

# 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.

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.

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Mr. I. G. Davidson is our Advertising Agent in Portland.

Entered at the Post Office at Monmouth as second class matter.

### Our Returned Manuscript.

Last fall I published in the *Cynosure*, of Chicago, three letters, reviewing the address of Rev. F. W. Evans on Odd Fellowship. Among many complimentary letters from the readers was one from C. A. Sexton, Topeka, Kan. The queries and general drift of the letter indicated that he was in quest of information relative to the Christianity of the New Testament. We wrote our reply and submitted it to the *Cynosure* for publication. But it was returned at the end of three months because "it would arouse the jealousy of denominational leaders who were willing to work against the lodges." This satisfied me at least that the great fuss made by the *Cynosure* against secret societies was and is only to gain money by their publication. In the mean time our friend Sexton started a little paper called *Good Tidings*. I sent him my reply as a personal duty, not expecting him to print it, but gave liberty to do so if he desired. In addition to his note at the close he wrote us a card saying, "Let it come every week if the Lord will."

I submit here the first which was returned by the *Cynosure* and printed by Mr. Sexton, Feb. 9th. The second one was only a continuation of the letter below; read this, and next week we will submit the manuscript rejected by the editor of the *Tidings*, who now appears to be as little of a real reformer as the *Cynosure* man, although he claims to testify and publish righteousness and true holiness. It is needful for me to emphasize this word so the reader may get the object of the editor. There is more to follow.

### FRATERNAL CORRESPONDENCE.

Dear Bro. Hedrix:

I have just read two of your articles in *Cynosure* and feel like saying God bless you. In No. 3, your remarks indicate that you are not a member of any church. Do I understand it correctly?

Have you ever read a book entitled, "Keys of Sects" by Sturtevant, if you have I should like to know what you think of the principle advanced therein? I am hoping that the time is drawing near for a clearer development of the question of what is the nature of the church Christ designed to establish on earth.

I am praising God day by day for the blood of the Lamb which cleanses my soul from all sin, and that the Holy Spirit leads me into the knowledge of the truth. Amen.  
Yours in Christ,  
C. A. SEXTON.

### ANSWER.

Thinking that perhaps you are not the only one interested, I send your letter and my reply for publication, I fully reciprocate your "God bless

I. I did not intend to convey the idea you have expressed and do not think my number three indicates that I am "not" a member of any church. I have been for fifteen years a member of the Church of Christ, and for twelve years a preacher endeavoring to preach the word: in all this time, I have sought to study and teach the Gospel as set forth in the Bible, and therefore stand pledged to that and that only. I never have and never expect to accept anything as my guide, and therefore reject all things in the way of creeds, catechisms, confessions of faith, &c., and seek to both teach and follow that Christianity set forth in the New Testament. I feel confident that nothing is legitimate authority or a divine guide in religious duty, that is not in all things as old as the New Testament. I have never read the book referred to by Bro. Sexton, but I have read the Bible and the creeds both ancient and modern, I am satisfied that man never did and never can make a creed for the Church of Christ that will be anything less than an innovation upon the law of the spirit of life in Christ Jesus, and further that all these creeds of our day are as human as their authors. That they set forth many things of which the early Christians heard never a word. That they leave out many things that were taught and practiced by the Christians of Paul's day. That the churches ruled and controlled by these formulated "systems of doctrines," are not identical with the ancient church. That while thus divided and enslaved to their creeds they are acting contrary to the prayer of Jesus and the commandments of his apostles. That such a state of things tends to the growth and spread, and is the chief if not the only apology for the infidelity of our day.

Again that no man can be a consistent opposer of secular societies while he belongs to a church that subscribes to and is controlled by a human creed. That human creeds contain some truth I allow; most of them contain a few sections of the Gospel, but what they contain that is not Scriptural is too much; and they are too small to the extent of the Scriptures which they do not contain. I know that it is claimed that the creed is an explanation of the Scriptures, but it is not true that there is also frequent written explanations of the creed? and explanations of the explanations, &c.

2. I now affirm that the extent that any man learns and submits to a human creed he is an available member of the society for which that creed was made, and as long as he is loyal to that one he is not an available member for any other society. If he shall truly learn and follow the creed he is a true member of the society owning it.

Now if he learn and obeys the Gospel as revealed in the New Testament is he not a Christian; and can not a man do that independent of any or all the creeds in Christendom?

3. Bro. Sexton hopes, "the time is drawing near for a clearer development of the question, 'what is the nature of the Church of Christ?'" That time is already here, my brother, there never will be a better development of the theory or pattern of that church than is revealed in the New

Testament. No clearer development will ever be made of what Christ *did* establish. What he designed and what the apostles did are clearly developed in the New Testament so perfectly that no improvements will be made upon it. We greatly need that the practice of our day should be more perfect. To this end we must lay aside all human systems which only make, educate, and perpetuate sects and parties, to the exclusion of that unity of the spirit and bond of peace, enjoined by Paul. Loyalty to Christ and the testimony of his apostles is the *only* and *all-sufficient* means of uniting all Christians. The union of all Christians with the apostle's testimony is all-sufficient and alone sufficient to the conversion of the world, and would this not be all-sufficient to subdue, break up, and disband forever, all the secret societies in the land, is there any other means that will do this? How can men expect God to answer their prayers to break down these evils while they plead to perpetuate the evils of sectarianism, which are all the outgrowth of "the system of doctrines," formulated in their own creeds?

Let the Bible be substituted for all human creeds; *facts* for definitions; *things* for words; *faith*, for speculations; unity of *faith* for unity of *opinion*; the positive commands of God, for human legislation and traditions; piety for ceremony; morality for partisan zeal; the practice of religion for the mere profession of it; this done and your ardent hope is realized, otherwise to say the least not probable.

4. No one can deny that men believed and obeyed the Gospel of Christ and lived Christian lives before any of the creeds of our day were made. That in that day Christianity rapidly spread over the world. Therefore men can believe and obey the Gospel of Christ and thus become and live Christians, now, without any of these creeds, and many are doing this to-day and will continue until creeds will be numbered among and only remembered as the things that were. When that time comes there will be an end of secret societies. I would make a more direct and aggressive warfare on secret societies, than I do, they are forts I should be glad to see destroyed, but on either flank and a little in front stands the creeds of the day, and I never saw a fort surrender till the picket lines were overcome. Notwithstanding I do rejoice in this one thing, if I cannot overcome them now, I can practice and preach the Gospel independently of all their host.

In conclusion I must thank the editors for space, and many readers for their kind compliments to my former feeble efforts. If this is accepted I may write another letter under this heading. It is proper to say I only know Bro. Sexton by this letter and he did not write me expecting to see his letter in the *Cynosure*.

S. H. HEDRIX.

Fairfield, Iowa, Nov. 13, 1880.

The following explanation seems necessary. We had never heard of Bro. Hedrix until seeing his articles in the *Christian Cynosure* we were led to write him as above under date of Nov. 5, 1880, and instead of replying privately to us he sent it with the reply to the *Cynosure* for publication, but it not being inserted in that paper has been returned to the writer who has forwarded it to the *Tidings* for publication, to all of which we respond, amen.

### California Report.

Some time since I was made general agent in the state of California for the Washington, D. C. church fund. I was requested to appoint agents in the different parts of the State. I did so, but, as yet, have had but meager returns.

Bro. A. Burnett, of Healdsburg, has sent \$7.00; Sister T. Laine, of Santa Clara, \$5.00. This is the sum total contributed in the great state of California to date, April 7th. I see other states and churches are responding liberally compared to us. Brethren, have we no interest in such enterprises? or are we too dead? May be we all have been born in the objective case, and so oppose every enterprise on the same principle the crow pulls up corn, by a kind of instinct. Now, it may be those who have been asked to act as agents have taken no interest in the matter. Let me request any reader of this who will act as agent in any given field, to drop me a postal saying so, and I will send them a subscription paper, and a circular giving instructions. I believe if people were asked they would give. Every one giving a little would insure the work to succeed. We, as a people, are now before the world as we never were before. We have been anxious to have a chance to be seen and heard, because we believe we have a grand plea. Now that the eyes of the world are upon us, don't let us act shabby.

Where there is no agent, send to me. You can send a two dollar and a half gold piece in some raw cotton, and enclose in letter and send to me. If you have not that much to give you can send less, even ten cents; but give something.

J. H. MCCOLLOUGH,

No. 2 Bowles', San Francisco, Cal.

### Legal Suasion.

Editor P. C. Messenger:

Permit your old friend to occupy a space in your truly excellent MESSENGER.

After long experience in dealing with the whisky traffic, here and elsewhere in the United States, the friends of Christ and humanity have come to the settled conclusion that the only sure remedy for the curse of intemperance amongst us is to so amend our State constitutions as to effectually prohibit the importation, manufacture, and use, as a beverage, all spirituous or malt liquors that can intoxicate.

Moral suasion was the theme, but it has signally failed, so far as the whisky ring are concerned. Moral suasion for the whisky drinkers, and legal suasion for the whisky ring are and should be our motto. So great is the destruction of life and all that is dear to all good citizens from the use of alcoholic liquors in our midst that eight of the States of our Union have, by State constitutional amendments, prohibited the importation, manufacture and sale of alcoholic liquors as common drinks within their limits. And eight others of the States have such amendments now pending for adoption; among these Oregon is coming to the front. With a great unanimity in our late State Temperance Alliance at Portland, a resolution passed that body to bring before our next Legislature the matter of a constitutional amendment, like that of the other States on the prohibition question by constitutional amendment. We aim to unite all orders of

the temperance people, all churches, all Sunday schools, all friends of God and humanity in this great moral movement. Surely the two next Legislatures for Oregon will not refuse to let the people of Oregon vote upon this question. We cannot reach and put down the liquor traffic here except by legal suasion. Moral suasion is futile with the whisky ring. Their souls having gone down into their purses cannot be reached except by legal suasion operating upon those depositories of ill-gotten gains. This warfare, in which we are engaged in Oregon, is of no small magnitude. Wealth, cupidity, depraved appetites, and corrupt office seekers are arrayed against us. These exercise a mighty power. But on outside are Jehovah and the Christians and lovers of our race, and millions of prayers will ascend to the throne of our blessed Master for victory in our cause. Our late signal defeat in our legislature on the local option question may teach us to depend nought upon trick-star politicians again for legal enactments of any benefit to the masses.

DAVID NEWSOME.

—Miss Mary Eastman, in a lecture in Cincinnati, on the question, "Do our Schools Educate?" said:

"One hundred millions of dollars are spent annually on the public schools, and pupils as well as teachers are more over than underworked, yet what have we really to show for it in the way of thorough education? reading, for example, is one of the primaries; yet what wretched reading is heard in the schools! Composition is no better. Very few pupils are taught management of the voice, so as to give a natural expression to the feelings and emotions. Note the difference between the teaching in that respect and the natural expression of children at play, where their joys and vexations are communicated to each other.

"An English lady visiting in this country, and witnessing the parade of school declamation, at an exhibition for her benefit, asked if there was one little girl who could read to her if she were sick, but only one was found who could read naturally.

"Very few can impart by paper the pleasant incidents of life; very few indeed by conversation relate what has given themselves pleasure. Conversation is a fine art which should be taught in our schools.

"She found upon inquiry that teachers admitted a waste of eighty per cent. through faulty or bad methods of instruction. In Chicago, she was surprised to find that arithmetic was the study most pressed. The teachers told her that the people wanted it there; they wanted it to "fix them up for business, for clerkships." She thought it sad, indeed, that so many young people should be "educated" for one line of business, much in excess of all possible demand. She found reading dropped in the High Schools in Chicago, and that the teachers could not indicate a good reader among them.

"She held that the laws of nature should be taught in the schools, and remarked how eagerly we return to nature for refreshment of mind and body after the wearisome experiences of life."—*Et.*

—A school-teacher in Berks county, Pa., has whipped fifty-eight pupils and had fights with seventeen fathers since November 1st. During holidays he breaks colts and hunts wolves.