, to furnish power for its new shops.

—It is well to soak all hard seed, like asparagus, in hot water—allowing it to stand until it begins to swell, when the water may be poured off, the seed mixed with coal ashes, plaster, or dry dust, before sowing.

—One great object in life ought to be to have a beautiful and attractive home, with all the surroundings, that make home pleasant.

—Samuel Gouverneur, a grandson of President Monroe, and the last male member of a very old family died in Washington.

—It is said that the *Great Eastern* is to be fitted up with new boilers and machinery, and placed in the cattle trade between London and Texas. She will carry 2,000 head of cattle and 56,000 sheep.

—Scene at Williams College. Junior translating New Testament:—"And the—and—the Lord said, Lord said, unto—unto, Moses." Here he hesitated, and looked appealingly at a neighbor, who, also unprepared, whispered: "Skip it." Junior going on:—"And the Lord said unto Moses, Skip it." Great consternation ensued.

—"On" bended knees; or, the missing collar button," would be a faking title for a work on profane history.

—In an old cemetery at Upper Sandusky, Ohio, is a neat marble slab, upon which is cut the following inscription: "Christiana, wife of John Haag. Died February 31, 1869." Probably this is the only recorded instance of a death occurring on that date.

—A Chinese student at Andover wrote in a lady's album the following version of a well-known poem:

"How doth the little sting-bug
Improve every sixty minutes
All the day
Go pickee up sting-bug juice
From flowers just got busted."

—No matter how low down a man gets in the world, there are two things he can always get, somehow or other—good advice and bad whisky.

—Sawdust put into bottles, and some water added, will cleanse them well, especially such bottles as have contained oil.