

Cape Foulweather as a Harbor of Refuge.

We heartily endorse the following resolutions expressed by a mass meeting held by the citizens of Corvallis on March 28th, and commend the same to the most careful perusal of our readers:

RESOLUTIONS.

WHEREAS, The construction of a Harbor of Refuge at some point between San Francisco and Puget Sound is an absolute necessity for the shipping interests of the country; and,

WHEREAS, During the last year many valuable lives were lost and much valuable property destroyed for the want of such a harbor; therefore, be it

Resolved, That we respectfully recommend Cape Foulweather, on the western line of Benton County, as the most available point on the coast from the Golden Gate to the Straits of Fuca, for a Harbor of Refuge.

Resolved, That while a harbor can be constructed on the north side of Cape Foulweather for the sum of \$656,221.20, to construct one at Port Orford will cost over three millions of dollars.

Resolved, That as the report of Col. Wilson shows that the principal injury to shipping is caused by south-west gales, that no point further south than Cape Foulweather would be of any particular use to the shipping interests as a harbor of refuge.

Resolved, That the admirable report of Assistant Engineer Robert A. Habersham, shows that there is a natural harbor on the north side of Cape Foulweather, and with the expenditure of less than one-sixth of what it would cost to construct a harbor at any point on the coast, a safe and convenient harbor can be constructed at that point, sufficient for all purposes.

Resolved, That we earnestly call the attention of the Board of Engineers, who are to select the point at which the appropriation made by the last Congress is to be expended, to the natural advantages that Cape Foulweather possesses over any other point on the coast, for a work of this kind.

Resolved, That we will not allow the patent facts to be perverted or turned aside—that Foulweather is the most suitable in its position on the coast for the purposes intended to be accomplished by a harbor of refuge; the immediate contiguity to a large agricultural district; its cheapness of construction, as well as its capability of being rendered immediately useful, with the small means appropriated for the purpose, all indicate with unerring certainty that that is the place designed by nature as the harbor of refuge.

Resolved, That we will place fairly, truthfully and prominently the facts of its favorable surroundings before those having this great work in charge, not doubting but they will lead to the desired end and secure the expenditure of the money in the right place.

Resolved, That we look with profound astonishment upon the far-seeing policy of the Portland Board of Trade—seeing advantages in any place rather than the one at home.

Resolved, That we accept this expression of the Portland Board of Trade in ignoring entirely the bay north of Cape Foulweather as a sincere, but unwilling testimonial of its fitness and importance as a harbor of refuge.

Resolved, That we cordially invite the people of the Willamette Valley to unite with us in presenting the simple facts of this matter to those having charge of this work.

Resolved, That we do not look upon the conduct of the Portland Board of Trade in this matter as friendly to the interests of this valley, and that we do not believe any portion of the people of the valley will look with favor upon any effort to rivet the shackles and

bind permanently upon their backs, burdens now borne by the trade of the valley.

Resolved, That it is our hope that this conduct of the Portland Board of Trade does not fairly represent the sentiment of the good people of Portland; but that in case we become satisfied that Portland is hostile to the developments of the natural advantages of our coast, and outlets to the ocean, we will labor with determination and unceasing vigor to induce our people to unite and trade directly with San Francisco, and seek the aid of that city, which we hope will be able to see and appreciate our natural advantages.

JOHN BURNETT,
JOHN RAY,
F. A. CHENOWETH, } Committee.

Moral Power of the Bible.

Does this Bible change the character and lives of those who embrace it? I would I could take you to a little village near my station, where they had embraced Christianity in a body but eight months before, and where the high priest of the temple near by came secretly to me in my tent, and asked me: "Sir, will you please impart to me the secret; what is it that makes that Bible of yours have such power over the lives of those that embrace it? Now, it is but eight months since the people joined you. Before that they were quarrelsome, they were shiftless; and now see what a difference there is in them. Now they are active, and energetic, they never drink, they never quarrel. Why, sir, I joined in the persecution when they became Christians, and tried to stamp out Christianity before it gained a foothold here, but they stood firm, and now in all the regions around here the people all respect and honor them. What is it that makes the Bible have such a power over the lives of those that embrace it? Our Vedas have no such power. Please, sir, give me the secret."

Does it sustain its recipients? Our first convert in the new religion, in the Telooogoo country, where I went in 1853, was a young Brahmin. We knew that there was danger of his being murdered and tried to guard him. But after a while he was decoyed away and taken over a hundred miles to a town where his relatives lived. He was immured in a close room. Nothing was left him but cloth around his loins. In the room there was naught but a grass mat for him to lie on, with nothing to cover him. Day by day, just a little rice and salt was placed there for him to eat, just enough to keep body and soul together; and he was told that he should never come out alive unless he abjured his new-fangled doctrines and came back to orthodox Hindooism. His grandfather, a wealthy man, offered half his fortune to the Brahmins if they would reconvert him. They brought the logicians, and the priests of all the regions to argue with him. They had taken away his Bible. They argued with him, and they kept him for months. I have not time to tell you the thrilling story of his escape, but at last he got back to us, all skin and bones; he had lost all his flesh, but had not lost his faith and his trust in Jesus, nor his love for his Bible. He had never denied him. A year after that we met his uncles who had imprisoned him. They said to us: "Sirs, what is it in that Bible of yours that such strength and courage to those that embrace it? Now, we had that nephew of ours right in our power. We told him that he should never get away alive unless he renounced Christianity, and there was no probability that he would. He expected to die from starvation there; but sirs, every day, no matter who were there, he would kneel in his cell and he would pray to that Yesu Kristu, the divine Redeemer that he called God, and when he arose there was no doing any

thing with him. What is it that makes this Bible give such courage to those that embrace it?"—*Dr. Jacob Chamberlain.*

The Sensational Preacher.

He is apt to think more of saying a "smart," a "telling," or a "taking" thing, than of communicating the truth.

In this way he uses extravagant epithets, gives exaggerated descriptions, and magnifies or distorts features for the sake of effect. Even so noble a man as Thomas Guthrie once said, in regard to the preparation of a sermon, "It is like the drop scene in a theatre, and you must lay on the color thick." But, with all deference to such an authority, that advice is exceedingly pernicious. For he who consciously exaggerates, does at the same time blunt the edge of his conscience. Every time he deviates or adds to the real state of the case he makes himself a worse man.

Truth is the girdle of character, and he who loosens that is on the way to looseness in other departments of morality. He is on the inclined plane, and may some day produce the biggest sensation of his life by a terrible fiasco. For the temptation is to go on. His hearers become accustomed to the dose, the appetite "grows by what it feeds on," and in order to have the effects which were at first produced, they crave for something stronger. He seeks to meet that new demand just as he sought to meet the first, and so it increases until the flippant has become the irreverent, and the irreverent has become the profane, and the profane becomes the impure; or until the odd has become the heretical, and the man who began by throwing aside conventionalities ends by parting with the central verities of the Gospel. We do not affirm that all this has actually happened in any individual case, but the drift and tendency of sensationalism are in that direction; and in a day when some who are guilty of it are riding on the top of the wave, it is proper to warn young preachers of the peril that is incurred by entering upon such a course.—*Ec.*

Christ is Christianity.

Both intellectually and morally, Christ is Christianity. Christianity is not related to Him, as a philosophy might be to a philosopher—that is, as a moral or intellectual system thrown off from the mind of its author, and resting thenceforward only on its own merits. A philosophy may thus be severed altogether from the person of its originator, with entire impunity. Platonic thought would not have been damaged if Plato had been annihilated. But detach Christianity from Christ, and it vanishes before your eyes into intellectual vapor. For it is the essence of Christianity, that day by day, and hour by hour, the Christian should live in conscious, felt, sustained relationship to the ever-living author of his creed, and his life. Christianity is non-exist apart from Christ; it centers in, and radiates from, Him. It is not a mere doctrine bequeathed by Him to a world with which He has ceased to have any dealings. It perishes outright when we separate it from the living person of its founder. Christ is the quickening spirit of Christian humanity. He lives in Christians; thinks in Christians; acts through and with Christians; and is associated with every movement of the Christian's deepest life. That life is a loyal homage of the intellect, of the heart, and of the will to a divine King, with whom will, heart and intellect are in close and constant communion, and from whom there flows forth through the truth, and the sacraments, and the spirit, that supply of light and love, and resolve, that enriches and ennobles the Christian soul!—*Liddon.*

The Study of Greek.

The language and literature of ancient Greece have to us not merely an imperishable and priceless interest, but an imperishable and priceless importance for the development of human culture in its very highest form. The language of Homer and Demosthenes is not only the most perfect of all languages, thus affording to the learner the best mental discipline, but it is the key to the most perfect forms of literature in every department, for Homer and Demosthenes and Thucydides, and Plato, and Sophocles are still our models and our masters in each of their respective departments. "Greek," writes Nelson Coleridge, in a passage full of beauty and truth, "was the shrine of the genius of the old world, as our race, as individual as ourselves, of infinite flexibility, of indefatigable strength, with the complication and the distinctness of nature herself, to which nothing was excluded, from which nothing was excluded, speaking to the mind like English, with words like pictures, not compressed to the closest by Thucydides, not fathomed to the bottom by Plato, not sounding with all its thunders, not lit up with all the ardor, even under the Promethean touch of Demosthenes."

Even from the low ground of the utilitarian much may be said in favor of Greek, for some knowledge of it is indispensable to a full knowledge of our English language, which is daily coining or borrowing words from the language of ancient Hellas, such as "telegram," "telephone." From Greek we borrow the majority of our religious and a vast majority of our scientific terms, and nearly all our botanical, chemical, and astronomical terms. Nor is this all. Greek is still the living language of a most gifted and rapidly rising race, with a population increasing more rapidly than that of Great Britain, and faster than that of any other country in Europe. Greece is gradually extending her language in the civilized world, and founding a new school of literature, which breathes much of the spirit and splendor of her palmiest days. On such grounds the study of Greek comes to us with an additional claim, as the study of a modern as well as an ancient language of a race which we believe will yet play a leading part in the future history of modern Europe and Asia.—*Domestic Monthly.*

Church Letters.

Perhaps a little more care should be exercised in the matter of church letters. When a member of a church, who deserves to be recognized, passes from one town or neighborhood to another, his pastor should insist that he take his letter of dismissal and present it to some church near which he is to reside. It would give little trouble to take another letter on return. The failure to have ecclesiastical connection often allows men to fall into lax habits, and sometimes to abandon all religious duty and enjoyment. This is especially the case with those who come from the country to New York. Hundreds thus make shipwreck of faith.

There are said to be more persons in New York and the vicinity with church letters in their trunks, than there are members of any church in the city. This is melancholy. There are in addition, hundreds who have come from home with no letter. The pastor should insist that the letter be taken from home and presented at the new residence.

Moreover, pastors should be careful in granting letters. There may be a disagreeable or worthless member of a church, who, in a pet, or in a sudden liking for some new preacher he has heard, or some new congregation he has visited, asks for his letter. Perhaps the pastor dislikes to refuse it. Perhaps he is glad to be rid of his member so easily. This is all wrong.

He ought not to impose on another church a man who is troublesome, a woman who has an ugly way of keeping all about her in hot water. A church letter ought to mean as much for the Christian character of the bearer as a letter of recommendation from one merchant to another does for the financial reputation of the person in whose favor it is written. A church which gives a letter ought not simply not know anything against a member, but ought to know that the person who secures its endorsement is worthy to be a member of any Christian society.

Pastors in cities are so apt to be imposed upon, that they should take special care to know who are in their church and why any one leaves.—*REV. DR. DEEMS, in Frank Leslie's Sunday Magazine.*

The World's Amanuensis.

The essayist is a poet in prose; letting the world flow past him, and from the whimsical, the grave and melancholy, he extracts his mirth and his moralities. His main gift is an eye to discover the suggestiveness of common things; to find sermons in the most unpromising texts.

This writer has no lack of subject-matter. There are essays everywhere and one need only to be the world's amanuensis. The coffin of a pauper carried carelessly along, is as good a theme as the funeral procession of an emperor. Craped drum and banner add nothing to death; penury and disrespect take nothing away. Two rustic lovers whispering between the darkened hedges, is as good an essay as if one had seen Romeo touch the cheek of Juliet in the moonlit garden. A curly-headed child asleep in the sunshine before a cottage door is sufficient inspiration for a discourse.

If a thing is useful to an essayist, he is not squeamish as to where he picks it up. He is shy of friendship and fears love, for he knows that both are dangerous. He believes that life is full of bitterness, and he holds it wisdom that a man should console himself as far as possible with its sweets; and finally is the last man to relinquish the shabbiest substance to grasp at the finest shadow.—*Rural Home.*

The Tragedy of Life.

Life is a monstrous disappointment, and death the only portal of peace. There is not a day that passes in which virtue does not sell itself for bread; in which some poor, harassed or frenzied creature does not rush madly upon death; in which the good are not persecuted, and the weak trampled upon. Behind windows you look heedlessly at tragedies red as any history or fiction ever painted are being played, and faces you admire bask with smiles an inward torture worse than the agony of the rack. Who, even in this audience, has realized the fulfillment of his early hope? Whose life has not its better concealments, its studied evasions, its wild uneasiness, its wrestling and defeat? But we do not represent life. We represent the fairest portions and the highest level of it. Beneath us is the great mass of humanity, and they writhe and moan and weep; they toil and starve and curse, and fight and die. The world goes roaring on as heedless of those who fall as the gale in autumn is heedless of the leaves it strips from the tree, or the branches it wrenches away.—*Rev. W. H. Murray.*

TO PREVENT FELONS.—The following directions, carefully observed, will prevent those cuticular and osseous abominations known as felons. As soon as the disease is felt, put over the spot a fly blister, about the size of your thumb nail, and let it remain for six hours, at the expiration of which time, directly under the surface of the blister, may be seen the felon, which can be instantly taken out with the point of a needle or lancet.