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Vol. XXVIII. HILLSBORO, WASHINGTON COUNTY, OREGON, FRIDAY, DECEMBER 7, 1900 No. 29

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CONGREGATIONAL CHURCH, corner Main and Fifth streets. Preaching every Sabbath, morning and evening. Sabbath school at 10 o'clock a. m. Prayer meeting Thursday evening. Y. P. S. C. E. Sunday at 6:30 p. m. All services will be short, bright, interesting and helpful. Everyone cordially welcome.
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K. H. SICKAFOOSE Pastor.

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HILLSBORO LODGE NO. 61, A. O. U. W., Meets every first and third Friday evening each month.

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HILLSBORO REBEKAH LODGE NO. 54, I. O. O. F., meets in Odd Fellows' Hall every Saturday evening.

P. of H.

HILLSBORO GRANGE, NO. 73, meets 2nd and 4th Saturdays of each month.

I. O. O. F.

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THE DEGREE OF HONOR, A. O. U. W., meets in Odd Fellows' hall every first and third Friday evening of each month.

Rathbone Sisters.

PHOENICIA TEMPLE NO. 10, R. S., meets every 2nd and 4th Friday in each month at 7:30 o'clock in Wehrung's Hall.

K. of P.

PHOENIX LODGE, NO. 34, K. OF P., meets in Masonic Hall on Monday evening of each week. Sojourning brethren cordially invited to lodge meetings.

A. F. and A. M.

TUALITY LODGE NO. 6, A. F. & A. M., meets every Saturday night on or after full moon of each month.

O. E. S.

TUALATIN CHAPTER, NO. 31, O. E. S., meets at Masonic Temple on the 2nd and 4th Tuesday of each month.

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VIOLA TENT, NO. 18, K. O. T. M., meets in Odd Fellows' Hall, on second fourth Thursday evenings of each month.

WASHINGTON ENCAMPMENT No. 24, I. O. O. F., meets on first and third Tuesdays of each month.

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"To the mountains our people in increasing numbers yearly look for those days of relaxation and recreation necessary to maintain the human machine in fair working condition. The languorous sloth of the seashore proves very seductive while it lasts, but many have decided that the annual outing should provide not only radical change of air and surroundings, but also such stimulation of flagging energies as will provide brawn and vigor for the return to labor. For this they urge the mountain climb and ramble, the balsam of the mountain pines, and the clear, unadulterated mountain air."

"In this direction the Shasta Route now affords a wealth of attractions. The entire line of road from Ashland to Redding is studded with charming and accessible hotels and camps, where are cheer and comfort and healing at reasonable cost, and where you can hunt, fish, ride, loaf, or play with equal facility."

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THANKSGIVING DISCOURSE

Preached in the Congregational Church, Thursday, November 29, by Elder K. H. Sickafoose, of the Christian Church, Hillsboro.

He hath not dealt so with any nation.—Psalm CILVII: 20.

Then he said unto them "Go your way, eat the fat and drink the sweet and send a portion to them for whom nothing is prepared, for this day is holy unto the Lord: neither be ye sorry, for the joy of the Lord is your strength.—Nehemiah VIII: 10.

The circumstances of this address of Nehemiah, the governor of the returned captives may be obtained from the context. While they are replete with interest and suggestiveness, our purpose today is not an exposition of the text, but to show from our national history that, if the returned captives from Babylon had a reason to observe a thanksgiving day, we much more have. There is little room for doubt, from the habit of our Pilgrim Fathers to seek Scriptural precedent for all their proceedings, that the first national thanksgiving, proclaimed by Governor Nehemiah, suggested to Governor Bradford, after the first harvest of the New England colonists in 1621, that a day should be set apart by them for a similar rejoicing, in offering to God praise and prayer.

Gradually the custom grew of appointing an annual thanksgiving day after the gathering of harvest. These appointments were confined, for a long time, to the governors of the New England States. During the revolution a day of national thanksgiving was annually recommended by congress. Washington recommended such a day after the adoption of the constitution; and his example was occasionally adopted by successive presidents. During the rebellion, President Lincoln frequently recommended the observance of such a day after some signal victory. Today it may be considered one of our national institutions. Such a custom is eminently befitting and beneficial. To acknowledge a divine providence, which giveth us rain from Heaven and fruitful seasons, filling our hearts with gladness, is a dictate of the natural conscience. The sentiment of gratitude for blessings received is ever ennobling and befitting, and its practice praiseworthy in all. This national custom of thanksgiving is creditable, both to the head and heart of the nation.

Our history as a people is replete with the highest reasons for the existence of the perpetuity of so worthy a custom. Let us, this morning, take advantage of the occasion to review the past, and see what the Lord has done for us, and how marvelously he has led us from the beginning until now.

For convenience sake we will divide our history into three stages:

1st, The colonial.
2d, The transitional.
3d, The National.

We will observe this order as we glance over our annals, and contrast the colonial history of the Pilgrim Fathers, who landed on Plymouth Rock, with that of the leading colonial settlements on the continent by the Latin races, namely:

1. The Spanish who came in contact with the oldest and most splendid civilizations, namely, those of Mexico and Peru.

2. The Portuguese who took possession of that most splendid country, Brazil; one of the richest in respect to minerals and jewels, and whose vegetation is among the most prolific in the world. The French who extended their influence from the St. Lawrence to the Mississippi. The English had two centers, Virginia and Plymouth; whose respective records, beginning with the same year—with slavery on one hand and freedom on the other—will help still more to emphasize the grand contrast which it is ours to point out today, that our hearts may be inspired with sentiments and emotions befitting this hallowed day.

The practical question which forces itself upon the mind, as we celebrate this two hundred and seventy-ninth anniversary of Thanksgiving is this. What has caused the contrast between the English colonization, especially that one at Plymouth, and that of the other three named—Spanish, Portuguese and French? The answer is traced to the sentiment which brought into existence the very institution under whose auspices we meet today. And still more clearly will this be seen as we trace the character and the history of the colony.

1. The origin of the Puritans.

In the north of England a comparatively small band of Christian men and women, having been enlightened by the word of God, entered into a solemn religious covenant in the year 1602, to reject every human invention that had been introduced into the worship of God, (a grand resolution), and to organize themselves into a Church of Jesus Christ; whose main object should be to worship God in spirit, and in truth, to keep themselves unspotted from the world, and to do all in their power to bring souls from darkness to light. Considering the gross darkness in which even the English were enveloped at that time, this must be considered a highly courageous step, even for this pious and enlightened people. The fathers and mothers of these men and women had passed through great tribulations. Seventy years before, England passed over from Papery to Protestantism, under the exciting circumstances of the divorce of Henry VIII from Catharine of Aragon. Everything in connection with the church in its relations to the state, was revolutionized. The Papal institutions, monasteries, nunneries, cathedrals, churches, etc., etc., were abolished, and, consequently, hosts of priests, and nuns and beggars, who had been maintained by those institutions, were turned loose on society.

The reformation of the church now began in earnest. A book of homilies was put forth in 1540; a new communion service and catechism in 1548; the first book of common prayers is 1549; and many other changes to adapt worship to the new order of things. It was, however, in the same ritualistic mold in which the Papal worship had been carried on. To this the Puritans objected. They, as the name given to them implies, desired everything based on the pure word of God.

The brief reign of Mary—five years only—reversed the whole order of the reformation; and at the cost of untold suffering and much bloodshed, the old order was restored.

Elizabeth's accession, in 1558, again restored the new order, and to her firmness and to that of the immortal Cecil, who was the originator and director of that enlightened policy which has constituted England's glory and governing power from that day to this.

It must be admitted by every student of those times that the accumulations of those times were such that it was impossible to attain the grand ideal of religious liberty, freedom of conscience and simplicity of spiritual worship, sought by the Puritans, without the most absolute revolution in society, as well as in state. Thus, after patiently waiting through the long reign of Elizabeth, within a year of its close—a period of 45 years—and enduring constant persecutions for not adopting Episcopacy, the covenant, to which I have already referred, was entered into, and a serious, well-planned and prayerful effort was made to bring the English people to right views of worship, not by state edicts, but by preaching and instruction.

Their efforts, however, only served to expose them to continual vexation, misrepresentation and suffering. They peaceably and willingly embraced a banishment to the Netherlands, and settled in the city of Leyden.

This occurred about 1610. They did not meet here with the success they anticipated. They could make no impression on the Netherlanders. They could not with ten years' endeavor, bring their neighbors particularly to any suitable observance of the Lord's day; without which they knew that all practical religion must wither miserably. These reasons were deeply considered by the church. After many deliberations, accompanied by the most solemn humiliations and supplications before the God of Heaven, they took up a resolution, under the conduct of Heaven, to remove to America. These good people were now satisfied—they had as plain a command of Heaven to attempt a removal as ever their father, Abraham, had to leave the land of the Chaldeans, and it was nothing but such a satisfaction that could have carried them through such otherwise insuperable difficulties.

Such was the character of the men and women who came over in the May Flower in 1620 and settled in Plymouth, and laid the foundations hard and deep, of this grandest republic that was ever organized, and whose institutions are the glory of the whole earth.

The account of the departure of these English exiles from the Netherlands for the unknown wilderness across an angry ocean is the most pathetic in the history of human annals.

After making their preparations, and a couple of ships, the Speedwell and the May Flower being hired for their transportation across the Atlantic, a day was set apart for fasting and prayer. A sermon was preached, by their pastor, from Ezra 8:21. "I proclaimed a fast there, at the River Ahava, that we might afflict ourselves before our God, to seek of him a right way for us and for our all our friends."

Thus, after fervent prayer, and amid weeping friends, they took their leave of the city where they had been pilgrims and strangers, eleven years. Their excellent pastor, on his knees, by the seaside, poured out their mutual petitions, unto God; and, having wept in one another's arms as long as the wind and tide would permit them, they bade adieu and went on board the vessels that were waiting to bear them to their wilderness home across the seas.

This was July 2, 1620. On the 9th of Nov. (old style), or Dec. 21, 1620, of the same year, after four months of terrible experience, they landed at Cape Cod, and on going ashore the first thing they did was to fall on their knees and offer heartfelt praise to God that they were permitted to reach land in safety.

But why were they landed at Cape Cod when they designed to land somewhere on the Hudson river? Some of their neighbors in Holland had bribed the captain to land where he did, because they wanted to secure the best locations on the Hudson. "But this false dealing proved a safe dealing," says a writer on this point. And subsequent events proved that even their base trick God overruled for the protection of the Pilgrims, and for the ultimate good of this vast country. On the second day after their landing, sea-tossed as they had been they called a meeting, drafted a constitution for their government, solemnly promised to obey the laws, ordinances, acts, constitutions, and officers that from time to time should be thought most convenient for the good of the colony, and elected a governor at once, John Carver, a pious and prudent man, to be their chief executive officer.

Such were the men that laid the foundation for this American nation. And whether you compare them with Pizaro and his cavaliers, who undertook the Spanish colonization; Cabral, who took possession of Brazil in the name of the King of Portugal, on a good Friday, and on Easter day erected an alter and celebrated a mass; and Cartier, the French navigator who, in 1535 entered what is now called Canada, on the festal day of St. Lawrence, and called it by that name in honor of that saint, it is not difficult to see the reason for difference in the subsequent civilizations that have grown out of the respective seed planted by these respective colonists.

The history of this colonial period with which, all in our day are more or less familiar, extending from Dec. 11th, 1620, to July 4, 1776 is fraught with intentest interest to every American citizen, indeed to every intelligent student of the past, and is one of the most marked for its steady progress in the establishment of that civilization, both secular and religious, for which the Pilgrim Fathers braved so many perils. There is no parallel to this, save in the history of God's chosen people. And even in contrast with them, so far as the Israelites are concerned, the Pilgrims and their successors have proven themselves to be far superior in all that constitutes true manhood and intelligent devotedness to the true God.

II. The transitional period.

Though exceedingly brief in duration it was one of the most important in the history of mankind.

1. It will be found that the same sturdy independence, love of liberty and fidelity to well formed convictions, characterized the colonists at the close of a century and a half as when, for conscience sake they left the home they loved for principals which they more clearly loved. The Plymouth colony was for 18 years a strict democracy, and afterward a republic, under charter from the crown. And in Virginia, in 1620 a representative and popular government was established. There was nevertheless a deep seated loyalty cherished for their mother country.

The loyalty of the colonists was often severely tried when, for example, the navigation acts were passed in England to give English ships monopoly in commerce; when the produce of the colonies was required to be sent to England, and duties were levied on commodities sent from one colony to another.

Against these assumptions, as the colonists considered them, they made earnest and repeated protests.

But when Queen Anne, of England joined the King of Spain in fostering the slave trade, each investing one-fourth of the stock, and thus an English Queen becoming, personally one of the foremost slave dealers in Christendom, the loyalty of the liberty loving colonists was seriously checked. Though slavery had entered Jamestown, Virginia, in the very same year that liberty was established at Plymouth Rock, the Virginia colonists did not take kindly to the accursed system. The enforcement of the navigation acts, in 1761, by search warrants, caused great bitterness against the English government especially in Boston. Again, the stamp act, passed, four years later 1765, intensified the feeling against the English government and caused riots. It was the stamp act that roused among others the eloquent Patrick Henry, who in one of his impassioned speeches, uttered the immortal axiom on which all free government must be based: "No taxation without representation." Though that particular act was repealed the principal was insisted upon by the English government; so on glass and paper, and printers color and tea, duties were imposed. The people organized into societies called "Sons of Liberty," and the sentiment of Patrick Henry became almost universal. In 1773 these duties were all repealed save a six cents per pound tax on tea.

But in levying this tax, the English still insisted upon the right to impose taxes without representation. This the American people refused to acknowledge; and some cargoes were thrown into Boston harbor. The English parliament to retalliate, passed the Boston Port Bill, by which Boston ceased to be a port of entry; great distress ensued, and the people of Boston received the sympathy of all the colonies and liberal contributions of wheat from Virginia and of rice from South Carolina were made.

The English government now determined to do what had never been attempted by it before, namely, to assume supreme control of all the colonies, and a fleet and ten thousand troops were sent over to compel submission.

While the colonists professed loyalty to the English crown, which the most of them sincerely felt, they were equally determined to resist, to the bitter end, any such unwarranted assumption of Great Britain.

Volunteers came promptly to the front, began to drill for any action they might be called upon to make and military and provision stores were gathered together here and there.

It was on the return of a body of British troops sent out to seize one of there depots, that they were attacked by a few of the colonial volunteers, and then occurred the first battle of the Revolution called the battle of Lexington, on the 19th day of April 1775. That was the beginning of one of the most eventful struggles in history.

It is properly called a "Revolution not a Rebellion." The English government was the aggressor. The colonists were simply defending their rights. And the result is suggestive. Though the colonists were without military training; scattered over a large territory; without any thought of separating from their mother country, they nevertheless conquered in a struggle with one of the best organized armies of the world and with a kindred race, renowned for its indomitable courage and determination never to be beaten.

After a series of engagements, 24 in number during a course of 6 years and 6 months, the British losses were not less than 25,000 men, while those of the Americans were less than one-third the number. The moral history of that struggle which will ever remain one of its chief glories, is a bright page in human story, and one of the most conspicuous figures in that moral history is the commander in chief of the armies who has ever since been known as the Father of his country and who was as marked for his prayerful dependence on God as for his great military skill and almost unparalleled wisdom. The form of government which the American people were led to adopt to meet their new condition has been pronounced the greatest master piece of political wisdom the world has ever known. It can scarcely be said of it that, though not faultless, it is matchless among all the governments that have been formed during the course of human history. An overruling Providence was manifest in all of this in answer to the fervent prayers of an anxious people.

Thus have we found that, in both the colonial and transitional periods of our history, the American people have been from the beginning guided protected and prospered by the marked and gracious providence of God.

III. The National period.

A few words must suffice on this most interesting theme of all.

A period just a hundred and twelve years counting from the adoption of the constitution in 1787-88, yet what a century it has been.

Commencing in extreme poverty and discouragement with a population with not quite three millions, one sixth of which were African slaves, a debt of nearly four millions, an army unpaid and discontented, a paper currency utterly worthless and a bankrupt treasury, and the states from which the money must come heavily loaded with debt themselves, two political parties at once arose after the war, federalists and anti-federalists. The one, federalists, advocating a vigorous centralized government and the anti-federalists advocating the doctrine of the rights of the states to be sovereign and independent powers.

In this great crisis the national party succeeded and George Washington became in the Providence of God the first President of the United States the word united being vested with a deeper meaning than we can now conceive.

But not only politically did God graciously lead in the formation of the government and in imbuing the majority with right views, and just, but He came to their help in a social and religious point of view. Even before the Revolution, Dr. Blair one of the foremost preachers among the colonists said in 1740. "True religion lay as it were, a dying and ready to expire when the God of salvation was pleased to visit us with the blessed effusion of the Holy Spirit."

Thus reformation of the churches commenced under the preaching of Johnathan Edwards in 1734 when the moral and religious state was corrupt beyond expression.

In that we see the grace of God in extending the borders of Zion. Just at the time that the colonists needed guidance and strength for the great struggle that awaited them. The war of the Revolution, however turned the attention of the people from religion and for many years there was a great spiritual dearth. Through the influence of infidelity and such books as Paines Age of Reason, the religious sentiments of the American people as they emerged from the war was tending strongly towards skepticism if not infidelity. Now, again, just when Egyption darkness seemed to be settling down upon the land a few years before the close of the last century and at the beginning of the present a powerful religious awakening took place which spread far and wide, and again the American people were rescued by the hand of God from that horrible vortex of licentiousness and blood into which France had plunged about this time. It would be a most interesting study to investigate the results of infidelity in France, and the turning from infidelity to God in Christ of the American people. For a time, both peoples were led by the same political writers. Whence the difference? In a word, the French had not an enlightened and Gospel Ministery to instruct them and pray for them. This, however, the American people had. And this was the agency that God used to deliver them from the danger that threatened them, and this was the real starting point in that career of progress which has characterized this nation from that time to this, with very rare exceptions, until the three millions have become seventy-six millions, and the limited area of colonial territory has extended from decade to decade. Now, with our forty-seven states and territories, we have an area of nearly four millions of square miles, of which nearly five millions of acres are occupied as farms, and over two hundred millions are under cultivation, with a produce that baffles mind to contemplate in figures.

Behold what God hath wrought! Though we have passed through three wars in the last 100 years, the second, the great Rebellion, in which was lost so much in life and treasure; the third with Spain, in which the Cubans secured their liberty, yet we have grown all the richer, stronger, wiser and better in every way by those terrible experiences. Above it all, America's great inconsistency and shame, African slavery, has been wiped out of existence, and four millions labeled "chattle goods," yet with human souls, have been raised to the proper dignity of manhood.

The year 1881 was the saddest in the history of the nation, if we count heart sorrow and a common sympathy in woe, sadness, for the most beautiful and perfect flower that ever grew out of the heart of the American Nation—we call it James A. Garfield. He was cut down by a ruthless hand. When he lay smitten and stricken, the nation knelt at his bedside in prayer; he went down unto his death with his plume unsullied and his faith unshaken; the heart of the world followed his cortege, and wept its sympathy at his grave. Still in that great national sorrow, all the civilized world sympathized, and the blood of our martyred president proved to be that which God used to cement the nations of the earth in a more real union than had perhaps been known before.

The intellectual power, the moral heroism, the devout Christian spirit of James A. Garfield, will be handed down to unborn generations as a sample of what kind of men are produced under a republican form of government, where prevails civil and religious liberty, and whose youth are, by the millions, taught God's word in the Sunday school.

Washington, the father of this country; Lincoln, the preserver of his country, and Garfield, the brightest jewel in the diadem of his country, are a trio of men of whom any nation may be proud. And today we are richer, not only in material wealth, and all that goes to make up material wealth, but also in moral and religious elements of power, than any other nation under the whole Heavens.

As we have learned from this hasty glance at the history of our country, the underlying cause of this splendid Western civilization, which is attracting so much attention from the whole world, and whose moral and intellectual glory is outshining even its territorial and commercial splendor, we can truly praise God that it is a civilization whose essential principles are those which the Son of God came down from Heaven to establish on the earth.

It is God, through God-fearing men and women that has caused the establishment and the growth thereof from the beginning until now. And I affirm, on historic and strictly scientific grounds, that the only adequate reason that can be given, is that it is a Christian civilization.

And as a necessary conclusion, the more strictly we adhere to that which is Christian in our American civilization, the longer will be our duration, the more beneficient will be our influence on the nations of the earth, and the more prosperous and happy will be our thanksgiving to God.

"Let us go forth, then, with happy and grateful hearts to eat the fat and drink the sweet, and give a portion to them for whom nothing is prepared; for this day is holy unto our Lord; neither be ye sorry, for the joy of the Lord is your strength."

We are living, we are dwelling
In a grand and awful time,
In an age on ages telling;
To be living is sublime.

Worlds are charging, Heaven beholding;
Thou hast but one hour to fight;
Now, the blazon'd cross unfolding,
On! right onward for the right.

On! let all the soul within you
For the truth's sake go abroad;
Strike! let every nerve and sinew
Tell on ages—tell for God!

COXE.

No one can reasonably hope for good health unless his bowels move once each day. When this is not attended to, disorders of the stomach arise, biliousness, headache, dyspepsia and piles soon follow. If you wish to avoid these ailments keep your bowels regular by taking Chamberlain's Stomach and Liver Tablets when required. They are so easy to take and mild and gentle in effect. For sale by Delta Drug Store.

THE LIGHT

Or

Our Saviour in Art.

Cost nearly $100,000 to produce. Contains nearly 100 full-page engravings of our Saviour and His Mother by the world's greatest painters. True copies of the greatest Masterpieces in the art galleries of Europe. Every picture is as beautiful as a sunrise over the hilltops. Contains descriptions of the paintings, biography of the painters, the names and locations of the galleries in Europe where the originals may be seen. Also contains a Child's Department, including a Child's Story of the Christ and His Mother, beautifully written, to fit each picture. This wonderful book, matchless in its purity and beauty, appeals to every mother's heart, and in every Christian home where there are children the book sells itself. Christian men and women are making money rapidly taking orders. A Christian man or woman can in this community soon make $1,000 taking orders for Christmas presents. Mrs. Waite, our agent in Massachusetts, has sold over $3,000 worth of the books in a very short time. Mrs. Sackett, our agent in New York, has sold over $1,500 worth of the books in a very short time. The book is printed on velvet-finished paper, beautifully bound in Cardinal Red and gold, and adorned with Golden Roses and Lilies. It is, without doubt, the most beautiful book of this century. Write for terms quickly and get the management of that territory. You can work on salary or commission, and when you prove your success we will promote you to the position of Manager and Correspondent, at a permanent salary, to devote your time to attending to agents and the correspondence. Wanted also a State Manager to have charge of office in leading city of the State and manage all the State. Send for terms. Address—THE BRITISH-AMERICAN CO., Corcoran Building, Opposite U. S. Treasury, Washington, D. C.

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