

## Missionary Work.

"The Gospel is the power of God for salvation to every one that believes it. But how shall they believe on him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent?" It is the duty of the church to send preachers. But it cannot send them without money. The New Testament suggests the very best method of supplying money. Every Christian ought to contribute, as the Lord has prospered him. This requirement means something. It evidently means equality. It means that each shall contribute in a regular and systematic manner, according to what he has of this world's goods. Therefore,

We, the messengers, officers, preachers and brethren of the church of Christ in cooperation assembled, do agree to the following system, for the building up of the churches and the spread of the Gospel in Oregon, for the ensuing missionary year, comprising the time from the present to the Annual Meeting in 1878.

1. That what we do shall be done in the name of the Lord; for the building up of his kingdom and the good of humanity.

2. That we will each contribute, and, as far practicable, use our influence to induce every Christian in the State to contribute one dollar to the missionary fund to be used in the State, within the present missionary year.

3. That we will contribute and use our influence to others have contribute, in addition to the one dollar above specified, as the Lord has prospered us, and we agree among ourselves and recommend to others, in order that there may be equality, that one-half of one mill on the dollar, of all the property we possess, above our indebtedness, be the standard by which we will contribute to the missionary fund.

4. That the officers of each church in the State be requested to appoint one of their own number, or some other discreet person, to make a canvass of their respective congregations, on the basis named in articles two and three, varying the terms therein named, according to any peculiar circumstances of the members, and that said officers report to the chairman of the Missionary Board on or before the first day of August, 1877, and quarterly thereafter.

5. That the Missionary Board shall have charge of the missionary fund thus raised; that said board shall employ one or more missionaries to labor first in the churches, to perfect them in worship and in all the appointments and duties of the Lord's house; and secondly, to preach the Gospel to the world; and that the board employ and send out to cooperate together, as soon as the funds will permit two evangelists, to labor the entire time for which they are engaged in missionary work.

6. That the board cause at least one protracted meeting to be held in each county, if the funds at their command will justify it, and to this end they may engage local preachers for a limited time to hold such meetings.

7. That every preacher in the State be requested to act as agent, to solicit receive and receipt for missionary funds, which they shall deliver quarterly to the chairman of the Missionary Board, who shall cause the names of the contributors and the amount contributed by each to be published under an appropriate heading in the PACIFIC CHRISTIAN MESSENGER.

8. That the evangelist shall be the general agent of the board to solicit and increase the missionary fund, and where there are two evangelists cooperating, one may act as agent for the PACIFIC CHRISTIAN MESSENGER.

9. That a contribution be asked of the whole audience immediately after the 10th services, and also after the 1st on next Lord's day, for this mission-

ary fund, and that the amount contributed be placed in the hands of the Board to commence immediate work, and that there be no other contributions asked during this meeting, except such as may be necessary to meet necessary expenses of this meeting.

## Moses Refuted.

The subjoined ludicrous production from the *New York Times* is one of the best burlesques on the "scientific method" that have come under our notice. The hit at geologists, who construct elaborate theories on exceedingly frail suppositions, might well be extended to some learned professors in other branches of science who have reared wonderful but unsubstantial fabrics of apparent fact solely from the "scientific" uses of their imagination. A new and violent blow has just been struck at the Mosaic account of creation by the discovery of an extremely important fossil in a coffee sack at Baltimore. In the center of this sack was found the skull of a monkey. There can be no doubt as to the facts. The coffee was of the variety called Rio, and the skull perfectly preserved. Let us dwell for a little upon the meaning of this discovery as interpreted by the principles of geology.

The coffee sack was 12 (say 12½) inches in diameter, and four feet in height. The skull, which lay in the middle of it, was therefore two feet below the surface. To suppose that it was violently forced into the sack, after the latter was full, would be eminently unscientific. No one imagines that the fossil birds of the Old Red Sandstone dug down into that locality through the superincumbent strata. Nothing is more universally concluded than that fossils are always found where they belong. The animals whose remains we find in the rocks of the polemic, the meso-Gothic, and the Syro-Phenician strata, belong respectively to those several systems. The fossil monkey skull was, therefore, deposited in the coffee sack when the latter was half full, and the two feet of coffee which rested upon it was a subsequent deposit. Now, it follows from this premise that monkeys existed during the early part of the Rio coffee period. It is the opinion of most geologists that the Rio coffee period succeeded the tertiary period, and immediately preceded the present period. Now, no tertiary monkeys have yet been found; but the Baltimore discovery shows that the monkeys existed as early as the middle of the Rio coffee period—a date far earlier than any which has hitherto been assigned to them. We are now in a position to inquire what is the least period of time which must have elapsed since the skull of the Baltimore monkey was the property of a live and active simian. The answer to this question must be sought by ascertaining the rate at which coffee is deposited.

It is the opinion of Mr. Huxley, based upon a long and careful examination of over three hundred garbage boxes, that coffee is deposited in a ground condition at the rate of an inch in a thousand centuries, but the deposition of unground coffee is almost infinitely slower. He has placed bags, coffee-mills and other receptacles in secluded places, and left them for months at a time without finding the slightest traces of coffee in them. Although Huxley does not hazard a guess at the rate of deposition of unground Rio coffee, Professor Tyndall does not hesitate to say that it is at least as slow as the rate of deposition of tomato cans.

Let us suppose, as we are abundantly justified in doing, that 10,000,000 of years would be required to bring about the deposition of a stratum of tomato cans one foot thick all over the surface of the globe, an equally long period must certainly have elapsed while a foot of unground coffee was accumulating over the skull of the

Baltimore monkey. We thus ascertain that the monkey in question yielded up his particular variety of ghost and became a fossil fully 30,000,000 of years ago. Probably even this enormous period of time is much less than the actual period which has elapsed since that monkey's decease; and we may consider ourselves safe in assigning to his skull the age of 50,000,000 of years, besides a few odd months! In the light of this amazing revelation, what becomes of Moses and his 6,000 years? It will hardly escape notice that he nowhere mentions Rio coffee. Obviously, this omission is due to the fact that he knew nothing of it. But if he was unacquainted with one of the most recent formations, how can we suppose that he knew anything about the elder rocks—the metamorphic and stereoscopic strata? And yet it is this man, ignorant of the plainest facts of geology, and of its very simplest strata, who boldly assumes to tell us all about the creation!

—Scientific American.

## The Suez Canal.

It is stated an official communication to the Department of State at Washington that the Suez Canal, up to the close of last year, cost the Egyptian government, over \$71,000,000, about half of this sum being interest. This includes the cost of the fresh water canal from Cairo to Ismailia, and thence to Suez, for the use of the Suez Canal and the stations on its line, including the cities of Port Said, Suez, and Ismailia. This enterprise so useful to many nations; and especially to England, was one of the first causes of the present financial embarrassment of Egypt. Notwithstanding this great sacrifice in the interests of commerce, Egypt to this time has received no benefit from this canal, but, on the contrary, has sustained constant loss. By the passage of all classes of vessels with their passengers and cargoes directly through the canal considerable commerce is lost Egypt, and also a large business in freights and passengers, that would otherwise be transported from Alexandria to Suez on the Egyptian railways. It appears from a statement showing the navigation through the Suez Canal from Dec. 1, 1867, to Dec. 31, 1875, that the entire number of vessels was 6,275—the largest numbers being 4,347 English, 292 Italian, 168 Dutch, 140 Ottoman, 345 Austrian, 118 German, 48 Russians, 82 Spanish, and 10 American. Of the entire number of vessels, 4,406 were commercial steamers, and 1,107 postal steamers. The total number of passengers was 339,036.

The Turk has not lost any of his ferocity. At Damascus recently a Turkish soldier went into the bazaar to buy a sword. To try the temper of one he looked around for some object to pass. In the twinkling of an eye, with a sweeping blow, the soldier cut off the Jew's head, as though done by the axe of the executioner. Then he coolly pronounced the weapon of good steel, paid the price, and went his way. Such soldiers are apt to be as terrible to the people whom they defend as to the enemy.

You can train the eye to see all the bright places in your life, and so slip over the hard ones with surprising ease. You can also train the eye to rest on the gloomy spots, in utter forgetfulness of all that is bright and beautiful. The former is the best education. Life is too short to nurse one's misery. Hurry across the low lands that you may linger longer on the mountain tops.

A new definition of politeness: "Politeness is like an air-cushion, there may be nothing solid in it, but it eases the jolts of the world wonderfully."

Never turn a blessing round to see whether it has a dark side to it.

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