

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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A Government For All and a Religion For All.

Thanksgiving Address at Richland, Iowa, Nov. 24, 1881, by S. H. Hodrix.

There is no time more fitting for our praise and thanksgiving than these anniversaries which call the past before us for our meditation. On these occasions we may call up the events of past history, and in them find the causes of our present condition. The past may be regarded as the seed time of the present harvest, as causes precede effects; so we may regard the past as the premises, the present as the conclusion, therefore, if we have any great reason to thank and praise the Giver of all good that we enjoy to-day, we must also rejoice in the opportunities of yesterday. With all great sources of blessings there are a variety of laws in harmonious operation. It is by our strict regard and appreciation of those laws that we are made the recipient of the bounties provided by the whole system and set before us that we may gain and use them to our happiness. The thirsty lad quenches his thirst at the brook. It required not only his own effort, but the channel, the spring upon the hill, the rain clouds, the sea and sun, as the agents of the agents of the Great Creator that rendered the blessing possible. The Creator alone is the object of all praise and thanksgiving for agents so faithful in the transmission of blessing so needful. In the enjoyment of the blessing of the present year we may profitably study some of the great mediums through which these blessings have been so faithfully held within our reach.

I. We are living in a grand period of the world's history, in many ways the brightest and best; especially is this true of our opportunities to be prosperous and happy. The means within the grasp of our people to-day, in the proper and lawful use of which they rendered themselves prosperous and happy, are surely much greater than at any epoch of the world's history, so much so that ten years to-day are worth fifty years in either of the two preceding centuries; and one quarter of a century is more desirable now than a whole century in either of the ten—from the fifth to the fifteenth centuries.

II. One of the great factors of this result which crowns this century and this country with so much glory, elevating it so conspicuously above all others is found in the nature, character and object of the government under which we now live. It is a system so fully engrafted with truth

that it is simple and compact, and so knit together that it is both strong and enduring, so that it fails not at the highest tension; and yet it is flexible, expanding out to the protection of our institution and all our people at home and abroad.

III. It is a system of government began and builded up around one great central idea, embodied in its foundation, and carried forward throughout its mighty structure. "That all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." It is therefore "a government for all." The rich and the poor alike enjoy its protection and aid, to keep them unfettered and the way open before them to pursue the objects of their desires, and enjoy the free use of all the means at their command to attain the desired end.

IV. All our material wealth, the development of our resources, the security of our lives, the perpetuity of our educational institutions, and our social intercourse; the equity of all our varied interests contributing to our wellbeing are blessings from God, vouchsafed to us through the operative forces of our legislative, judicial, and executive institutions, all of which is framed and exercised with zealous care for the greatest good to all our people, from the center to the circumference of our wide domain. It is then, fellow citizens, not only becoming that we should "Praise God from whom all blessings flow," but thank him for the means by which these blessings have come; and in this our great civil compact, which is so greatly loved by all true Americans, and respected by all the nations of the world, truly occupies an important place, and its individuality is stamped upon all our material blessings of the year. It has been the hand-maid of the efforts of our people to gather the golden harvest of nature, and repose in the sunshine of the providences of the past. Let us, therefore, praise God that we are blessed with "a government for all." Then let us seek to use and not abuse the liberty it grants unto us. History repeats itself; I may be allowed to say here that the history of the past affirms, and the logic of future events will ever confirm the fact, that God rules among the nations of men, that governments are blessed in a great measure with such national blessings as they are worthy of; and in order that America shall enjoy our present repose and even greater joy and happiness, our people must live worthy of such blessings as has fallen to her in the past and now rests so securely with her to-day.

V. The decline in reverence and devotion to God on the part of the people of a great nation never added anything to their glory. Their disregard of virtues, love and justice among men never removed the causes of their sorrow or woe; but it did take away the good and true which here or there held them in their places; yet, even then, their decline had fully set in and rapidly down the stream of corruption, they rolled with vanity, viciousness and crime as the rule; with wisdom, virtue, piety, justice and mercy the exception. Their fall and ruin are monuments on which are inscribed no uncertain lessons to us.

VI. But while we love our national compact, and the various beneficiaries which it fosters, and the consequent

blessings which God bestows upon us through it; and also that glorious and mysterious change of providence in which the stars in their course co-operate with it, we are yet only on the shores of the stream. The purifying, elevating fountain from which all these and many more and greater blessing flow is anchored to God's throne in the person of his Son. It is far down the stream we find a government for all; but higher and still higher we find flowing out from the fountain of love justice and mercy.

"A RELIGION FOR ALL."

1. Our fathers caught their ideas and inspirations of a government for all from the religion of the New Testament which is pre-eminently a religion for all. If our people had never learned of a religion for all, we should never have had a government for all, and in the day that this nation spurns and rejects the religion of Christ, which God grant they may never do, we shall find ourselves without a government for all.

2. It would not be difficult to prove that our calamities, sorrows and woes are the effects of our departures and disregard of the principles of our government and the christianity of the New Testament. The men and operative forces that oppress, rob and kill are violators of the laws of our land and our God. There are many men in the world who object to our laws; they have fought against them with their pen and swords, but the battles of a hundred years demonstrates that a government for all is invincible in the hands of a people who love it for its own excellence. If our government could be so changed as to relieve it of the objections of its enemies it would at once cease to be a government for all.

So also the religion of Christ; it has stood the fiery ordeal of practical test for 1800 years. To change it so as to remove the objections of its enemies it would cease to be a religion for all. Therefore the universality of these principles will never bend to the caprice of men. To enjoy the protection and blessings of this religion and government for all they demand the hearty obedience of all. The aliens who seek their protection and consequent blessing must consent to cease to be an alien and become an obedient citizen; so living, they protect, lead, teach and guide him into the way of life, prosperity, happiness and peace both in this and in the life to come. To the extent that we as individuals and as a nation come short of the richest blessing both for time and eternity, our failure will be found in the fact that we failed in the use of the means and opportunities offered to us by a government and religion for all.

3. As we walk the shores of this crystal stream flowing so richly throughout our wide domain, mingling so sweetly in the harmonies of all around and which blend so richly with the sun, moon and stars in their course, to bless dependent man; then let us look up in gratitude, exclaiming:

"Oh, thou fount of every blessing,
Tune my heart to sing thy grace;
Streams of mercy never ceasing,
Calls for songs of loudest praise."

FINALLY.

"Christianity comes to us with a claim to be received as of divine origin; it is no product of the human mind, but has for its author the Being whom it sets before us as the

object of worship. It is consequently altogether exclusive, it claims to be deemed the only true religion—the truth—and admits of no compromise or alliance with any other system." Yet such is its intrinsic excellence that it is adapted to the real wants of all, and it provides for all, not only by its precepts and doctrine but also by its evidence. The poor man may know little of history, science or philosophy; he may have read few books but the Bible, he may be utterly unable to vanquish the skeptic in the arena of public debate, but he is nevertheless surrounded by a shield that infidelity can never break. You may go to the home of the poor cottager whose heart is deeply imbued with the spirit of christianity; you may see him gather his little family around him; he expounds to them the wholesome lesson of the principles of the Bible, and if they want to know the evidences upon which he rests, his faith of the divine origin of his religion, he can tell them that in the book which teaches christianity he finds not only a true description of his own character, but in the provisions of this religion a perfect adaptation to all his needs, and not for him only but for all who hear and obey its Author.

It is, therefore, a religion by which to live, a religion by which to die, a religion which cheers in darkness, relieves in perplexity, supports in adversity, keeps steadfast in prosperity and guides the inquirer to that blessed land "Where the wicked cease from troubling and the weary are at rest."

Home Work.

"Make good thy centres first,
Then strike thy circles round."

Our work for God should begin with ourselves, and then move on to those who are nearest to ourselves by nature's ties—husband or wife, brother or sister, parent or child. These should have our first consideration and on them we should bestow our first and chief endeavors after we have looked well to ourselves. We should do our utmost to promote to the highest possible degree their temporal and their spiritual well-being. We should endeavor by the aid of God's truth and grace, to win all our friends to Christ, and help them in understanding His word and acquiring His character. We should endeavor by labors instructions, counsels, and prayers; to make our homes the brightest, holiest, and happiest places in the world. I have heard of persons who busy themselves in laboring for comparative or perfect strangers in Sunday schools, Mission halls and Tract districts, who never speak a word for Christ at home, and never do anything for the salvation and elevation of their friends. This is cruel and wrong. Paul says, "He that careth not for his own household hath denied the faith and is worse than an infidel." No man is divinely called to undertake any work that will necessitate his neglecting his own household. Every man is divinely commissioned to give his own family circle his first and best consideration, after looking well to himself, God refers to your homes when he says, "Son go to work to-day in my vineyard." I beseech you, therefore, to give these your first and best attention, and never rest until all your friends are safe in the arms and happy in the fold of Jesus. If you are a parent, labor earnestly and prayerfully for the present and eter-

nal welfare of your children. If you are a young man or a young woman, then labor constantly, wisely, and kindly for the comfort, the elevation and the salvation of your father and mother, brother and sisters. Sow good seed in their hearts with prayers and tears; watch over it with holy anxiety, and you shall yet see your home as beautiful as the Lord's loveliest garden and as the Lord's choicest vineyard.—REV. JOHN MORGAN, in the *Fountain*.

The Power of Love.

A lady connected with the Sanitary Commission during the war gives the following incident:

"On a bleak day in February she was making preparations to visit the army at Young's Point, and was to leave on the night train for Cairo. A bright looking woman, leading two handsome little boys, came in saying, 'I have brought a box for you to take to my husband, and my boys for you to see. When you get to Vicksburg, please find Peter R——. I want you to tell him his boys look well and his wife, too. Tell him we are all getting along first rate; that I get plenty of work, and the boys are good and obedient, and not to fret about us.' I am glad to be the bearer of such good news," replied the lady, "and I will see your husband and give it to him." Then the woman drew her hands from the coarse mittens, and held them up, cracked and bleeding. "Don't tell him, I beseech you," she said, "that I have worn the skin off my hands washing every day; and don't tell him that I have to put the little boys to bed when they come from school to keep them warm, as I have no wood or lights; don't tell him that often when I come home, after a hard day's scrubbing, my garments freeze stiff. It is all true, but still we are well, and keep warm in bed, and are not marching in mud or snow, or sick in hospital. Tell Peter all the good you can, and keep back all the bad."

That was the power of love. Miserably poor, she could still send her husband a box, and she sent him all that she could that was good, but kept back all the bad. Self was forgotten. The beloved objects filled her heart. Would that the objects of such devotion were always worthy of it!—*Ex.*

Discovery of the "Baldwin."

The Baldwin apple is New England's favorite. Its discoverer was Col. Laomi Baldwin, of Woburn. While he was engaged surveying land in Wilmington, he observed a tree on the land of James Butters much frequented by woodpeckers. Curiosity led him to examine the tree, and he found on it apples of excellent flavor. The next year he took from its scions to engraft into stocks of his own. Other persons in his neighborhood did the same till the apple was extensively cultivated.

Some named the apple from the locality of the tree, Butters' apple; others, from the birds who caused the discovery, Woodpecker's apples.

One day, at an entertainment of friends at the house of Col. Baldwin, it was suggested that the name "Baldwin apple," in honor of the discoverer, was the most appropriate, and it has since been known by his name. The original tree was destroyed by the famous September gale in 1815.