

# PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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## Pacific CHRISTIAN MESSENGER,

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### In the Mountains of the Moon

When one looks at the moon through a powerful telescope furnished with a prism eye-piece, he seems to be suspended in mid air and looking down upon the lunar plains and mountains from an enormous height. The falling away of the surface toward the edges of the great ball sometimes produces the sensation that is experienced in standing on the brink of a giddy precipice. If the magnifying power used is 500 diameters, the effect is about the same as if the observer were in a balloon of 500 miles above the surface of the moon. Below him lie mountains greater than Mount Blanc and Chimborazo, looking no larger than pebbles. Ancient sea bottoms are spread beneath him like smooth floors, dotted here and there with elevations that may once have been islands, and surrounded by table lands, plains, and mountain chains that show where the old sea-coast was flat and marshy, where it was full of harbors, and where it was iron-bound and perilous. Great naked plains stretch out in various directions as smooth as our prairies, and in other places there are reaches of hilly country, and then tremendous mountain masses. The great topographical features remain, as in the days when the moon was young and full of life like the earth; but the coasts are silent as the mountain peaks the seas are empty, the empty soil is gone, all that ancient teeming life has vanished, and the whole land is void of air. It is only the rocky skeleton of a dead world, and a picture of what our earth will be hundreds of millions of years hence.

It is this last consideration—that the moon furnishes us a sort of prophetic page wherein the earth's future can be read—which makes the study of lunar scenery only less interesting than it would be if our telescopes revealed to us cities and cultivated fields and all the evidences of man's presence in the moon.

The scenery of the moon is not only wonderful, but exceedingly beautiful when viewed from the lofty perch that the observer with a telescope seems to occupy. This is especially true of the mountains. There being no air on those rocky heights, there is no gradation of light and the shadows are absolutely black. Therefore night and day confront one another without any intervening twilight. If one could stand upon a lunar mountain, he might be in the full blaze of the sun on the summit, while ten feet below all would be buried in the blackest night. The scene recalls the Plague of Darkness that was sent upon Egypt

when the habitations of the Israelites were filled with light, while the adjoining lands of the Egyptians were walled up in night. The effect of this sharp contrast of light and shadow in the moon is wonderfully beautiful. A chain of mountains just at the edge of the illuminated portion lies under the telescope pictured in silhouette upon the adjacent plain by the long shadows that are sharp in outline as if cut from black paper. Yet more beautiful are the circular mountains, or craters, that are the characteristic features of lunar scenery. Some of these are forty or fifty miles in diameter, and in the centre of the flat floor enclosed by the ring-mountain rise one or more high peaks. The effect of the light and shade among these craters are almost endless in variety.

With a good three-inch telescope, and a little practice in the management of the magnifying powers, one may easily see all the famous mountains of the moon, and the most strange looking objects that have at different times been taken for fortifications, roads, and other works of man. There are a number of excellent maps of the moon, by whose aid every conspicuous object may be recognized. The point of greatest interest to the observer is the long, jagged line, called the terminator, that marks the sharp division between day and night. If you watch that line for an hour or two you will be astonished at the changes that have taken place under your eye. You will see the sunshine creeping down the steep inner side of a ringed mountain, until the floor of the vast basin, which had been perfectly black, looking like a hole right through the moon, is reached and lighted up, while the rocky flanks of the central peak, or cluster of peaks, come into view, and begin to cast long, spiry shadows over the floor. A lofty mountain, whose summit gilded by the sunlight, has been visible for an hour, shining out of the dense obscurity that covers the region about it, which is yet steeped in night, like a little island lying off a sunny coast, gradually swings into view, and the line of sunshine goes sweeping up its craggy sides, chasing the shadows, and revealing rocky spires and precious gorges deeper than the valley of the Mer de Glace.

The vast, dark plains, which were formerly supposed to be real seas, but in which modern astronomers see only the bottoms of the seas whose waters disappeared ages ago, retain the old romantic names. There is the Ocean of Storms, covering a vast region in the eastern hemisphere. With its equatorial situation, and surrounded by some of the most gigantic mountains in the moon, it may have been before its waters were stolen away, as tempestuous as its name implies. On the south of the Ocean of Storms projects a large bay of remarkably green hue, which is called the Sea of Moisture, while on the north the ocean runs into a narrow Bay of Dew. Then there is the Sea of Showers, the largest of the moon's seas, or sea bottoms. Between the Sea of Showers and the brilliant portion of the moon called the Land of Hoar Frost, lies the Bay of Rainbows, which, as the celebrated observers Beer and Madler thought, furnishes the most magnificent landscape in the moon. It is surrounded by lofty, shining cliffs. In the centre of the moon are the Sea of Vapors and the Bay of Tides. In the north are Plato, or the Greater Black Lake, the Sea of Cold, and the Marsh of Sleep, the latter being remarkable for its

reddish hue. In the east are the Sea of Serenity, the Sea of Tranquility, the Sea of Fertility, the Sea of Nectar and the dark Crisian Sea. The last named, judging from its unusual depression, was probably the deepest of all the lunar seas, although its greatest length is only about 350 miles.

Around all these seas cluster ringed mountains, craters, and mountain ranges, whose shadows are thrown upon their level surfaces, varying in length and shape and number with every hour. The whole southern quarter of the moon is occupied by a great mountain region that has the tremendous crater Tycho for its centre. Here the amateur telescopicist may spend hours among the glittering peaks. It is like looking down into the heart of the Andriadaes, with the mountains increased ten fold in magnitude and a thousand fold in number. The mountain wall that surrounds Tycho is a perfect ring fifty-four miles in diameter, and three miles high. Exactly in the centre of great flat floor, inclosed within the ring, rises a mountain peak a mile in height that shines brilliantly in the sunlight. In a good three-inch telescope, Tycho is an object of surprising beauty and ever varying interest as the sunshine creeps up its outer wall, leaps down the terraced slope of the opposite side of the ring, and sliding across the broad, level floor, climbs the central peak, and throws its long-pointed shadow clear across the crater. Four hundred of miles on every side of the Tycho the whole surface of the moon is broken and upheaved into jagged mountain masses, in which are many peaks loftier than the highest Alps, and some that equal the mightiest of the Andes. The spectacle of the sunrise upon these mountains is magnificent beyond description.

Some of the highest mountains in the moon lie along the edge of the disk, and are seen as in profile against the sky. Such are the Doerfel Mountains and the Leibnitz Range South of Tycho, which rival our Himalayas in height. In the telescope they give the edge of the moon a broken scalloped appearance.

There are but a few of the wonderful objects in our satellite that are familiar to astronomers. Any one who is not an astronomer may spend many pleasurable hours in studying them with the aid of a small telescope.—N. Y. Sun.

### The Inevitable "But."

I am certainly weary of hearing it, and I am ashamed that I have used it so much myself. Can we not learn to commend the good we see in others, without an accompanying mention of their defects? When the sermon is under discussion—a sermon that has helped us by its spirituality—why add to our comments upon it, "but it was too long," or "it lacked method," or "it was not sufficiently studied," or something else that did not exactly suit it.

When the school is talked about, why negative the good by a mention of something else that possibly might be improved. "Yes, she teaches a good school, but they say she punishes too severely." "Yes, she is a competent teacher, but she is not strict enough."

An absent person is mentioned: "Yes, he does pretty well, but don't you think he might," etc. "The choir singing well, but drag too much." "The meeting was interesting, but it was

too long." "It was a nice entertainment, but not quite cake enough." "The day is fair, but it is too windy." This is too dry, that is too wet. This is too short, that is too long. This is too slow, that is too fast. One is too stingy and another is too generous. This man is too conceited, and that man is too reserved. This lady is too dressy, and that lady is not stylish enough in appearance.—S. S. Times.

### Missionary Society.

To the ladies of the Monmouth Missionary Society:

We meet to talk about missionary work, not for the purpose of benefiting the Sandwich Islanders, but to try to help our own people at home. We do not find all smooth sailing. We find many discouragements. But let us not weary in well-doing; is the language of the Apostle Paul, which is needed as much at present to encourage and stimulate our flagging energies in the Master's vineyard as then. Let our eyes be turned to it then, that our faith may not stagger at it. In due time we shall reap, if we faint not; and if we sow good seed, we shall reap a rich harvest. If we sow to the spirit we shall of the spirit-reap life everlasting, then perseverance in well-doing, according to the will of Christ, is sowing to the spirit, and the harvest will come in due time, and it will be a glorious harvest; a life of love, joy, and peace in the society of the good, the true, the pure and beautiful. You will perceive that it is to be in due time. It will certainly come. Jesus constantly affirmed it. The apostles acted on it as other men act in regard to matters of fact in this life. They endured hardships, suffered the loss of all things, and at last became martyrs to their religion, under the conviction that they would be rewarded for their fidelity to Christ. A Christian life is not easy, our Father never intended it should be such a life as many wish for and try to live. There is crowded into the course much to try us, to draw us out, to enlarge our hearts, to ennoble our spirits; yes, there arises many things to weary us and discourage us to make us give up the pursuit. But onward should be our watchword. Never give over nor cease our personal warfare against the evil within or without, nor slacken our efforts to build up the kingdom of God. It seems, just at this time, that there is great discouragement to work. But we must not weary of trying. Sooner or later faithful sowing of the seed will bring a harvest of souls. Even if this should not be the case, one thing is certain, we who do work will reap eternal life, and we cannot reap it unless we do work. And we must not deceive ourselves in this matter, for to persevere in well-doing is an absolute condition of eternal life, just as sowing seed and of that right kind must precede the reaping of a harvest, so that no seeding no harvest. The inquiry naturally comes up in how many ways can I do good. To speak a kind word is to drop a seed; a glass of water given in Christ's name will not lose its reward; a prayer in behalf of some one in distress, to deny ourselves pleasure and ease and live in humble style, and labor with our own hands to have the means to relieve distress, to support the Gospel and do good to all around us, visit the sick, care for the helpless, will be sowing seed. There has been, and still are so few who practically work with a view to honor Christ and

make disciples to his name. More liberality is needed, not only in mind, but in purse. Devotion to Christ, as shown by the goodness and liberality of Christians, will do more to advance the Gospel than all preaching. God loves a cheerful giver. Let us not give then to win favor, or because it is some favorite preacher, but because it is right to give. The cheerful giver gives to the poor, the church, the Sunday school, and to the missionary cause. They do not confine their benefactions to any single spot or exclusive enterprise, but helps everywhere help is needed. They cast their bread upon the waters, sow with a liberal hand, never complain of too many demands, or plead poverty, turn none away empty, but give a mite to all in a pleasing cheerful way. It is good to be in the habit of giving. This is the secret of liberal giving. Hence the philosophy of the divine plan—Let every one lay by him on the first day of the week, as God has prospered him. We need never fear of losing a Gospel privilege, by doing our duty, for Jesus himself is with his disciples in all their work for him while the world lasts; then why need we to be afraid. Let every one know assuredly that they must give an account to God for all their acts, and try to live accordingly.

We need to remind ourselves, once in awhile, that the English language, or whatever language we use in daily speech, is, by no means a thing which may be employed indifferently among all classes in the social world with any certainty that one's meaning will be understood. The mere fact that two persons "speak English" is no guarantee that the language of one of them will not be in large measure unintelligible to the other; for not only does pronunciation differ in the several classes of society and in the various parts of a country, but also one man's vocabulary will include a great many words whose meaning is obscure or unknown, to another, as though they were French or Chinese. A popular writer on language says, with entire truth: "I know that the servants that wait on us at the table often understand almost as little of what we say in our talk, over even the most common topics of the day, as if we were speaking in a foreign language. I say that I know this, because I have tried experiments which enable me to know it." Nor is this truth applicable only to servants, or to naval officers and special craftsmen, of whom this writer goes on to speak, or to the conspicuously illiterate, or to children. One of the first duties of persons who have any occasion to act as instructors of others,—and who does not, at one time or another?—is to make sure that they are speaking "in a tongue understood of the people."—Ex.

Christianity is the true citizenship of the world; and universal peace and the free exchange of all lands and tributes of their several goods and gifts, are possible only as all are grouped around, and united by, the cross of a common Redeemer and the hope of a common heaven.—William R. Williams.

The next "new thing" is likely to be glass type for newspaper printing. Experiments have just been made in Paris with glass type, and the result is said to have been successful. The type preserves its cleanness almost indefinitely; it is said to wear better than metal, and to maintain its sharpness of outline longer.