

## PACIFIC CHRISTIAN MESSENGER.

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MISS MARY STUMP,  
OFFICE EDITOR AND PUBLISHER.

FRIDAY, DEC. 23, 1881.

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.

### Meeting at Corvallis.

The contemplated meeting in Corvallis, formally announced, will commence on Saturday evening, Dec. 31st.

If circumstances shall prove favorable, and the interest justify it the series of meetings will be continued for one, or possibly two weeks.

### Valedictory.

This number closes the eleventh volume of the MESSENGER.

Our name was connected with the first five, as editor and publisher, and with the last three as editor. Long association has established an abiding interest which causes us greatly to desire the permanent establishment and continued prosperity of the paper.

We are glad to know that the prospects for the future are far more flattering, and the circumstances far more auspicious than those which greeted any former volume.

Bro. Stanley will bring to bear in the twelfth volume, not only his own very superior talents and attainments so well adapted to this work, but a fine array also of aids and helpers whose cooperative efforts and joint labors will greatly enhance the value of the paper, and make it, what its patrons and friends have so long desired to see, a Christian paper on this coast second in merit and worth to none on the continent.

It gives us very great pleasure, in severing our connection with the paper, to know that it will pass into hands competent both to teach and defend the Gospel in its primitive simplicity and purity.

Bro. Stanley, having edited volumes VI, VII, and VIII, is too well and favorably known to our patrons to need a word of commendation from us; yet we may be permitted to say that his former connection with the paper was under circumstances by no means favorable for a full and fair exhibition of either talents or taste in the management of a paper. It is unnecessary that we now specify those unfavorable surroundings; it is sufficient to know that they are happily removed, and that Bro. Stanley comes to the work with the vigor and energy incident to the prime of life. He will make a paper worthy to be sustained by the brethren and patronized by all friends of a pure literature and all lovers of the Primitive Gospel in its simple grandeur and primitive strength and power.

### A PARTING WORD

is due to our patrons and friends who have so nobly and generously sustained us in the trying hours when money failed us and it seemed possible that we would be forced to abandon an enterprise so full of promise for the future—one for which we had labored and toiled so long, and upon the success of which we had set our heart. Could that brother or sister have known how the reception of *two and a half* revived hope, cheered the drooping spirit and roused the despondent mind to new life and energy, it would have made his or her heart doubly glad.

It was the Lord's work, and he put it into the mind and heart of the

brethren to hold up our hands in the unequal conflict. Together we have sustained the paper through all these volumes; and as an instrument blessed of the Lord, we have confidence that it has accomplished much good.

In taking final leave as editor of our tried and cherished friends, we may be permitted to say, as said one of old, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified. I have coveted no man's silver or gold or apparel. \* \* \* These hands have ministered to my necessities, \* \* \* remembering the words of the Lord Jesus, how he said, It is more blessed to give than to receive." If you esteem me faithful and would in anything be my friends manifest it in the cordial support you give to our beloved paper.

TO THE WHOLE FRATERNITY of the "art preservative" and to the "corps editorial," especially with whom we have so long exchanged courtesies, and for whom as a leading and superior element in society we entertain the highest respect and cherish the most kindly feelings, we tender our unfeigned expressions of gratitude for aid and comfort so often received through sympathy and encouragement tendered on the friendly page. Though no longer with you, we shall ever esteem it an honor to be mentioned as one of your number, "Sweet the memories of past labors."

To those faithful ones, who have so willingly and cheerfully cooperated with us, laboring in the office, at the case and the press, content with the very limited pay the paper could afford, we owe a debt of gratitude which it is delightful to cherish and will ever be pleasant to remember. The measure of success attained in giving to this coast a Christian paper is largely due to their unselfish toil and voluntary sacrifices, unknown to the world and unappreciated except by a few. They have been laying up treasure in heaven—sowing where the harvest will be abundant and sure.

In severing our business relations with these it gives us very great pleasure to say that they have severally shown themselves eminently competent and worthy in their respective stations. No irregularities nor vexatious delays have at any time marred the peace or disturbed the harmony of the office. The spirit of him whose mission was peace and love, ever prevailed, making discord practically impossible. These pleasant associations are to us the more interesting because they have been formed under circumstances peculiarly sad.

Our labors, too, have been coupled with anxious care and the deep and unmitigated grief which has its source only in the slow, but sure decline toward the portals of death, under an incurable malady of body and mind, of one dear as life itself. In all these trials we have had the sympathy and prayers of the brethren. We tender to them our expressions of gratitude and pray our Father in heaven to return to them a double measure of blessing.

Like all things earthly, our labors editorial here, wind to a close.

—It is a belief in the Bible which has served me as the guide of my moral and literary life.—Goethe.

—According to a writer in *Nature*, small migratory birds that are unable to perform the flight of 350 miles across the Mediterranean sea, are carried over on the backs of cranes. In the autumn many flocks of cranes may be seen coming from the north with the first cold blast from that quarter, flying low and uttering a peculiar cry, as circle over the cultivated plains. Little birds of every species may be seen flying up to them, while the twittering songs of those already comfortably settled upon their backs may be distinctly heard. But for this kind provision of nature, numerous varieties of small birds would become extinct in northern countries, as the cold winters would kill them.

### Christian College.

The ebb and flow of the tide is an appropriate emblem of the history of an educational enterprise.

Well directed effort will cause it to rise in prosperity until the flow sweeps down all opposition and gives it a leading position amongst its peers. But any flagging of energy or relaxation of effort causes a depression which manifests itself in the diminished number both of students and members of the faculty.

Every college has in its history these seasons of prosperity and periods of depression which makes its progress from time to time.

Though we would gladly avoid these apparent reverses, they serve a valuable purpose, when rightly appreciated, in sustaining the needful care and renewing the energy indispensable to continued success.

If the cause of depression be apparent and can be readily met and overcome, it is the part of wisdom to apply the necessary means and change the tide.

Christian College is just now at low ebb induced by well known causes, which could not have been anticipated, but which may be readily counteracted.

No canvassing has been done for more than three years, while surrounding schools have been enjoying great prosperity.

A well directed and vigorous move, bringing the institution and its advantages prominently before the public will establish a "boom" which will carry it far beyond anything it has hitherto attained in numbers and prosperity.

To this end, we need the energy of a man in the prime of life, who is ambitious of that fame which comes from doing good, and who will be sustained by the hope of success in continued labors for the upbuilding of the college.

Every friend of Monmouth will feel interested in knowing that as early as a day as possible, the Board of Trustees can secure such a man to act as president of the college in the coming sessions. We have occupied this responsible position for twelve sessions. We begin to feel the enervating power of age, and we are admonished in many ways that it will be more pleasant to us and better for the college that we retire in favor of one whose life is yet before him.

We do not desire to sever our connection with the institution, but only to take another position in which our labors, less arduous, may be quite as efficient for good.

We are confident that the prosperity of the college may be made equal to its best days in the past. To this end there needs only the combined and concentrated effort of the members of the Christian Church in this valley. If the brethren will give their patronage to their own school, there will be students enough to fill and more than fill the halls of Christian College.

The columns of our paper will still be open to the cause of education and the best interests of the school. It will be wise in the friends of Monmouth to use this means freely for the upbuilding of higher education in their midst.

Christian College has, up to this time, a proud record in her Alumni and Alumnae, and it is our earnest desire that it shall ever be characteristic of her students that they are Christian men and women.

—Men think that they can be safe without being helpful; thence come all the selfish notions of salvation. Merely to crawl through life with face and mouth so bandaged up with caution that the foul air of life cannot affect us, merely to strike out from the wreck of a fallen world and swim ashore, shaking off all the drowning men who clutch at us in the wild water, and leaving the screaming wretches to their fate—the man who so seeks salvation finds at last, to his disappointment and dismay, that he is not saved. It is not the hands that catch us and hold on to us, it is the hands of helpless men which we shake off in our selfishness, that drag us down.

### A Congressional Commission to Examine into the Results of the Liquor Traffic.

We clip from the *Christian Statesman* the following excellent remarks on the subject of a commission asked for by the temperance people of the United States, and unaccountably delayed by Congress. Such a reasonable request ought to be granted at once, and the commission be appointed and permitted to commence its work with the authority of the government:—

For the last few years the friends of temperance have been trying to get a commission of Congress, who shall serve without compensation as the Indian Peace Commissioners do, to derive and set down the results of the liquor traffic. They only ask that Congress will authorize some respectable commission to examine into this subject. For the year ending June, 1881, as I have said, the United States Treasury received from the tax on spirituous liquors the sum of \$67,153,974 88. This the traffic sets up as its credit side. The friends of temperance want the privilege of an authorized and fair examination into the question as to what it costs to maintain the criminals and paupers and idiots, which spring from the traffic; of the amount of wheat and potatoes and corn diverted from feeding the people into making them drunkards and criminals; of the number of men and boys, of horses and other cattle, abstracted from productive labor and devoted to labor, which is not only unproductive, but destructive; of the amount of capital taken from the legitimate and noble industries of life, and so desecrated as to deserve the epithet of the root of all evil. Why is this commission so hard to get? Is it because of the inferior importance of the subject? I challenge any man to show that there is any question at present before the American people more vital to their interests than this; that there is any question before the American churches. The two most incompatible things in this world are the spirit of drink and the spirit of God. And yet we can get no commission to inquire into the facts on this subject, Congress can find time to appoint commissions on the cattle plague and the yellow fever, and our great and brilliant Secretary of State examines into the merits of the hog question. But this temperance commission, this commission to inquire whether it is not self-destruction to license such a traffic and take revenue from such a traffic as this on spirituous liquors, cannot get through both branches of Congress the same session. If it passes the Senate, as two or three times it has done, it is defeated in the House. The representatives of the liquor traffic stand somewhere ready to throttle it.

President Garfield said that light itself is a great corrective. Light is what we want. We want the country to see things as they are. It is comparatively easy for a man to turn on his heel when he hears the statistics of the liquor traffic and say "It is all the exaggerated statement of temperance fanatics." So far as I know, it is difficult to make a statement which does not seem exaggerated. The most moderate statement of the truth is almost incredible. But what the country wants, and what the cause of temperance wants, and what the cause of religion wants, is the actual history of this traffic, not merely as given by the revenue returns of the penitentiary, the poorhouse, the insane asylum and the gallops. We want this liquor traffic put into the balances of political economy and moral economy, that the country may know what a financial and moral fraud it is; how literally true it is the nation has gone down from Jerusalem to Jericho and fallen among thieves that have stripped it and left it half dead. And we want this temperance commission, though the priest

and the Levite are too busy to attend to it, to come like the good Samaritan and bind up its wounds and take it to some temperance inn, and take care of it. And, that we cannot get this commission, that noble Christian statesmen do not come to the front and champion it as the right of the people against a great iniquity and wrong, is the great mystery.

### Nebuchadnezzar as Our Exemplar.

BY JOSHUA COOPLY, ESQ.

The rapidity with which the forces of nature have been revealed, controlled and utilized within the memory of man now living, and the still increasing rapidity with which the work is going on, indicate that the world is approaching a consummation, perchance a catastrophe, like of which has not been known in human history.

In former generations men plodded on slowly, following, for the most part in the footsteps of their forefathers. They saw the steam which boiling water sent forth; but until a comparatively recent day they failed to discover the tremendous energy that was in it. They beheld the play of electricity in the clouds; but not until within the memory of people yet living did the idea of utilizing it occur to the human mind. The question which the Lord asked Job, (chapter xxxviii, 35) "Canst thou send lightnings, that they may go and say unto thee, 'Here we are?'" has been answered affirmatively at last, as we see in the working of the telegraph, the telephone, and in the marvelous machinery which turns mechanical force into electricity, and electricity into light, or reconverts it into mechanical force as the operator may please. Man has subdued this most apparently intractable and mysterious of the forces of nature; and the question in the preceding verse—"Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?" may and probably will be the next step in the progress of the human race in the work of subduing the earth and the surrounding atmosphere, and gaining dominion over the powers of nature—that dominion which the creator gave to man at the beginning, and which sin did not extinguish, but only held in partial abeyance until the proper time should arrive.

It is the wisdom of God imparted to man which finds out knowledge of witty inventions. (Prov. vii, 12.) But human reason is only apt to act as Nebuchadnezzar did, and sweep its self-complaisant eyes over the magnificent field of science and art and law, and exclaim, "Is not this great Babylon that I have built for the house of my kingdom, by the might of my power, and for the house of my majesty?" Babylon was indeed a great city, and it owed its greatness under God, to the power, the enterprise and genius of Nebuchadnezzar in a large measure. But his error was that he gathered all the glory to himself and became exceeding vain, just as men are ascribing all the glory of their achievements in the fields of government, of science and of discovery to their own inherent powers, and ignoring that Divine Spirit of wisdom and knowledge whence comes all that they know of science and "witty inventions."

It was while that haughty monarch was boasting, as above quoted, that the great catastrophe which drove him from his kingdom, and even from among men, and reduced him for a time to the level of the beasts of the field, fell upon him suddenly. But "at the end of the days" his reason returned to him with all his fine intellectual powers, together with his kingdom, his honor, his brightness, and excellent majesty was added unto him. From that day he was a wiser, humbler, better man; and the last recorded act of his life was the procla-