

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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Correspondence.

Paris Letter.

(REGULAR CORRESPONDENCE).

PARIS, Aug. 22, 1879.

The Palais de l'Industrie, in the Champs Elysees, enjoys very little peace. No sooner has one class of objects filled its walls to the satisfaction of visitors than these are hurriedly removed to make way for another show. At the present movement an exhibition of what is styled science applied to works of industry occupies the greater portion of the space. If theoretically the title of the exhibition means something practically it means nothing at all, for specimens of every imaginable manufactured article are duly arranged side by side. The universal nature of the exhibition has been to distribute whatever interests it may possess over a great number of various objects. Success under these circumstances can only be attained where the show is gigantic—such as the Champ de Mars last year. As this, the Palais de l'Industrie is merely an *omnium gatherum*—a bazaar with a band playing in the middle of it, and containing many refreshment bars, where drinks and eatables are sold at higher prices than those which obtain outside. There are many visitors nevertheless, and some of the exhibits attract the usual crowd of loungers. The praxinoscope, amongst others, is never deserted. This scientific toy has added to the already numerous objects, it represents a little girl, dressed *cap-a-pie* "a la Niniche," is seen swimming in a lake. Every movement is gone through accurately and evenly, and she is far more graceful than the swimming dolls which attracted such attention at the Exhibition. The effect produced by a reflecting glass is very pretty. Then there is no lack of electric pens for writing and drawing, whilst spectacle and watch makers abound. One man sells watches that do not keep time, indeed, he has taken out all the works, and, convinced that time is money, he has so arranged his case that Napoleons, ten-franc pieces, and sovereigns find their own proper places in three little heaps, the top-most pieces ready for instant withdrawal. I must warn your readers, however, that the gold pieces are not supplied by the ingenious inventor. In the tropical weather which is raging it is pleasant to watch the process by which bottles of water are "frappe"—that is to say, their contents turned into ice. The proceeding is simple, consequently iced water is common in Paris. The next stall contains bottles also, but filled with a popular liquor styled "Le Club." It is difficult to imagine how science was applied to industry here unless it was in corking the bottles. Carriages,

pottery, bedsteads, mirrors and ladies dresses fill however, the greater part of the building; but a small space is reserved for life saving apparatus exhibited by a French company, and two stalls are occupied by Chinamen setting tea—on scientific principles no doubt. Just at the exit a clever industrial shows how science has been successfully invoked for producing soap bubbles. This exhibition can, however, hardly be considered as forwarding to any great extent the interest of industry.

The Philosophy of a Girl's Life.

BY MRS. JULIA MCNAIR WRIGHT.

There is hardly a prettier girl than James Frederick's sister Arabella; she has lovely blue eyes, and fluffy yellow hair, pink cheeks, and little white hands. I confess to a great softness and spirit of toleration for Arabella, she has such a taking way with her, especially when she seats herself on a hassock, and looks up in one's face as if ready to receive, yea, imploring, all good council. How can I reconcile this softness with the hard manner of remark made by me this very day to dearest Arabella: "Arabella, Sir William Hamilton says that philosophy is the science of sufficient reason why you are existing?"

"Why," remonstrates Arabella, "I was made and here I am. I had nothing to do with it, and the Ten Commandments and the Catechism forbid my making away with myself, even if I inclined to do so." The girl has a certain quickness.

"But who made you, my beloved Arabella?"

"God," says Arabella, with great meekness.

"And does God do anything aimless? Has he not a good purpose in all his works? Does he not make everything for some use, the very best use of which its kind is capable? He makes the flower in its beauty to charm his eye, and charm and instruct the human being who shall gaze upon it; he made it to live a perfect and useful flower. The bird flies, sings, builds its nest, lives out its instincts, and completes the whole duty of a bird. All these lesser creations—being that which they were made to be, and doing that which they were made to do, fulfill their lot, and show good reason why they exist. As a moral, reasonable, immortal being, Arabella, are you making the best of yourself, and justifying God, if we may say so, in your creation? If it had happened, my Arabella, that you had been a picture not a sentient woman, I could find no fault with you, you look pretty, and do fulfill the objects of a picture. Had you been a puppet you would be living up to your light; there are certain motions prescribed for you by society, and you systematically through with them. Were you a *lay figure* in a milliner's window, ordained only exhibit clothes, there would be no tause of complaint, you do that untiringly. Instead of this, you are a human being, therefore created primarily to glorify God; how are you glorifying him? You are a woman, and in virtue of this, from you are due to the world certain sympathies and kindly deeds, you are a member of a community, and owe the exercise of holy charities and good example; you are part of a family, and from you certain *homely* duties are to be expected; you are a young member of the church, and the church has a claim on your services. In all these relations which

you hold, are you, my Arabella, justifying God in having made you a responsible member of society, family, and church? Arre you, as you are bound to do, making humanity, the community, the family, the church, so much the better for you their member?"

"Indeed," said Arabella, looking quite terrified, "I have never thought of owing anything in all these directions. As for a philosophy of my life, I have never had any but to drift along and enjoy myself as well as I could, as other folks do."

"I hope," I said, "that there are some folks who have a higher object in life."

"And I have no objection to a high object, and to perfecting a very admirable philosophy of my life, exhibiting the best possible reasons for my creation, if I knew how to set about it," protested Arabella.

"If that is so, let me offer you a few suggestions, mere outlines of the track of mental research which you ought to follow, in exploring for yourself the intention of your being, and presenting to the world most splendid proof of the reason and needs be of your existence. God does all things on a wise and predetermined plan, he elucidates his plan for us in the Scriptures in general principals, and the circumstances of our lives afford their more especial explication. The question for you Arabella, is not a question of capacity, it is not how great things you can do but how thoroughly you do your own best. We need not ask, have we more or less ability than our neighbor? but are we doing our best as ourselves? And now as incentive to this doing the best, and making the most of ourselves, let the glory of God be our object, and doing good to humanity the means of its attainment. Now what are some of the ways of doing good to our fellows for God's sake?"

"First, there is the way of teaching. We are all constantly learning from each other, we are all teachers and all learners, often most thoroughly so when we think the least about it. The more, then, that our own minds and hearts are cultivated the better shall we be able to teach others. We are not bound to be walking encyclopedias, like Macaulay, but to learn all that we can faithfully, and put it into circulation by word and work; let this thought inspire you to use your time in acquiring knowledge. We are all, daily, teachers by example. Sight, my Arabella, goes farther than sound; there will be hundreds in this world either helped or hindered by your example. Another thing is, we are bound to justify our place in the human line by our sympathy. Youth should be the age of sympathy, and yet I have noticed in youth a great carelessness of other's feelings. To sympathize is every Christian's business, he learns it from his Lord. To sympathize is especially every woman's business, thus to grow like Him by whose cradle and whose grave she held lonely watch. If you never do anything else to show a reason why you were created, it will be reason amply sufficient that you were never an ungracious listener either to the joys or griefs of others. Use well your time, use it in God's service and in men's service, in worship and in work. Gather up into your bosom all the good that you may, and run gladly to dispense it to others. We hide our talent in a napkin, when we keep it all for ourselves. And so I think, my dear girl, that your life will make

clear its philosophy, or its sufficient reason, if you learn all the good you can, and use it in one way or another in teaching others, if you watch yourself, and set such an example that you shall cross other lives like sunshine, and not like shadow, if, by your tender sympathy, you have borne other people's burdens and so fulfilled the law of Christ, and if you have used your time in growing up yourself in holiness and comfort, and going gladly on errands of mercy in the service of others.—S. S. Times.

Mental Effects Resulting From Physical Injuries.

Many instructive examples of the pervading mental effects of physical injury of the brain might be quoted, but two or three, recently recorded, will suffice.

An American medical man was called one day to see a youth, aged eighteen, who had been struck down insensible by the kick of a horse. There was a depressed fracture of the skull a little above the left temple. The skull was trephined; and the loose fragments of bone that pressed upon the brain were removed, whereupon the patient came to his senses. The doctor thought it a good opportunity to make an experiment, as there was a hole in the skull through which he could easily make pressure upon the brain. He asked the boy a question, and before there was time to answer it he pressed firmly with his finger upon the exposed brain. As long as the pressure was kept up the boy was mute, but the instant it was removed he made a reply, never suspecting that he had not answered at once. The experiment was repeated several times with precisely the same result, the boy's thoughts being stopped and started again on each occasion as easily and certainly as the engineer stops and starts his locomotive.

On another occasion the same doctor was called to see a groom who had been kicked on the head by a mare called Dolly, and whom he found quite insensible. There was a fracture of the skull, with depression of bone at the upper part of the forehead. As soon as the portion of bone which was pressing upon the brain was removed the patient called out with great energy, "Whoa, Dolly!" and then stared about him in blank amazement, asking: "Where is the mare? Where am I?" Three hours had passed since the accident, during which the words which he was just going to utter when it happened had remained locked up, as they might have been locked up in the phonograph, to be let go the moment the obstructing pressure was removed. The patient did not remember, when he came to himself, that the mare had kicked him; the last thing before he was insensible which he did remember was, that she wheeled her heels round and laid back her ears viciously.—DR. HENRY MAUDSLEY, in *Popular Science Monthly for September*.

—Robert College, an American missionary institution in Constantinople, has graduated a large class. Ten young men delivered orations in English, French, Turkish and Bulgarian. Pres. Washburne stated that, despite the disturbed condition of the country the past two or three years, the college had a larger number of students than in the previous years.

Send us a new subscriber.

Weather Report for August, 1879

During August, 1879, there were 6 days during which rain fell with an aggregate of 1.79 in. of water, 21 clear and 4 cloudy days, other than those on which rain fell.

The mean temperature for the month was 66.21°. Highest daily mean temperature for the month 74°, on the 9th. Lowest daily mean 55°, on the 27th. Mean temperature for the month at 2 o'clock P. M. 78.09°. Highest record of thermometer during the month 89°, at 2 o'clock P. M., on the 15th. Lowest thermometer 54°, at 7 o'clock A. M., on the 24th.

The prevailing winds for the month were from the North during 22 days, South 4 days, S. W. 5 days. On the 20th we were visited with rain which with succeeding rains and misty weather in a large measure suspended harvesting operations until the 29th. The rainfall was as follows:—On the 20th, .70 in.; 21st, .06 in.; 23rd, .13 in.; 26th, .28 in.; 27th, .62 in.; 28th, .02 in. The greater part of that falling on the 27th fell during a heavy shower which passed over here about 6 P. M., lasting about 15 minutes.

During August, 1878, there were 3 days during which rain fell, with an aggregate of .19 in. of water, 24 clear and 4 cloudy days.

Mean temperature for the month 65.43°. Highest daily 72°, on 27th. Lowest daily, 59°, on 21st.

In August, 1877, there were 4 rainy days and .82 in. of water.

T. PEARCE.

Eola, Sept. 1, 1879.

The Power of Example.

The history of the world is full of crimes and follies committed under the influence of the imitative instinct. In many cases so devoid of thought are the actors in these scenes as scarcely to bring them under the judgment of responsible human beings. It is in fact no easy task to draw with any degree of accuracy the dividing line between folly and crime, especially when the exalted sentiments of patriotism or the fanaticism induced by the misapplication of religious dogma, or fervent appeals to the emotions, are the basis of certain wild proceedings; engaged in by assemblies of the intensely nervous, led by knaves or the self-deceived victims of their own illusions. Under what category, for instance, should we place the "biting nuns" who appeared in rapid succession in the convents of Germany, Holland, and Rome? This extended mania arose simply from the spontaneous act of one nun attempting to bite a companion—immediately the whole sisterhood fell to biting each other. The news of this extraordinary occurrence was told from place to place, and "biting nuns" became a terror and a nuisance, over large portions of Europe in the fifteenth century; this mania proved irrepressible until exhaustion and reaction set in, terminating its abnormal absurdities. In France another foolish epidemic of imitation seized upon many of the conventual houses. A nun one day commenced to imitate the mewing of a cat, and incontinently the other sisters present fell to mewing. Finally the nuns took to mewing in concert for hours at a time; persuasions and commands for once failed to produce obedience. The mewing nuisance continued unabated, until the whole sisterhood were threatened with the entrance of the military, who it was announced were "coming to whip them with iron rods." The fear of these rough chastisers finally effected a cure.—E. VALE BLAKE, in *Popular Science Monthly for September*.