

# CHRISTIAN MESSENGER.

"Peace on Earth—God Will among Men."

VOL. 1.

MONMOUTH, OREGON: SATURDAY, JULY 8, 1871.

NO. 39.

## The Weekly Christian Messenger

Published every Saturday by

T. F. CAMPBELL,

Editor and Publisher.

Office under Good Templar's Hall, Monmouth.

TERMS—IN ADVANCE:

One Copy for one year..... \$4.00

ADVERTISING RATES:

For 3 mos.	6 mos.	1 yr.
Card..... \$5	\$7 50	\$10
1/2 column..... 10	15	20
1/4 column..... 5	7 50	10
1/8 column..... 2 50	4	5
1/16 column..... 1 25	2 50	3 50
1/32 column..... .62	1 25	1 75

The usual commission allowed to Advertising Agents on above rates.

TRANSIENT ADVERTISEMENTS:

For square, (10 lines, or less), for first insertion..... \$3 50

For each subsequent insertion..... 1 00

Advertising, and all other business in this office will be done on the Cash basis. Currency will be taken at the usual discount. Advertising must be paid for in advance, unless credit is given by special agreement.

## Agents for Christian Messenger.

The following gentlemen are authorized to act as Agents for the Messenger:

- Montana: W. K. Roberts, Helena, Montana Territory.
  - Idaho: J. S. Churchill, Idaho Falls, Idaho Territory.
  - Oregon: J. S. Churchill, Independence, Oregon; John Bonham, Sher's Fork, Lane County; Charles Woods, Salem, Marion; Wm. Dawson, McMinnville, Yamhill; T. B. Newman, Dallas, Polk; W. A. Whitman, Umatilla; Wm. Murphy, Jackson; Dr. Z. Davis, Buena Vista, Polk; David Lewis, Lewisville, Polk; S. D. Powell, Tillamook; Troy Shelly, The Dalles, Oregon; N. F. Briggs, Corvallis; J. M. Smith, Harrisburg; Dr. W. H. Rowland, Brownsville; J. W. Shelton, North Yamhill.
- All Christian Preachers in Oregon, California and Washington Territory are requested to act as Agents for the Christian Messenger, to receive and remit for subscriptions and forward the names.

## Business Cards.

**L. VINEYARD,**  
Notary Public & Attorney at Law  
Business from a distance promptly attended to. Office in the Court House, Dallas, Oregon.

**J. LINSEY HILL, M. D.,**  
Physician and Surgeon,  
Buena Vista, Oregon.  
Formerly practiced with R. C. Hill, M. D., Albany, Ore.

**JNO. J. DALY,**  
ATTORNEY-AT-LAW AND NOTARY PUBLIC  
Buena Vista, Polk County, Oregon.

**N. L. BUTLER,**  
ATTORNEY AND COUNSELLOR AT LAW,  
Dallas, Oregon.

**T. A. McBRIDE,**  
Attorney-at-Law,  
OFFICE IN THE COURT HOUSE,  
10th St. LAFAYETTE, OREGON.

**W. C. WARINER, M. D.,**  
Physician and Surgeon,  
Bethel, Polk County, Oregon.  
Office—At residence near Bethel, 5th.

**J. E. DAVIDSON, M. D.,**  
Physician and Surgeon,  
Independence, Oregon.  
Oct. 15th, 1870.

**J. E. SITES, M. D.,**  
Physician and Surgeon,  
Dallas, Oregon.  
Office at his residence.

**J. L. COLLINS,**  
ATTORNEY AND COUNSELLOR AT LAW,  
Dallas, Oregon.  
Special attention given to Probate matters, Collections, Real Estate, and general practice.

**J. A. APPLGATE,**  
ATTORNEY AND COUNSELLOR AT LAW,  
Office in second story of the Court House, Dallas, Oregon.

## Poetry.

### THE STUDENT'S FAREWELL.

WRITTEN BY HORACE KNOX.

Farewell, my friends and school-mates dear,  
My school-days now are past;  
The brightest days of life are gone,  
And we must part, at last.

With you my brightest hours I've spent—  
We've shared our joys together—  
But I must bid adieu to all,  
To some, perhaps, forever.

For well I know, ere many years  
On times' swift wings have fled,  
That some whose faces now I see,  
Will be numbered with the dead.

And some, in whose last parting words  
Sweet friendship I may trace,  
May soon be sleeping near the sod,  
Clasped in Death's cold embrace.

And well I know, as how I leave  
Some fondly cherished friend,  
As school-mates, in those pleasant rooms,  
We ne'er will meet again.

Though in the visions of sweet sleep,  
Again with you I seem;  
I'll wake, to find the vision false—  
My happiness a dream.

Will wake to feel earth's brightest joys,  
A few brief moments burn,  
Then vanish like the fading flowers,  
And nevermore return.

Remembrance oft will waft me back,  
To scenes so bright and fair,  
I'll think what joy would fill my soul,  
Could I again be there.

But sad experience, soon will tell,  
To each fond loving heart,  
That e'er so strong the ties be bound,  
The best of friends must part.

Must part! ah yes, 'tis nothing strange,  
We all must leave our friends;  
But oh! how sad, when well we know  
We'll never meet again.

But when the tolls of life are done,  
To us is promise given;  
We all shall meet our friends again,  
To part no more—in Heaven.

Monmouth, Oregon, June 14th, 1871.

### THE HENDERSON CORRESPONDENCE.

#### CHRISTIAN UNION.

#### EDITOR CHRISTIAN MESSENGER—

Dear Sir:—When writing the report upon the religious condition of the country, published in the minutes of the Congressional Association of Oregon, for 1870, I laid down a basis for a general christian union, I intentionally used the words "orthodox christians," knowing that there were many heretical sects in the country that would claim the right of admission into a general christian union.

I therefore prefixed the word "orthodox," intending it to operate as a kind of strainer to keep out heretical bodies. I was not then satisfied as to the character of your church. I knew that the two sects, led by Barton W. Stone and Alexander Campbell, were almost, if not altogether, universally regarded as heretical by the great body of protestant christians, both of this country and Europe; and upon this ground I declined in the beginning of this investigation to recognize you as a brother until I should learn more of your sentiments. I am now well convinced of the propriety of my conduct in this particular.

I am truly sorry that the estimate that I had placed upon your church for some years past has not been heightened by the facts brought out in our investigation. From the preaching of many of your ministers in Oregon, and from private conversations with others, I have been led to indulge the hope that the "old leaven of baptismal regeneration" introduced by A. Campbell and "Arianism" by B. W. Stone, had been pretty nearly and pacifically purged out. But your endorsement, as I understand you, of Campbell's baptismal regeneration dispels that pleasing hope. Regarding the "CHRISTIAN MESSENGER" as the organ, and yourself Mr. Editor, as a representative man of the body with which you are connected, I am constrained to regard the so-called Christian Church in Oregon as a fatally heretical body, under the caption of a beautiful name, as a branch of fragrant roses may cover and conceal a deadly serpent.

It is of no avail, Mr. Editor, for you to deny the doctrine of "baptismal regeneration" while you endorse the following declarations from the pen of Alexander Campbell, neither does it better the matter to say that others held and taught the doctrine before him, viz: "Remission of sins can not in this life be received and enjoined previous to immersion."—1 Ex. M. Har. pp. 34.

I once stated in discourse on baptism, in the presence of Rev. John E. Murphy, that it is the doctrine of the "Christian Church" that there is no remission of sins previous to, or without immersion, and he took me to task when through, for misrepresenting his church—he said in substance, "that a true believing penitent could have remission of sins as readily without immersion as with it, if he were in a situation where he could not obtain it."

Again, A. Campbell says "immersion alone was that act of turning to God."—1 Ex. M. Har. pp. 34. "It is quite sufficient to show that the forgiveness of sins and christian immersion were, in their first proclamation by the holy apostles, inseparably connected together."—Christian Bap. Vol. 5, pp. 160.

Once more, "I now proceed to show that immersion and regeneration are two bible names for the same act, contemplated in two different points of view." "Regeneration and immersion are two names for the same thing."—1 Ex. M. H. July 1830.

Now Mr. Editor, if these quotations do not teach baptismal regeneration what do they teach? I will simply say, that you can not teach the doctrine more plainly in the same number of words—"Regeneration and immersion are two names for the same thing," and yet this is not baptismal regeneration! Why, according to this doctrine immersion is regeneration itself, and regeneration is immersion—nothing more, nothing less.

And I understand you, Mr. Editor, to endorse all this, and thereby make it your own;—and then have the face to call yourself an orthodox christian!! It is neither expected nor desired that persons holding such sentiments as yours should come into a general christian union—he who regards immersion as constituting regeneration, had better be out of the church of Christ than in it, as he has only a name to live which he is dead.—With your avowal of the doctrines here quoted I presume there is not an orthodox church in America that would admit you to its membership—I rejoice that even Baptist christians with all their zeal for immersion, spurn the idea that it constitutes regeneration. Baptists as a body, I believe, do not recognize your church as orthodox or receive you to their fellowship. Hereafter, Mr. Editor, when you hear or read anything that I may say or write upon the subject do not imagine that I have the slightest reference to any one who believes "immersion and regeneration to be two names for the same thing"—all such I regard as fit companions for Simon Magus, who, although he had been baptized, or as you would say "regenerated," Peter pronounced to be in the "gall of bitterness and the bond of iniquity."

All through this discussion I have refrained from using the term "Campbellite" because I did not know that the members of the "Christian Church" endorsed the heresies of A. Campbell, but understanding you to endorse him throughout, I feel myself perfectly justified in regarding you as a true disciple of that gentleman; and shall so regard all the balance of your brethren who accept his views on the subject of baptismal regeneration.

I presume Mr. Editor, that you know that it is a kind of standing declaration with all your ministers in their public discourses that your churches allow all persons coming into their communion to study the scriptures for themselves, and to teach and practice according to their own understanding of Bible truth—it is well known to be a standing boast with your people that the Bible is their Creed—"we allow our people to take the Bible alone for their creed."

Now to show how utterly deceptions and untrue this statement is, I will here relate a circumstance that took place in this country a short time since. Mr. M. is a young man about thirty years of age, he has been known to be religiously inclined for several years past, his wife's parents are members of the "Christian Church," and as might be expected the "Brethren" were quite anxious to get him under water. On a certain evening two of the preaching elders made it convenient to spend the night with him, and as might be expected again, he was made the object of a regular seige, and after a great deal had been said about "making the good confession," baptism for the remission of sins, the meaning of the Greek words *Baptismos, Bapto, Nipso, Duno, Raxize*, etc.; Mr. M. told the "brethren"

that he would join them if they would allow him to be baptized according to his own understanding of Bible teaching—the younger of the two preachers told him that they would do so; the older here interposed, told his younger brother that would not do, that all persons coming into their church must be immersed, that individuals had no right to judge in this matter—they must do just what the Bible says, and their preachers would interpret the Bible for the people and give them its meaning. Here Mr. M. left to the two learned divines to settle the dispute between themselves, and he retired to his bed to muse upon the difference between the preaching and the practice of these zealous brethren.

Mr. M. in speaking of the matter said: "this whole pretension of their allowing their members to be baptized according to their own understanding of the Bible is a hypocritical deception without a word of truth in it." Mr. M. is a man of more than ordinary intelligence and could not be so easily gulled as many.

In my next I propose presenting what I regard as the true and only practical basis for general Christian Union.

Respectfully,  
J. H. D. HENDERSON.

EDITORIAL COMMENTS.  
The Scotchman's definition of orthodoxy and heterodoxy is the best we have seen: "Orthodoxy is my doxy, heterodoxy is your doxy."

The Bible is the only true and legitimate standard of christian doctrine. Any other standard must bear the impress of human weakness, with a large percent of pride and folly. To the Bible we appeal, and challenge any party to show one point in which we are a whit behind the most orthodox.

Mr. Henderson has utterly failed to show a single point. And in his extremely meagre review of our article, points long ago disposed of in this investigation, and charges us with teaching "Baptismal Regeneration." We not only stated that we neither believed nor taught any such thing; but we explained to the comprehension of the most ordinary capacity, our view of that subject. But Mr. H. makes a desperate onslaught against A. Campbell and B. W. Stone. Yet he knows that we have not quoted either of these as authority for anything we have said in these comments. When he misrepresented Mr. C. by extracts torn from their connection, we permitted him to speak for himself through our columns. We asked Mr. H. to read the article from which he made the extracts and to say, as a christian, whether Mr. C. taught in that writing "baptismal regeneration," in the odious sense in which he uses it. Mr. H. failed to risk his reputation on any such ground. Why does he come in now with these detached sentences, and try to attach the odium of folly and weakness to names preeminent, alike for piety and learning?

For a man to sprinkle water on an unconscious babe, without knowledge, faith, repentance or confession, and call it baptism, and then charge "baptismal regeneration" on him who never speaks of christian baptism, without the action is preceded by faith, repentance and confession, is putting on a harder face than we have ever worn. We charitably trust that it is Mr. Henderson's head and not his heart at fault in this matter.

The "Rev." J. E. Murphy, in his goodness of heart, may have uttered the sentiment attributed to him above, as his opinion. We now state with the utmost confidence that Mr. Murphy will not and Mr. Henderson can not show one word or syllable to sustain such an opinion in the law of pardon to a sinner.

But Mr. Henderson returns with redoubled vigor to the attack against A. Campbell, and then casts his conscience by asking: "If these quotations do not teach baptismal regeneration what do they teach?" Mr. Henderson must know that these fragments torn from their connection, do gross injustice to Mr. Campbell.

Mr. Henderson wastes valiant; reconstructs his man of straw, and pelts him vigorously with mud. He denounces us as heretical, and classifies us with Simon Magus. All this is easier, no doubt, than to answer the simple questions asked in the article to which this is a pre-empted reply. Mr. Henderson

has courteously refrained from the use of the term, Campbellite, thus far; but now he intimates that he will feel at liberty to descend to the vulgarism of an opprobrious epithet.

The little "circumstance" related by Mr. Henderson may be set off by an incident related to us by Mr. D. under the following circumstances. We met in Jackson, Miss, in '45 the Rev. D. D. of the Presbyterian church, whose kid's gloves, costly attire and elegant gold chain, marked him out as the popular and favored occupant of the best pulpit in the city of N. In 1856 we again met him in the state of Missouri in plain neat garb, unostentatious, a preacher in the Christian church, zealously and earnestly contending for the faith once delivered to the saints.

We were naturally curious to know the history of that change which had so utterly transformed the sleek, pompous fastidious "Divine" into the plain, humble, unassuming, devoted Christian. "I had," said D. "changed pulpits with the Rev. E. H. whose church was located in a rural district some miles north of N.—I started early that I might have leisure to enjoy the luxury of a June morning in the fine groves that skirted the river along the banks of which my route lay. I had made three fourths of my journey, when I heard a full round voice before me, singing a familiar hymn, and very soon the singer came in sight a negro with a Bible in his hand. By reference to my watch, I found I had an hour and a half before time for service and only a few miles to drive. I at once determined to engage the man in conversation, which I did, after usual greeting, substantially as follows:

D. You seem to be singing very happily this morning, a religious song. Are you a Christian?  
N. No, sir, but I would like to be.  
D. Why are you not?  
N. I can not get anybody to baptize me.  
D. Why do you not go to the Rev. H. He will baptize you.  
N. No, sir, he would not baptize me, he wanted to sprinkle me.  
D. Well that is one mode of baptizing. What objection have you to being sprinkled?  
N. I want to be baptized like Jesus was. I learn from this Bible, which I can read a little, that he was baptized in the river and came up out of the river.  
D. Does your Bible say he was not sprinkled?  
N. It says he was baptized, it don't say anything about sprinkling.  
D. But sprinkling is one mode of baptizing. Sprinkling is baptizing.  
N. You tell me that a sheep is a horse—that alligator swimming in the river is a cow?—Sprinkling is sprinkling, and baptizing is baptizing.  
D. Suppose I were to baptize you, as you want to be baptized would it make you any better man?  
N. No, Sir, but it would make me a happier man.  
D. How is that? It would not make you a better man, and yet it would make you a happier man.  
N. If my master tells me to do something and I do not do it I am afraid, but if I do it, I am not afraid, because I have done what he commanded me. I have not been baptized, I am afraid God will be angry with me. If I could get some one to baptize me I would not be afraid I would be happy.  
D. I am a preacher, authorized to baptize.  
N. I know you, Mr. D. you preach in the Presbyterian church in N.—  
D. Would you be willing that I should go down into the river with you and baptize you now?  
N. God bless you, sir, I would never forget you, and I would pray for you as long as I live.

A tremulous voice and moistened eyes told of the deep impression this incident made on the heart of D. He said he divested himself of his boots and made such other preparations as the occasion required, and then they both went down into the water and he baptized him, and they both came up straightway out of the water, and the Ethiopian went on his way rejoicing.

D's. Reflections, as he gave them to us, were about these: I have spent many years in preparing for the ministry. I have taken a full theological course; and now I meet an almost lettered slave, Bible in hand, and he beats me on a leading question in theology, and constrains me to do the very

thing I was opposing. Is it not true, that the plain simple act recognized by the uneducated and appreciated by the simple minded, is the very act God has commanded?

"I want to be baptized like Jesus." These words rang in his ears and gave no rest to his mind until he too was baptized like Jesus. The sacrifice, both pecuniary and social, was heavy; the reward immediately was the answer of a good conscience, and that peace of mind which conscious obedience alone can bring, and subsequently, position and influence for good in the great work of the age—Christian Union—which are to his noble heart more grateful than all the titles and clerical distinctions of earth.

### TEACHERS' ASSOCIATION.

The third session of the "Yamhill County Teachers' Association" will be held at McMinnville, commencing on Tuesday evening, the 25th day of July, 1871, continuing four days. Hon. R. P. Boise will address the Association the first evening session. All persons interested in popular education, and especially those directly engaged in teaching, must be fully convinced that a well conducted "Teachers' Association" will more thoroughly qualify the Teacher for his position—consequently our juveniles, when they arrive at mature years, will be better prepared to discharge the duties of American citizens—therefore we earnestly desire that every Teacher, and other friends of education in the County, will be present the entire session, and take an active part in all our discussions.

The various divisions of Arithmetic and Grammar will be the chief topics for discussion during the daily sessions. The main object in thoroughly investigating these sciences will be to elicit the "why" and "wherefore." Various persons will be invited to assume the position of Teacher, conducting the Institution in all respects as a class, when discussing the different divisions of Arithmetic and Grammar. We trust that every one will carefully review these subjects, and be prepared to contribute his new discoveries to the general fund.

The exercises will be interspersed with Music, Essays, Declamations, etc., etc.

Every Teacher should, together with some of his pupils, volunteer an exercise, such as an Essay, Oration, or Recitation.

Addresses are expected during the evening sessions from popular educators, from different parts of the State.

Arrangements will be made by the energetic Committee, to wit: Dr. H. V. Johnson, Rev. G. C. Chandler, and Wm. Dawson, Esq., for the accommodation of those who may attend the Institute.

S. W. Knox, Lafayette.  
H. H. Savage, McMinnville, Ex. Com.  
Virginia M. Olds, McMinnville.  
L. HENDERSON,  
Superintendent of Common Schools, Yamhill County, Oregon.

NOTE.—To an invitation to be present at the above association, we answer, that we will take great pleasure in attending and participating in the exercises if not provisionally prevented.—ED. MESSENGER.

THE FRAUD IN WOOL.—The Walla Walla Union, referring to the fraud recently discovered in a lot of wool sent to San Francisco from Portland, makes the following remarks concerning the matter:

We learn that the lot of wool complained of was purchased by A. Frank, of Hardman & Co., Touchet. Mr. Frank says he saw the wool weighed after it was packed; that the lot consisted of twenty-seven averaged sized bales, gross weight, 5,089 pounds; that the bales were, if anything, under the average weight. The affidavits of persons who helped to do the shearing and packing of the wool have been taken and sent below, in which they declare that the twenty-seven bales could not have had one hundred pounds of dirt in them.

Mr. Frank is of the opinion that a wilful mistake has been made at San Francisco, with the view of depreciating the price of the Walla Walla wool, which has heretofore stood high in the market. We hope his view of the case will prove correct on investigation.

The editor of the *Dove* over 70 years of age. Observer in a railroad car and has never been in his life.