

## PACIFIC CHRISTIAN MESSENGER.

T. F. CAMPBELL, EDITOR.

MISS MARY STUMP,

OFFICE EDITOR AND PUBLISHER.

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Will Subscribers please notice the date following their names on the paper? It tells the time when your subscription expires; thus, if the date reads 1882, your subscription will expire Jan. 1, 1882. If the date after your name is a time past, you are in arrears. Please remit a little before your time is out, if possible.

The annual meeting of the Trustees of Christian College will be held on the 14th day of June, at 1 o'clock P. M., in the College, at Monmouth. A full attendance desired.

A. W. LUCAS,  
Secretary.

### Preserving Records.

The sealed record is the very best testimony in any given case.

Every permanent organization has its archives where it files away its records and preserves them with greatest care. The more important documents are often duplicated and kept in different departments to guard against accident.

With all the prudence man can exercise and all the care he can bestow, moth will eat, flood destroy and fire consume, his best guarded records leaving him in doubt or profound ignorance of the past. Not so with the record which God has made in the past.

In nature he stereotypes the current history in the rocks in a language intelligent alike to all nations and all ages. The fish, the fowl, the reptile and the mammal are filed away in the safe archives which God has appointed—the enduring rock the everlasting hills.

The earth holds in its bosom the history of all the physical changes to which it has been subjected in the past, as well as a faithful record of all the tenantry of land, ocean and air in all past time.

The record is not only lithographed, but duplicated and multiplied almost indefinitely in mountain ranges, broad plains and beneath the ocean's profoundest depths.

Neither moth nor rust, flood nor flame, nor the corroding hand of time can destroy this record. It is composed of the indelible foot-prints of time, the enduring vestiges of the ages that are past. Though it speaks a universal language, whose alphabet is the genera and species of vegetables and animals living and fossil, yet to be read and understood it must be studied and learned as any other record. Man has but just entered these great archives of nature and formed for himself a primer with which to prosecute the study. Here we are to learn the recorded history of what God has done in the past.

But God has also spoken to man, and he has preserved in a similar manner and with equal care what he has said.

When the canon of the Old Testament was completed in the Hebrew, it became a dead language, fossilized and incapable of change. The canon of the New Testament was then perfected in Greek, and it ceased to be a spoken language.

The Old Testament was duplicated by being translated into the Greek, and the New by being translated into the Hebrew, while they were yet living, spoken languages. Then God sealed them up, stereotyped and made them permanent in language, as he had lithographed the records of nature and made them permanent in the fossil stratas of earth. These Scriptures can no more be changed by man, than can the fossil record in nature. They

speak the same language, the same thoughts, to all nations and all ages.

Whatever may be the diversity of languages at different times and in different ages, and whatever the vicissitudes of each, the Hebrew and the Greek with their grammars and their lexicons must remain the same, unchanged in form or thought. They contain the history of man, his origin, his relations, and his destiny, as developed through the revelations and providences of God. The love, mercy and condescension of the Heavenly Father through the gift of his son, Jesus, to redeem and save lost humanity—his words and works, his death and resurrection, his ascension and coronation, all speak in the same divine strains to the heart of man today that they did eighteen hundred years ago, and that they will eighteen thousand years so come should time continue so long.

The value and importance of these records to man may be inferred from the miraculous care with which he has preserved them. These originals constitute the fountain whence all the living languages of earth may be enriched with the divine will by translations which for a language instinct with life constantly changing must be revised from time, while the text embalmed in death and stereotyped by fossilization remains the same forever.

### The New Translation.

We have been watching, with interest, the comments of the press, both religious and secular, on the forthcoming translation of the New Testament, which was issued from the London press about the 20th of May.

Most of these criticisms were made in advance of the appearing of the work, based on what could be learned from the translators privately as to the general character of the work, and the probable changes that would be effected. Some express such confidence in the merit of the work, hoping that we shall have a volume free from those obsolete words and antiquated expressions which mar the beauty of the volume and, in many cases, in the Old Testament especially, cause the text to be offensive to the modesty of the age. Others, and apparently the greater number, are deploring in advance the loss of those familiar forms which, because of their quaintness, cling the more readily to the memory and link themselves to recollections of childhood and the paternal home. Others express the opinion that a rigid conformity to grammatical rules will give it a stiff and formal style not in harmony with the spirit of devotion.

A partizan spirit will cause many to reject it, however excellent in other respects, on account of some word or phrase which will affect their peculiar theology. This, it may be remembered, is not the translation undertaken, some thirty years ago, by the American Bible Union, under Baptist auspices, and to which the Disciples contributed largely. It is the work of the Protestant Episcopal Church, and associated evangelical denominations. It has been accomplished by two committees of learned men, one in England and the other in America. That the work will contain very great merit may reasonably and safely be presumed. And whether it shall take the place of the received version or not, the labor and expense of preparing it will be amply repaid in the added store of Biblical criticism and the increase of knowledge resulting from reading it to compare and contrast its literary merits with the old volume.

We shall reserve our criticisms until we have a copy before us, and have given it a candid and, we trust, an impartial reading. And we shall take greater pleasure in speaking of its merits, than of what we may deem its defects. What we want is to know the idea, the thought which God would communicate to man.

Any translation which gives us this as it is in the original must be a good one; but failing in this, whatever may be its literary merits, it must be bad.

By this standard we shall be guided in our review of the work.

### The Educational Problem.

NUMBER IV.

If we trace the line of civilization since the advent of Christianity, we find by the facts of history that man of faith have in every instance led the advance guard. Infidels do not advance civilization; they follow in the wake, opened up by men of God. It is only men of faith in God who subdue the earth, and who cause the wilderness to bloom and blush like the rose. The earth by inheritance belongs to the people of God. The promise is that "the righteous shall inherit the earth." Christ, the royal king, is to receive the uttermost parts of the earth for his possessions. Where have infidels ever founded an empire or built a city? From the time the disciples of Christ "went everywhere preaching the Word"—from the time of the great dispersion mentioned by—up to this present time, men of faith have extended the lines of Christian civilization. Men of faith, centuries ago, entered the territories of Spain and France—penetrated Normandy—penetrated Saxony—penetrated Britannia—penetrated Scotia and the Emerald Isle; and finally penetrated the wilds of America, where the tree of civil and religious liberty was planted.

Religion, pure and undefiled, is the legitimate inheritance of the American people. This is the palladium of our grand Christian Republic. The Bible—the common legacy of all mankind—is our magna charta of social morals and political ethics. What right have European atheists to come to this land of Bibles, and demand their banishment from our public schools and from courts of justice? They are nothing but cheap followers in the rear of God's sacramental hosts. The Catholics are more consistent than Protestants in strenuously striving to keep religion in the schools. The argument they use is as reasonable as it is invulnerable. If their religion were the pure religion of the New Testament, unmixed by human tradition, uncontaminated by false dogmas, and unsullied by a sensuous spectacular worship, the conclusion of their argument would be simply irresistible. As it is, it has great potency. They teach correctly—though founded on what we conceive to be false promises—when they assert that "education" is a curse instead of a blessing without the presence of religion, as a leavening influence and a transforming power. Hence we do not see much cause for censuring Roman Catholics because they see fit to remove their children from "godless schools." Religion, such as it is, is made very prominent in all their educational institutions. And it is on this account chiefly that they are able to maintain their "Catholic unity," coupled with the idea of Papal infallibility. They make literature ancient and modern classics, and the physical sciences, subordinate to religion. This used to be the case with Protestants; but they have permitted scientific infidels and, finally, educated skeptics to enter their schools and colleges. In some of our American colleges the Bible is respected like any other book; in some it is faintly revered as the Book of books. So far as our colleges are concerned, we are glad to record the fact that the Bible is made a very prominent text book; but nevertheless, it has long been our conviction that young men studying for the ministry, have been obliged to spend entirely too much time in poring over heathen classics, the higher mathematics and abstract sciences, for which studies only few are adapted.

The time devoted to these studies should be devoted to a thorough mastery of the Bible, to Church History, and to a severe self-discipline. As many who go to college, cannot become scholars—cannot even rise to mediocres—the money spent on them should be saved for the common education at all. We have entirely too many "educated men" who are not in the proper sense educated at all.

Some of the misleading mottoes of the age are these: "Knowledge is Power," "Money is Power," "Cotton is King," "Hog is King," "Wheat is King," etc. This is the drift of the age. All this means materialization. This is the kind of food the youth of our land is fed upon. Power to possess, power to get ahead, power to rise above the common herd of mankind, power to rule, power to be rich and independent—this is the chief factor which operates in the present affairs of society. This is the syren song of the age. But the oracles of God declare, "Not by might and power, but by the Spirit of our God" we conquer. And again, "The battle is not to the strong, nor the race to the swift, but to him who does the will of the Lord." Nebuchadnezzar boastingly said, "Is not this great Babylon, that I have built by the might of my power, and for the glory of my kingdom?" And for indulging in this self-laudation, the Almighty banished him from the companionship of men, and for seven years compelled him to live upon grass like the beasts of the field. This is typical of the fate of all nations and peoples who "forget God." All these graven images of "power" God will turn into curses upon those who refuse to reverence his holy name. What is to save the people from indulging in crime and in all the excesses of libertinism, if "power" is to be deified into the "god of this world." Each class of people have their god—the god of power, the god avarice, the god knowledge, the god fashion, the god science, the goddess lust. All this means materiality, and not faith in God.

We have shown in a former essay that crime, not only in vulgar form but in the most seductive guise, increases with the increase of knowledge. The ancient seer said that in the latter times "men shall run to and fro, and knowledge shall be increased;" but "the hearts of men shall fail them," because they have lost faith in God. When all men seek to be served, and refuse to serve others, the order of the society must inevitably break down. If we take the restraints of religion out of national legislation, and neutralize the moral forces of society by serving only sensuous gods, society is just as certain to dissolve and lapse into chaos, as that physical death will follow all mankind if you decompose the air and expel the preserving principle of oxygen. Religion, pure religion, the religion of the Bible, must be made the preserving element of the individual, of society, of the family, of all our schools and colleges, and of the nation. Ungodly teachers should not be allowed a place in our schools; skeptical professors, who create more doubts than they remove, and who walk by sight and not by faith, have no business in our institutions of learning; atheistic and corrupt men should not be selected to make our laws and to direct governmental affairs. Whether knowledge of science increases or whether wealth abounds, the words of infinite wisdom still remain true, that "the fear of the Lord is the beginning of wisdom, and that to part from evil is understanding." The man who does not recognize and honor this principle, is as morally incapable of governing a State as he is unfit to train a family of children. The pervading sentiment of the Bible is, "Love God, and keep his commandments, for this is the whole duty (or pleasure) of man." The man who re-

jects this sentiment, is a traitor to God and to his country. It is our firm conviction that no atheist ought to be encouraged, if indeed allowed, to sit in the councils of our nation. The recent expulsion of Bradlaugh from the British Parliament because of his avowed atheism, and because of his persistent efforts to obtrude his blasphemy upon society, was an act as wise as it was just; because he would rob a nation of all virtue and self-respect, and remove all fear of God from before the eyes of the people, is to all intents and purposes both a thief and a robber.

If we cannot make scientists of the youth of our country, and cannot impart to them a knowledge of the classics, let us at least teach them "the fear of God," which is the beginning of wisdom. All the youth of this land, of whatever class of nationality, should be taught reading and writing, and "the fear of the Lord." A common knowledge of letters and the fear of the Lord are co-ordinate branches of education, and hence the man who will not recognize this fundamental principle of the divine government, is neither fit for a teacher nor a legislator. Surely, for the preservation of the government, and for the glory of the Church of Christ, the common elevation of the people, by the means indicated, is of far more importance than the establishment of so many colleges and universities, which are only accessible to the favored few. In the North there is more knowledge than pure religion; in the South there is more of the religious sentiment and far less skepticism than in the North. The North may not need less knowledge, but it needs much more of the faith and religious sentiment. The South needs a vast amount of "book education," with a still higher elevation of the religious sentiment. On these subjects, there is pressing demand for general equalization.—A. G. Review.

### Reports from the Field.

TRENT, LAKE CO., OR.,

May 29, 1881.

Editor Messenger:

Bros. Phillip Mulkey and I. N. Mulkey commenced a meeting at Lost Valley school house, near this place, on Friday evening, May 20th, continuing until the following Wednesday evening. The immediate result being ten additions to the church (at Trent); nine by baptism, and one (Sister Ida Panter) reclaimed. Surely we have good reasons to rejoice, and, indeed, we have been made to rejoice to see so many bow to the will of heaven while in their youth.

Bro. I. N. Mulkey has been filling his monthly appointments at the place of said meeting for about two years, and he is now permitted, at least in part, to enjoy the fruits of his efficient labors. Truly some prophets have honor and success in their own country. Imagine for a moment the ten young converts all in Sunday school and at church to-day, seemingly very much interested in the worship, and adding much thereto by their presence and much appreciated help in singing. Who would not thank God and take renewed courage.

P. S.—We have just been informed that Bro. Abel Bristow, of Pleasant Hill, died to day about 12 o'clock.

Your brother in hope,

D. W. BRIDGES.

EUGENE CITY, June 4, 1881.

Bro. Campbell:

By request, I send you a report of a meeting in Linn county, which commenced on the fifth Lord's day in May. Two services on Sunday and three on the following evenings after the school adjourned.

The audiences were large, order good, interest intense and results glorious. Seven confessed the Savior and one received by relation, all of mature age. Four of them were heads of families. Bro. I. N. Mulkey did the most of the preaching.

The interest was intense, but we were compelled to close the meeting, though the brethren entreated earnestly for a continuation.

Your brother in Christ,  
UNCLE PHILIP.