

PACIFIC CHRISTIAN MESSENGER.

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THURSDAY, JUNE 28, 1877.

OUR AIMS.

1. To fearlessly advocate the teachings of the Bible in the spirit of kindness.
2. To earnestly plead for the union of all Christians on the Bible alone.
3. To point out evils in the church and suggest remedy.
4. To keep our readers posted on the movements of the brotherhood in this state and elsewhere.
5. To entertain and instruct the young.
6. To give a brief summary of state news and the latest telegraphic despatches.
7. To make this the leading religious paper on the Pacific coast, at the same or any other price.

The English revisers have almost completed their work of revising the English Scriptures.

Dr. Hawthorne closed his address in the late Southern Baptist Convention, by saying, "The negro will reign in heaven when Darwin is damned."

A convention of Baptists in Texas have decided by a majority vote, that man is not totally depraved. Men are coming to the light.

We will send one copy of the PACIFIC CHRISTIAN MESSENGER free for one year to any person who will send us the names of five new subscribers with the money or a guarantee that the money will be sent in three months.

Our columns are too much crowded this week to begin giving the proceedings of the late Oregon State Meeting. They will be published as rapidly as possible, beginning next week.

Our California brethren are coming nobly to the assistance of the cause of Christ and of the MESSENGER, both in giving the brethren the news through this medium and in sending new names as subscribers. Your favors are highly appreciated, brethren, and you shall not regret it.

The debate at Carlton begins on Wednesday of this week. We regret that the pressing duties of this office prevents our going.

The catalogue of Christian College is out, and shows the past to have been a very successful session to what could have been expected from the embarrassments under which it began. The attendance in all departments for the year, is 230. The graduating class this year numbers nine—more than any previous year, except 1873, when ten graduated. The faculty embraces seven professors and teachers of acknowledged ability. Altogether Christian College has made a record the past year, of which its friends may well feel proud.

The O. & C. R. R. Co. have kindly consented to carry passengers from all stations along the line to the Linn County Annual Meeting, to be held near the railroad bridge, stopping at the "William's Grade," about one-fourth mile north of the bridge. Meeting to commence on Friday, June 29th, and tickets good from June 28th to July 8th, both days inclusive. Parties purchasing tickets will pay full fare, and should see that they are marked "return."

The Annual State Camp-meeting of the Church of Christ in Oregon, is no more. The brethren have done wisely, we think, by discontinuing the State Meetings as heretofore conducted, and replacing them with county meetings and an annual cooperation of delegates. The particulars will be found in the minutes when published.

Commencement Week at Christian College.

(Concluded from our last issue.)

On Tuesday evening the Philosophical and Vespertine societies gave a literary entertainment, which was a feast in its way. The exercises were good, and we regret that our space will not allow an extended notice of the various excellent essays and addresses.

The opening address was delivered by Miss Josie Wolverton, of the Vespertine.

A recitation by Corydon Adkins, and an oration by Dr. J. M. Powell were next in order. The Dr.'s subject was, "The used key is always bright."

Miss Marantha Powell read an essay which was not so ethereal, notwithstanding her subject was "Castles in the air."

Miss Mary Bidwell gave a recitation, and Mr. J. A. Adkins made a stump speech that excited no little mirth.

Miss Katie Lucas chose for the subject of an essay, "Cultured Women," a theme potent in significance and well presented.

The closing address was by Dr. J. M. Powell, who provoked many a broad smile.

The exercises were interspersed throughout with excellent music in song, and by the String and Cornet bands.

But the great day of the week, and long to be remembered, by at least nine young ladies and gentlemen, was Wednesday. The diplomas were presented and degrees conferred by Dr. L. L. Rowland, State Superintendent of public instruction.

The audience was large and very orderly, while the exercises were highly complimented by all, reflecting great credit on the graduating class.

The music furnished by Prof. Merrill and his class was very fine; in fact, we doubt if it can be excelled or even equalled by any class in the state.

We would like to speak at length of the excellent baccalaureate address of President Campbell, and many other features, but space forbids.

Let us hope and pray that the future of Christian College may never be less bright than the present.

We have received from the publishers, Messrs. Chase & Hall, Cincinnati, a copy of the cheap edition of the Christian Hymnal, with supplement. It is gotten up on cheaper paper in board covers which reduces the price to 50 cents per copy. This effort to place our choice collection of hymns and tunes within the means of those in the humblest circumstances is highly commendable. As the price is only \$4.80 by the dozen, our evangelists will be able to carry two or three dozen along with them and thus greatly aid in the work of evangelizing and christianizing, by a proper song worship.

The book can be had by mail for 50 cents by addressing the publishers as above.

BLESS THE BADGE OF HEAVEN'S BLUE.—This is the title of a very pretty temperance song just published by F. W. Helmick, Cincinnati. We acknowledge the receipt of a copy.

We will soon issue, from this office, in pamphlet form, the proceedings of the Annual State Meeting in Oregon, just closed. This will embrace all the proceedings, names of delegates and preachers, reports from the churches, the system of evangelization for Oregon, as adopted, the proceedings of the Oregon Ministerial Association of the Christian Church, and the constitution of the same. These things we thought too valuable to be lost, and shall combine them into a neat pamphlet which will be furnished by mail for 10 cents per copy or three copies for 25 cents, which will scarcely cover the cost of paper and presswork. Send in your orders at once.

The Pacific Christian Messenger till Jan. 1, 1878, for One Dollar.

We wish to put the MESSENGER into hundreds of homes where it has not gone heretofore, in the next few months. We earnestly believe it a valuable auxiliary to the cause of truth and one of the best papers that can be introduced into the family circle. To increase its usefulness, we must increase its circulation. Believing that after people once have the MESSENGER in their families, they will not be willing to have it discontinued, we make the above liberal offer.

Brethren, friends of our paper, will you not make an effort to help in this work by asking your friends to take the paper under this offer? Eternity alone can tell the good you may do in this way.

We want at least 500 names by the first of August under this offer.

The Reply.

"In reply to our article, the *Advocate* has the following, which we give without comment, as it is unnecessary:

"*Baptizo* in the last *Advocate* was too much for the MESSENGER. We are treated to something over a column this week in reply to our note, but not in answer. This sudden canonade is in marked contrast to the determined silence of several weeks. The editor cites Doddridge, William Lyndale, Beza, McKnight, and Wesley, to prove the ancient custom of immersion.

These are undoubted authorities and we find them quite as convenient for proof of the genuineness of baptism as our friend of the MESSENGER, since we too must sometimes immerse. But, brother, does any one of these tell us this was all the mode of ancient baptism? It would be a case of real enlightenment to be informed. Again we are told that *bapto* and its derivatives are translated dip, wash, &c.; all quite true, but is this all? Here is another chance for real "enlightenment." The editor closes with the following eloquent passage:

"For the purpose of gaining more light on this subject, we make the following proposition to the editor of the *Advocate*: If he will present one lexicographer of acknowledged authority, who defines *bapto* or its immediate derivatives by sprinkle or pour, we will at once resign the editorial chair, and acknowledge ourselves too ignorant to fill a place of such responsibility. If he fail to present the authority after making such statements as the above, we think it about time for him to do likewise."

We think it better both should hold on a season. The world might not miss either of us much, but it might be bad for two editors at least. In the mean time it is hardly the place for such a climax. If it is desirable to examine the lexicographers we have a dozen or two we should like to call for the editor's "enlightenment" but for the present simply reaffirm *baptizo* does not mean dip, immerse, or submerge, only.

Yamhill County Meeting.

The brethren of Yamhill county have arranged to have a county meeting, to begin at Carlton on June 30th inst.

This will immediately follow the debate, and persons can go prepared to attend both.

A daughter of Alexander Campbell has been appointed postmaster at Louisville, Ky.

Bro. S. S. Trice fell dead in the pulpit in Bethany, Mo., recently, while preaching the God's power to salvation.

The *Texas Christian* is taking a strong stand against "the organ."

Subscribe for the MESSENGER.

Imagination. What Is It?

Webster says it is that faculty of the mind, by which we conceive, and form ideas of the things communicated to it by the organs of sense. This is certainly true, as a large part of its meaning, and gives the true definition in general terms, still it does not exhaust, nor give the entire scope of the word as used by modern writers. In order to bring out all the meaning, and, furthermore, to serve our present purpose, permit us if you please, to add: Imagination is made up in large part, by a combination of different items supposed to be real in reference to persons or things, out of which combination-objects are formed in harmony with the state of the feelings at the time of its formation.

If this be true, (and we can see, no reasonable doubt of its correctness), it will be seen that the feelings in large part, give form to the object thus formed in the mind; consequently, if the feelings are kind towards the person that is the subject of their thought our imagination will form a pleasing picture of the different items remembered of the person.

On the other hand, if our feelings, or if we entertain unpleasantness in our minds against the person the subject of our thought, our imagination will make up from memory a picture of the person in strict harmony with our bitterness against the said person.

Touching the religious element of our theme, as drawn from our feelings, and for the additional purpose of affording a wider range to our present object, we will take the liberty to state the following postulation, viz.: If our religion is simply emotional, our conduct towards others, will be directed and controlled by feeling and not by principle. This is true, because emotion is the agitation of the mind, and feeling is the legitimate offspring of emotion; and hence as our feelings towards others, so will be the attitude we assume towards them. It follows therefore as an imperative duty, of all Christians to assume towards all mankind, an attitude calculated to kindle in them feelings of kindness, our conduct towards others is the great storehouse out of which is drawn the several items, and when combined, forms the imagination of those who remember our conduct.

Feelings when they are offspring of principle are uniform. Because, principle is eternal and never changes consequently, feelings resulting therefrom are the same, not so, however, when they are the offspring of simple emotion, as the latter ebbs and flows, so the feelings created by it are alike transient. In regard to the feelings of others, and those arising from principle we ought with all the vehemence of our very natures guard with the tenderest solicitude. The feelings embracing all the rights and privileges of all classes should be profoundly respected, still notwithstanding this clear line of duty as above intimated it sometimes happens owing in part to the present conventionalities of society and the nature of our enterprises to seemingly run contrary to this golden principle, and thereby afford a ground for the formation of unhappy imaginations.

Circumstances, sometimes are of such peculiar form, that to faithfully discharge our whole Christian duty, would seem to give ground for unpleasant imaginations, not only of ourselves, but the persons themselves form of themselves in consequence of what has been asked of them, very unhappy imaginations. But on the other hand, owing to the nature of the thing asked, very flattering conceptions of themselves.

It has been frequently the misfortune (if it is lawful thus to speak of it) of the writer of this paper in his effort to perform his whole duty (to give ostensible ground sometimes for vain imagination of ones own importance, and at other times by simply presenting the claims of the Gospel of

Christ, as embracing the idea of giving to sustain our colleges and churches, causes the most withering imaginations of poverty and wretchedness.

I have been pained frequently in being compelled to listen to the tales of poverty, told in consequence of being asked to give to help pay the indebtedness of our college.

To bring out in full view the legitimate workings of our theme under the heading of imagination, I will take the liberty to give a few examples arising under my personal labor in the department of soliciting for our institutions of learning.

One who attempts to solicit funds for any purpose would do well to study the animus of the leading ones, he expects to solicit. On one occasion it was my duty to visit a certain neighborhood for that purpose and from my personal acquaintance with the people and observation I was convinced that there was one man so stingy, that he would not give anything unless he could be approached in a certain way.

So it was decided to go him before presenting the subscription to any others. This was done, saying to him at the same time we felt satisfied that if he would give a certain sum, (and the sum was mentioned) that we thought every one in the neighborhood would give the same. It was further told him, that we wanted him to head the subscription. Without a single complaint of poverty, the gentleman subscribed the sum, and so did every man in the neighborhood, but one.

We believed if this stingy man, would give so much, that others would as much, and it was in part for this purpose he was called upon first. But the good man suffered his imagination to betray him into the idea that he was the leading man of that region round-about. In this case his memory took cognizance of the supposed pleasing items, and in the combination culminated in the very complaint view of himself above intimated.

One more instance to show the opposite; and we will regard the theme of imagination as full.

The writer a few months since, was sent by request to visit a wealthy brother in a neighboring city, to solicit help to pay the indebtedness of one of our colleges. On the way he fell in company with another prominent brother, who knew nothing of the nature of my visit at the first. In our conversation we took occasion to ask the brother how he was getting along, (he once had land in our city). He told us, he was doing first-rate, "last month said he, I made a thousand dollars in coin, and this month I have made three hundred," (it was the tenth day), we replied we was glad to hear of his success in business, and hoped he was able to help us a few hundred in paying the debt of our college, and that I was then traveling with a subscription paper for that purpose. I confess my inability to describe the visible change that came over his countenance.

But rallying, he said in a rather a stammering way, that he had not been well treated by one brother, in our city, but there was no hardness now. The fact is, (said he,) well, I will tell you, well I have had a hard time, I spend nights sometimes studying how to meet all my engagements. My wife knows nothing of my troubles, I don't tell her how hard it is to keep up. Before I left the city he told me of his poverty. The combination of the different item led his imagination in the direction of poverty, and he felt very unhappy, because he was too poor to help.

I think by these examples it has been fully shown that our feelings have a large part in bringing out our imaginations, while principle has but little to do with them.

The case of the other brother was very different, we presented the subscription paper to him, asking him if he could help us; his reply was "I know my duty as a Christian," and immediately subscribed fifteen hundred dollars, and has since paid it all in gold. So much for principle, and so little for imagination.

G. O. BURNETT.