TELEPHONE-REGISTER.

HARDING & HEATH, Publishers.

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WE INVITE YOU TO COMPARE THE TELEPHONE-REGISTER with any other paper published in Yamhill county.

All subscribers who do not receive their paper regularly will confer a favor by immediately reporting the same to this office.

Thursday, December 19, 1889.

The railroad to Astoria is in our grasp, almost. Make sure of it, as a bird in the hand is worth two in the bush.

The total vote cast at the late city election in Salem was only 452, but it was a very light vote, explains the *Statesman*.

The railroad to Astoria, McMinnville wants, and the citizens should show the strength of a long and steady pull. We can have it if we only will.

California has been visited with a severe rainstorm which has destroyed a large amount of property. Come to Oregon where rainstorms are not seen.

An exchange has discovered that ten mechanics who have steady work at two dollars and a half a day will have earned more money at the end of two years than will have been earned in the same time by ten writers of novels whose works are readily sold.

An article by J. A. Campbell, pastor of the Christian Church of this city, on "Why am I a Christian?" Some time ago Mr. Brownson, president of the college, gave his reasons for being a Baptist. We hope to hear from the other denominations represented in this city.

If the railroad to the sea is too much of an undertaking for Salem and Mc. Minnville, it would be a good idea to build a road from Salem to McMinnville, then take the S. P. track to Hillsboro and from there take the road which is in progress, to Astoria. Build the road, then sell out to the S. P. Co. if necessary.

Hjalmar Hjorth Boyesen is one of the very rare instances of a success in literature achieved in a language not acquired until after the writer had reached maturity. Coming to this country at the age of 20, he could write a little English, but could not speak it at all, and in two years' time he had written a novel that was a model of vigorous, idiomatic Anglo-Saxon. When his talent first manifested itself in his boyhood his father warned him that Norwegians must, if they wished for any wide-spread fame, write in some other tongue—English, German or French—since even for the greatest and best works the outside world would not learn Norwegian, and one suffered more from translation than from endeavoring to express one's thoughts in a foreign tongue.

Scientists of the John Hopkins university are busy with a magnetic young man who is able to lift objects by the mere touch of his fingers. The name of this wonderful drawing individual is Louis Hamburger; he is 21 years old, the son of a well-known merchant of Baltimore. He has only to thoroughly dry his hands and touch them to a polished surface, when the object rises. Pins dangle from his fingers and a glass tube, weighted with a six pound weight, answered to the touch of his index fingers by rising from the floor. The professors have done a wise thing by capturing the young man and holding him for investigation. Otherwise we should have had a sensation in the camps of spiritualism, which would have amounted to almost a riot. Prof. Williamson has him in charge, and proposes to give some scientific experiments with him before the Johns Hopkins scientific association.

THE POWER OF THE FUTURE.

In an article under the above heading Charles Morris discusses in a late number of *Lippincott's Magazine* the development of new sources of power in the far future when the coal-beds of the earth shall have become exhausted. He refers chiefly to two natural sources—the sun's heat and the power latent in the tidal movement on the sea coast. The latter problem has received attention in various coast cities without thus far having led to any satisfactory results, and at any rate this power can be utilized only within certain circumscribed limits. The other source of power, however, contemplated by Morris comes even now within the radius of present possibilities. An apparatus was completed by the famous John Ericson just before his death, by means of which solar heat can be collected and stored in sufficient quantities to drive engines of considerable power—either through the medium of steam or directly with hot air. At the Paris exhibition several French inventors displayed sun motors, and one of them was utilized in printing a daily paper, the *Sun-Journal*. This was accomplished in spite of much interruption in the supply of solar heat by cloudy days. The writer mentioned above looks upon the realization of the benefits of solar power as to occur only after our present fuel supply has been exhausted, but there is nothing to prevent a much earlier employment of this cheap power in regions favored like ours with clear skies during the greater part of the year, and some of us may live to see grain threshed on our fields with the assistance of the very sun of whose scorching rays harvest hands are wont to complain.

RAINY DAY DOLLARS.

Senator Wilson, of Iowa, is said to be in favor of the coinage of the silver dollar, because he has observed that when farmers receive paper money for their produce, they spend most of it; but when they get silver dollars they carry them home and tie them up in the toe of an old stocking, and keep them against a rainy day. There is something in this, and there is a good deal more in what he said further: "I have no doubt that the circulation of the silver dollar would in a measure tend to prevent a panic, for as soon as money became a little tight the farmers would bring out their reserve store. It was this system of laying by the dollars as practiced by the French that enabled France to meet the indemnity growing out of the Franco-Prussian war." But the coinage of the silver dollar will not accomplish what Wilson desires if the coins be locked up in the treasury. The certificate law should be repealed and the coins forced out into circulation from his point of view. The paper currency is a credit currency, and like business done on credit, is often very convenient; but credit business is never quite as safe as cash business. The American has got an idea that specie is very burdensome, and he insists on nothing but paper. He won't take silver change for a five dollar bill without protest, and a merchant won't give him three silver dollars in change without an apology. But what Senator Wilson says about the French people is unsubstantially true and hardly admits of doubt that the currency of this country would be safer if all the small bills were called in and replaced with specie. But there does not seem to be much use in talking about specie to the present generation.

JUST ONE FACT.

Iron and steel in Europe having, during the past few months, made a large advance in price, and every iron and steel establishment in Europe is now full of orders and making much larger profits than one year ago. As a consequence of this raise in the foreign price of the metals, the American manufacturers have been able to advance their prices $4 a ton. Mr. Andrew Carnegie turns out 2,000 tons of steel a day from one of his great works alone. This means $8,000 a day greater profit for that establishment than Mr. Carnegie was receiving one year ago. Mr. Carnegie was selling his steel at a price far above the foreign article before the recent advance took place, on account of the high tariff on his product. Even had the price fallen in Europe instead of rising, he could still have made a good deal of money. But the price of all the products of American farms is actually lower in the farmer hands than it is in England or France. The American farmer is no better off than the English or French peasant to-day, but Carnegie and his protected are vastly better off than the foreign manufacturers, and the strange thing about it is that it is the American farmers who insist by their votes on enriching Carnegie, while they themselves are kept poor.

WHY AM I A CHRISTIAN?

EDITOR TELEPHONE-REGISTER:

Some months ago you requested the ministers of your county to each furnish you a paper upon the religious name he wore—"Why am I a Baptist?" "Why am I a Methodist?" "Why am I a Presbyterian?" etc. To your request to me, "Why am I a Christian?" I would respectfully reply:

The term Christian is derived from the term Christ, which means annointed. The Christ means the annointed one. All who scripturally wear the name Christian are considered as annointed ones. Under the old covenant all the priests were annointed with holy oil. Under the new covenant all the people of God are priests, and as such are annointed ones; "You are a holy priesthood, to offer up spiritual sacrifices acceptable to God, by Jesus Christ"—2 Peter II:9. This holy priesthood is an annointed people as their name would signify. John says of them: "You have an unction (annointing, that with which any one one is annointed) and ye know all things"—1 John II:20. This name is a title of distinction intended to distinguish those who wear it from all others. It is worthy of remark that ancient names expressed some quality or circumstance connected with the person or thing to which they were applied. How natural then that the church should be called by a name which would not only designate them as the peculiar nation and people, but point with unerring finger to the "Lamb of God that takes away the sin of the world." And this the name Christian does whenever it is uttered. The term Christian is intended to designate those who bear it as the property of Christ, which they are, having been bought with a price even the precious blood of Christ. Peter refers to this when he calls the disciples "God's heritage." Again, "Glorify him in your body and spirit which are his." This name Christian is a universal one intended to swallow up all other ecclesiastical ones. When a Jew was baptized "into Christ" he left his former name on the other side of the baptismal wave and arose on the Lord's side of the line that separates between the regions of darkness and the kingdom of God's dear son, bearing the name "Christian." When a Gentile obeyed the gospel of Christ he did the same. At Antioch was the first place where a congregation was formed by converts from both Jews and Gentiles, and hence it was most fitting that the family name of God's people should be given here. "The disciples were called Christians first at Antioch." For the Lord tore down the middle wall of partition between the Jews and Gentiles and made of the two one new man or people. Dr. A. Clark in commenting upon this text: "The word *Chreematisai* in our common text, which we translate *were called*, signifies in the New Testament to appoint, warn, or nominate, by divine direction." This name, therefore, was given by God's direction and not by the foes of the church. Again the learned doctor says: "It appears that Christian was the first general appellation of the followers of the blessed Lord, and there is presumptive evidence, as we have seen that this appellative came by divine appointment." Again: "When all return to the Spirit of the Gospel they will probably resume the appellative Christian." It appears that this name was dispensed with by departing from the Spirit of the Gospel. James says: "After this I will return and build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things"—Acts 15:16,17. The prophet Amos from whom this is quoted instead of "Upon whom my name is called" says "Called by my name." Now James applies this prophecy to the church and says the Lord's name is to be called upon them or they are to be called by the name of the Lord. But who is "the Lord?" Answer: "Unto you is born this day in the City of David a Savior who is Christ the Lord." Christ then is the Lord and the church is to be called by his name. In Old Testament days Jacob was called Israel in which was the Hebrew word El, the name of God. Therefore, whenever the word Israel was pronounced the name of God was called upon him and upon his posterity in all after years. So the full name Christ is incorporated into our religious title and every time it is pronounced the name of the Lord is called upon us. So "If ye be reproached for the name of Christ happy are you"—1 Peter IV:14. Again: "If any man suffers as a Christian, let him not be ashamed." As the name Israel carried within it the full name of God so the name Christian carries within its loving bosom the full name of Christ. As Christ is the greater part of the word so we are taught that there is in religion more Savior than self. We should exhibit the Redeemer and his life to the world and not self and self-life. Seek first the kingdom of God and his righteousness and let self be secondary. In everything let Christ have the pre-eminence. But where, oh where, is his pre-eminence as shown in the church titles at the present day?

Again; "Do they not blaspheme that worthy name, by the which you are called?" How appropriate then was the response of the king, "Almost thou persuadest me to be a—what shall I be called?—Christian." The king was almost persuaded to receive the Christian faith; adopt the Christian life and therefore take upon him the name of Christ. The original word translated name, among other things, signifies character as described by a name—see Greenfield's Greek Lex. This name Chrisian is the one name descriptive, pre-eminently of the character of those wearing it. They are required to be Christlike. Again; God said of his people: "The Lord shall slay thee, and call his servants by another name." "Thou shalt be called by a new name, which the mouth of the Lord shall name." That other name, that new name, which the Lord should name was called upon the deciples at Antioch. Saints, brethren, deciples, and so far as I know, all designations of the people of God, except the name Christian were used in Old Testament times. Now as the mouth of the Lord should give this new name, and as he did give the name Christian after those Old Testament days were over, we are led to believe that he intended his people to be thus called. Again; "I bow my knees to the father of our Lord Jesus Christ, of whom the whole family in Heaven and Earth is named." Eph. III, 14, 15. A part of God's family is in Heaven and a part on Earth, but it is all called by the name of Christ. This ought to settle the question forever. But we are told that this name is too exclusive. But pray tell us who it excludes? It does not exclude any of the Lord's people. Then it excludes only the Devil's people. I presume none would care to have them in the church. No one, therefore, has any right, human or divine, for objecting to our using this worthy name unless we are unfit by reason of sin to wear it. We exclude no one from the use of this name; on the other hand, we preach and teach, exhort and entreat that all shall drop their unscriptural names and take the one which God gave his people. They took them through departing from the Spirit of the Gospel, and to them we say: "Return, oh wanderers, return." If there be any sin in this matter it lies not at the door of that people who plead for the primitive name of the people of God, but at their door who will not take it upon them. It will be; yea, it must be admitted that there was a time when it was not too exclusive a name for the deciples. If it was not too exclusive at Antioch it is not now. It is said that this is taking too high ground. It was not too high in the days of the apostles; it ought not to be too high now. Remember the church is the bride, the Lamb's wife. Don't you know that it looks far better for the bride to take upon her, her husband's name and wear it lovingly than to persist in wearing some other man's name. If my wife should do this, I should suspect her love and confidence in me were small indeed. What then shall Christ, the bridegroom, think when his bride acts thus? Christ is the builder; the head of the body of the church, and the family wears the name of the head. The Lord pronounced the highest possible eulogy upon the church at Philadelphia when he said, "thou hast kept my word and hast not denied my name." Rev. III, 8. They still kept the word of God as their rule of faith and practice, and therefore as members of the church, the Lord's body, wore the name of the Great Head of that body. The name Christian is the one word covering the whole field of devotion to God and piety within our hearts and lives. But we are gravely informed that "there is nothing in a name." But all history, experience and Scripture contradict the statement. The best, the sweetest, holiest name on earth is Christ. Take then that name upon you and wear it meekly, lovingly and worthily until you lay down the burdens and toils of this life, and enter into the fullness of that rest that "remaineth to the people of God."

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Notice of Final Settlement.

Notice is hereby given that the undersigned, John McCulloch, administrator of the estate of James McCulloch, deceased, has filed his final account of his administration of said estate in the county court of Yamhill county, Oregon, and said court has fixed January 7, 1889, at the hour of 10 o'clock, a. m., at the county court room at McMinnville, Oregon, as the time and place for hearing the same.

Therefore, all persons interested in said estate are hereby notified and required to appear at said time and place and show cause, if any there be, why said estate be not finally settled and said administrator discharged.

Dated this 5th day of December, 1889.

JOHN McCULLOCH,
Administrator of said Estate.
F. W. FENTON,
Attorney for Estate (48)

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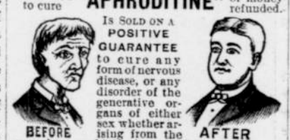

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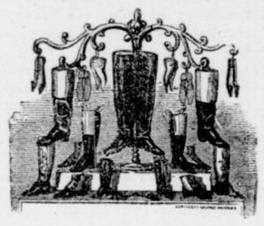

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Arrive Yaquina 5:30 pm | Arrive Albany 11:10 am

O. & C. trains connect at Albany and Corvallis.

The above trains connect at YAQUINA with the Oregon Developement Co's. Line of Steamships between Yaquina and San Francisco.

Sailing Dates.

FROM YAQUINA

Willamette Valley,	Tuesday	Oct	1st
" "	Saturday,	Oct	12th
" "	Wednesday,	Oct	23rd

FROM SAN FRANCISCO

Willamette Valley,	Monday	Oct	7th
" "	Friday,	Oct	18th
" "	Tuesday	Oct	29th

The company reserves the right to change sailing dates without notice.

N. B.—Passengers from Portland and all Willamette Valley Points can make close connection with the trains of the YAQUINA ROUTE at Albany or Corvallis, and if destined to San Francisco, should arrange to arrive at Yaquina the evening before date of sailing.

The Oregon Pacific steamboats on the Willamette River division will leave Portland, south-bound, Monday, Wednesday and Friday at 6 a. m. Arrive at Corvallis Tuesday, Thursday and Saturday at 3:30 p. m. Leave Corvallis, north-bound, Monday, Wednesday and Friday at 8 a. m. Arrive at Portland Tuesday, Thursday and Saturday at 3:30 p. m.

On Monday, Wednesday and Friday both north and south-bound boats lie over night at Salem, leaving there at 6 a. m.

Passenger and freight rates always the lowest. For information, apply to Messrs. HULMAN & CO., Freight and Ticket Agents, 200 and 202 Front street, Portland, Oregon; or to

C. C. HOGUE, Acting Gen'l. Frt. & Pass. Agt., Oregon Pacific R. R. Co., Corvallis, Oregon.

C. H. HASWELL, Jr., Gen'l. Frt. & Pass. Agt., Oregon Development Co., Montgomery street, San Francisco, Cal.

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