

David Shoup

CHRISTIAN MESSENGER.

"Peace on Earth--Good Will among Men."

VOL. I.

MONMOUTH, OREGON: SATURDAY, AUGUST 26, 1871.

NO. 16.

The Weekly Christian Messenger
PUBLISHED EVERY SATURDAY BY
T. F. CAMPBELL,
Editor and Publisher.
Office under Good Templar's Hall, Monmouth.

TERMS--IN ADVANCE:
One Copy for one year..... \$3.00

ADVERTISING RATES:
For 2 mos. 6 mos. 9 mos. 1 yr.
1/4 column..... \$ 7 50 \$ 15 00 \$ 20 00 \$ 30 00
1/2 column..... 12 00 24 00 30 00 40 00
1 column..... 18 00 36 00 45 00 60 00
The usual commission allowed to Advertising Agents on above rates.

TRANSIENT ADVERTISEMENTS:
Per Square (12 lines, or less), for first insertion..... 63 50
For each subsequent insertion..... 1 00
Advertising, and all other business in this office, will be done on the "Cash" basis. Currency will be taken at the usual discount. Advertising must be paid for in advance, unless credit is given by special agreement.

Agents for Christian Messenger.

The following gentlemen are authorized to act as Agents for the Messenger:
Montana
W. K. Roberts, Helena, Montana Territory, Oregon.
Idaho
John Bounds..... Starr's Point, Lane County.
E. Williams..... Ainity, Yamhill County.
Charles Woods..... Salem, Marion.
Wm. Dawson..... McMinnville, Yamhill.
T. B. Newman..... Dallas, Polk.
W. A. Whitman..... Umatilla.
Wm. Murphy..... Jackson.
Dr. Z. Davis..... Buena Vista, Polk.
David Lewis..... Lewisville, Polk.
S. D. Powell..... Tillamook.
E. J. Shelly..... The Dalles, Oregon.
S. P. Briggs..... Corvallis.
J. M. Smith..... Harrisburg.
Dr. W. H. Rowland..... Brownsville.
J. W. Shelton..... North Yamhill.
J. E. Churchill..... Independence.
All Christian Preachers in Oregon, California and Washington Territory are requested to act as Agents for the Christian Messenger, to receive and receipt for subscriptions and forward the names.

LEGAL CASES.

J. A. APPELATE,
Attorney and Counselor at Law,
Special attention given to Titles to Real Estate, Probate, Divorce, and Probate business. Offices in all the Courts of the State. Office at the Court House, Dallas, Polk County, Oregon. 41f

J. L. COLLINS,
Attorney and Counselor at Law,
Dallas, Oregon.
Special attention given to Probate matters, Collections, Real Estate, and general practice. 11f

L. VINEYARD,
Notary Public and Attorney at Law,
Business from a distance, promptly attended to. Office in the Court House, Dallas, Oregon. 11f

T. A. McBRIDE,
ATTORNEY AT LAW,
Office in the Court House, La Fayette, Oregon. 10f

JNO. J. DALY,
Attorney at Law and Notary Public,
Buena Vista, Polk County, Oregon. 2yf

N. L. BUTLER,
Attorney and Counselor at Law,
Dallas, Oregon. 0-8301

MEDICAL CASES.

W. C. WARINNER, M. D.,
Physician and Surgeon,
Bethel, Polk County, Oregon.
OFFICE--At residence near Bethel. 5yf

J. B. SITES, M. D.,
Physician and Surgeon,
Dallas, Oregon.
Office at his residence. 2yf.

J. E. DAVIDSON, M. D.,
Physician and Surgeon,
Independence, Oregon. 2yf.

J. C. GRUBBS, A. M., M. D.,
Physician and Surgeon,
Dallas, Oregon.
Office in Nichols & Coad's drug-store. Residence in the "Whitson House," Main st. 40

SPECIAL NOTICES.

Brick for Sale.
I will have ready for use and for sale at Monmouth by the first of September, 1871, a choice lot of brick.
Apply to
G. ELLIOTT,

Building Lots for Sale.
The Trustees of Christian College have for sale a number of desirable building lots in Monmouth, located adjacent to the College Building. Dimensions of lots, 82 1/2 by 165 ft.; price \$25.00 each.

Monmouth Lodge No. 131, I. O. O. T.,
Meets every Friday evening, at 7 1/2 o'clock, in their hall over the Messenger office.

Poet's Corner.

IT ISN'T ALL IN BRINGING UP.
It isn't all in "bringing up,"
Let folks say what they will
To silver-scur a pewter cup,
It will be paster still!
'Tis on the wise old Solomon,
Who said, "Train up a child,"
If I mistake not, had a son
Proved rattle-brained and wild:
A man of mark, who fain would pass
For lord of sea, and land,
May have the training of a son,
And bring him up full grand--
May give him all the wealth of lore,
Of college, and of school,
But, after all, may make no more
Than just a "decent fool!"
Another, reared by Penny
Upon her hither bread--
Whose food to knowledge is like that
The good to Heaven may tread--
Life's got a spark of Nature's light--
He'll fan it to a flame,
'Till, in its burning letters bright,
The world may read his name.
If it were all in "bringing up,"
In counsel, and restraint,
Such rears had been honest men
To be, myself, a saint!
Oh! it isn't all in "bringing up,"
Let folks say what they will!
Neglect may dim the silver cup--
It still be silver still!

Home Contributions.

KNOWLEDGE AND THE MEANS OF OBTAINING IT.
GRADUATING ADDRESS--DELIVERED BY
HORACE KNOX, AT MONMOUTH, OREGON, JUNE 14, 1871.

LADIES AND GENTLEMEN:

Of all the things which God has created, man occupies the highest position. The last link in the scale of being, he completes the creature with the creator, and completes a universe in his own mysterious being.
To him were given two distinct natures in one personality. The physical through which he has sympathy and intercourse with all natural things below him; and the spiritual by which he holds communion with the rational, the infinite and the divine above him.
He alone can trace his ancestral relations or refer his origin to its primitive source; and he alone has any knowledge of his final destiny, or future state of existence through the ceaseless ages of eternity.

By what authority claims he this high position? Surely not because of any superiority of his physical nature; for in many respects he is inferior to animals around him. But it is the mind with its powers infinite, and the heart with its affections pure, that entitles him to this pre-eminence.

Upon him, at his origin, was stamped the moral and intellectual image of his Creator, and he was given a mind susceptible of infinite development through education, and capable of that government which would guide it in the path of wisdom and virtue.

In that mind, which in infancy has little else than the receptive powers, may be placed the germs of all knowledge and the elemental principles which bear the foundation of every government and association, whether political, social or religious.

The proper development of these germs, and expansion of these principles through a thorough system of education enables man to rise to a fuller conception of the superior power and wisdom of his Creator, and to understand the relations and dependence of the innumerable beings which he has created, to comprehend the laws of social intercourse, the relations of man to his fellow man, and his duty to his God.

Knowledge alone has dissipated the darkness which for so long a time hung like a cloud over all moral and religious precepts and principles; raising us above the harrowing practices of heathenism, human sacrifices and the worship of dumb idols--to a realization of our true position, and a manner of life worthy the most noble creatures in existence.

Our only happiness above that of the meanest animals of earth, consists in the acquisition and dissemination of knowledge. Each step we take in acquiring it, places us that much farther from the brute creation, and that much nearer the perfection of all human excellence. Knowledge is wealth--a treasure that can never be taken from us. If once in our possession, it is ours forever; and, unlike other treasure, the more we impart to others, the richer we grow.

The light of truth in an honest heart, well taught in the principles of virtue, is the only safe-guard against sin and crime. All the guilt of earth, and the base action of those whose only claim upon the name of humanity is the form, who have so polluted the earth with their iniquities, if traced to their primitive origin, would be found to be based solely upon ignorance.

Since the world began, knowledge has ruled, and will continue to rule as long as time shall last. The ignorant are constantly giving way to the educated and consenting to be governed by them.

In proportion to our education will we be given the highest positions of earth, and receive the honor and respect due them.

It was said by one of old, that knowledge causes the face to shine. Not as the taper which shines for a few moments and then expires; but with a light that continually increases in brightness, illuminating the dark recesses of earth and guiding the wayward and ignorant in the ways of virtue and of truth. There is no disguising the true state of our minds. They may, by studied concealance, deceive the ignorant, and by the use of high-sounding words, appear learned, the world will not long remain ignorant of our true position. Our ignorance will expose us, and bring us down from our unstable position, with a force that will render all future efforts to rise, useless.

Without knowledge, our minds will be as hollow spheres, with bright and polished surfaces which shine at a distance, but the least opposition offered, will cause them to break, and expose the vacancy and hollowness within. But when filled with knowledge, they become irresistible as cannon-balls, piercing everything to which they are directed. The stores of the mind will be reflected in the face, so that whether at home or abroad, whether among friend or strangers, we will be recognized and given the respect due the positions we are qualified to occupy.

Nor are conditions of acquiring knowledge limited to any certain class of society. It is free for all. It is offered to the poor as well as the rich; to the humble as well as the proud.

Long ago it was said, and time and experience have but proven the saying true, that "there is no royal road to learning." Our ways through life are as we make them; our characters as we form them; and our wealth the recompense of our own labor.

Though we be surrounded by seemingly insurmountable barriers, though fortune fall, and poverty bind us down; yet with an energy that refuses to be conquered, we will rise superior to all our surroundings, and take position among the honored of earth. And though we be surrounded by friends and increased in wealth with every comfort and accommodation fortune can bestow; with elegant mansions in which to dwell, and fine clothes to adorn our persons; yet if we refuse to apply ourselves directly to the work, we will sink down into utter insignificance, while the great car of improvement will roll over us and crush us beneath its mighty weight. Even more will we become an obstruction in the path of improvement. We will retard the progress and delay the accomplishment of every noble enterprise; and through our stolidity plunge our fellow men into darkness and despair. He who refuses to learn, is not only injuring himself, but he is violating the very law of his nature, and refusing to accomplish the end for which he was created. We cannot be indifferent to the mighty current that is flowing around us. Knowledge is increasing, and science and literature are bearing onward the diligent and the industrious. We cannot stand idly by and hope for the rewards due only to the zealous searcher after truth. Around us are our fellows, all pressing forward for the coveted distinction; and though the hill of science is steep, and many of its pathways rugged, yet at every turn are found loving hearts and willing hands, ever ready to cheer us with their counsel. If we falter in our purpose or relax our energies, we shall be left by those before us, and pressed and crowded out of the path by those behind, and compelled to recognize our own worthlessness for the associations of the virtuous, the noble. But if we press steadily to the mark and win the prize, the

result will be due to our own efforts, and ours alone will be the honor; and if we fail, it will be on account of our own folly and indolence, and we alone must bear the shame and disgrace. It is, therefore, no less our duty than it is our greatest privilege, to secure the honors due to merit. We shall prove recreant to the noblest principles of our nature, and indifferent to the highest interests of our race, if we shun the responsibility and basely shirk the labor that would prepare us for lives of honor and usefulness.

Nor is the acquisition of knowledge confined to the few short years of College life. Though we may graduate with honors, and receive a Certificate from the highest authority of earth, yet our education is but just commenced. Then, only in the estimation of the wise are we capable of conducting our own studies, and instead of following others, may take the lead and guide our fellows on through the darkness of ignorance into the light of wisdom.

Unless we are willing and competent to do this we are as sailors in the scale of education. When taken alone we are valueless and are worse than valueless when placed before others, for we lessen their value and diminish their power. Our knowledge of the world and the world's knowledge of us will be limited to the small circle of our immediate acquaintance at the extent of our present travels. And when death removes us from the stage of action we will sink into oblivion and will be remembered only around the family hearthside among those with whom we have been intimately connected; but if our minds are stored with the fruits of close application and hard study, our company will be courted and our assistance solicited by every class of society. Positions of profit will be tendered us and honors will be showered upon us. Our names will be coupled with the subjects of science or departments of industry to which we devote our attention, and will be venerated by every individual of earth. Whether peasant or Prince. Our declining years will be made happy by the pleasing consciousness that we have discharged our whole duty, that we have fought a good fight, and that we have merited the crown.

And when our lives shall have ended and our bodies returned to the elements whence they were taken; when our minds have entered that higher department of learning beyond the valley of the shadow of death, our names will be written upon the glittering scroll of fame. There to shine forever as beacon lights to those who come after, leading them in the pursuit of knowledge, guiding them in the path of science, sustaining them in the practices of virtue, and cheering them on to worthy acts and noble deeds of honor and usefulness.

PRESENTLY--Never say you will do presently what your reason or your conscience tells you should be done now. No man ever shaped his own destiny, or the destiny of others wisely and well, who dealt much in presently. Look on Nature; she never postpones. When the time arrives for the buds to open, they open--for the leaves to fall, they fall. Look upward; the shining worlds never put off their rising or setting. The comets, even, erratic as they are, keep their appointments, and eclipses are always punctual to the minute. There are no delays in any of the movements of the universe which have been predetermined by the absolute fiat of the Creator. Procrastination among the stars might involve the destruction of innumerable systems; procrastination in operations of nature on this earth might result in famine, pestilence and the blotting out of the human race. Man, however, being a free agent, can postpone the performance of his duty--and he does so, too, frequently to his own destruction. The darts drawn by indulgence upon the future are pretty sure to be dishonored. Make now your banker. Do not say you will economize presently, for presently you may be bankrupt; nor that you repent or make atonement presently, for presently you may be judged. Bear in mind the important fact, taught alike by the history of nations, rulers and private individuals, that in at least three cases out of five, presently is too late.

A woman's work on clay falls more than an hour's labor of brick. So work on hearts should be done before they harden.

Correspondence.

NOTES BY THE WAY.

EDITORIAL CORRESPONDENCE TO THE MESSENGER.

COTTAGE GROVE, August 17th, 1871.

The McKenzie Fork of the Willamette affords, at this season of the year doubtless the quantity of water that flows down the Middle and Coast Forks together. This is probably owing to the location of its source in the lofty range of snow clad mountains to the East crowned by Mount Jefferson and the Three Sisters. The valleys on the upper part are narrow, converging to a cañon at the distance of four miles from its confluence with the Willamette below Eugene. The upper valleys are very fertile and generally timbered.

The warm saline springs at the base of the mountains are attracting attention, and are likely to become important places of summer resort. Game and fish are said to be abundant, and the waters possess medicinal properties, especially for diseases of the skin. The pass up the McKenzie to Cottage Grove is said to be practicable for a rail-road, and is the direct route from Wells, Wells, and the country east of the mountains to the upper Willamette and the valleys of southern Oregon. The time may come when the no distant future, when commerce will demand the construction of a road through this pass. The Middle Fork, for a distance of forty miles above Eugene, has a fertile valley in a good state of cultivation, bordered by rolling hills suited to grazing sheep. One farmer, in the vicinity of the Disappointment has prepared for thorough irrigation his farm; and while the cold water from the mountains is not very favorable for the growth of vegetation, because it is valuable in preparing the land for the plow in the late part of the summer and fall, which is readily accomplished by turning the water over it for a few days before commencing work. The labor of irrigating from these mountain streams is so small that a few successful experiments of this kind will, no doubt, cause it to become general. A thoughtful farmer uniting to divert the water from its channel by a ditch and to raise it above their farms would make the cost a mere trifle; and it would remain a permanent means in the future of obviating the ruinous effects of drought in summer, and of preparing the lands for the plow in Autumn.

The Coast Fork, though the smallest stream of the three, is not inferior to the others as an agricultural and grazing country. The Bohemian gold mines are situated, on the east prong of this fork in the Calapooia mountains above the farming district. The Oregon and California rail-road traverses the valley a distance of twenty five miles above Eugene, passing thence up a small tributary, west of south, into Pass Creek, a branch of the Siuslaw. The location of the road greatly enhanced the value of land in this valley, and gave a new impetus to industry. Companies of men are now engaged grading at many points from Eugene to the Calapooia mountains. Many are hoping to hear the whistle of the locomotive in the valley before the winter sets in. The same facilities for irrigation obtained here as in the other valleys, and the same prudent economy in agriculture urges its early adoption.

The harvesting will be completed in a week or ten days and the farmers will have leisure time which should be employed in plowing their fields; but this can not be done until rain falls to put the land in condition for the plow. A good system of irrigation would save much time in this respect. Meadows could be kept up, and made valuable in the Fall.

An attendant at Mount Vernon, not long since, found a lady weeping most bitterly and audibly, with her handkerchief at her eyes. He stepped up to her and said, "Are you in trouble, madam?" "No, sir," she sobbed. "I saw you weeping." "Ah," said she, "how can any one help weeping at the grave of the Father of his Country?" "Oh, indeed, madam," said he, "that's it! The tomb is over yonder, that is the ice-house."

A man who had opened a liquor saloon was about to put up his sign, and requested his neighbor's advice; what supererogation he should put on it. The man replied, "I advise you to write on it, 'Dogs bark here.'"

A punctual man can always find time; a negligent one never.

Selected Reading.

NOTHING LOST.

"Laisus," in the Guardian-Union, tells the following excellent little story.

Called the other day on my friend T., who has the "finest" collection of roses I ever saw. She took me out to see them--white roses, red roses, yellow roses, climbing roses, and roses in pots, the gay giant of battle, and the modest moss-rose, every species I had ever heard of, and a great many I had never heard of, were there in rich profusion. Mrs. T. began plucking right and left. Some bushes with but a single flower she deposited. I remonstrated.

"You are robbing yourself, Mrs. T.," said I.

"Ah," said she, "Mr. Laisus, do you not know the way to make the rose-bush bear is to pluck its flowers freely? I lose nothing by what I give away."

This is a universal law. We never lose anything by what we give away. How true it is, and how beautifully placed this little story illustrates it. We never become acquainted with the noblest, the most precious gift of all, until we have learned it practically. There is a joy in the acts of kindness which no tongue can express. It brings us near our blessed Savior, for his whole life was one continuous series of gentleness and love. No man can be a true Christian who knows nothing of this satisfying virtue. He whose heart is ever open to the precious privilege has within him the testimony of his acceptance to that heavenly inheritance, and spends his days amid the smiles of an approving conscience. His life is as beautiful as the flowers along his pathway, and the fragrance of his good deeds will linger long in the memory of those whose lives have been made better and happier through his ministrations. God has given us many virtues, and graces, but sweeter, dearer far than all else, is the blessed gift of a soft and tender heart. --Christian World.

ONE DAY AT A TIME.

"Take no thought for the morrow," that is, no anxious, fretful thought. Walk through to-day as well as you can, and God will undertake for your future. When you go forward out of to-day, to worry about it, you are over the fence; you are trespassing; and God will scourge you back into your own lot. When I have been fishing in a mountain stream, I have always found that so long as I kept a short line I could manage my fishing very well; but when I let my line run out, the stream took it down, and there I was, at the mercy of every stick that stuck up in the stream, and every rock that jutted out from the bank. I lost my fish and flung my line; very likely I lost my footing also, and got over head and ears in the stream. Now, most men have cast out their line into life forty years long, when it ought to be but one day long. In consequence, they are not able to manage their tackle at all; but are pulled after it, stumbling first into this hole, and then into that; slipping up here, and slipping down there, struggling and splashing about in far more distressed fashion than the fish at the other end of the line--and, as a general thing, there is no fish there. Haul in your line! --Living Words.

MIXING WITH STRANGERS.--The effect of mixing with new people, who have new ideas and new methods of thought, is very salutary. Always try to see the same people, to do the same things, feel the same way, produces a stagnant condition of the mind and heart that is very distressing to behold. There are thousands of people who might be greatly benefited by getting away from home, if not only for a short time, to mix with strangers, and be touched with the magnetism of the great world, as it courses on its accustomed rounds. Nearly all need some change, to get their minds and hearts enlarged, and let in a little more of the great light of life. Outside influences is very valuable to those at home who have been well-trained by healthful influences in early youth, so that they can avoid the pitfalls and snares into which those who go blindly often fall.

This was a generous, poor man in San Jose, Cal., who learning that a family in San Francisco was destitute, sent them two lbs. saying in a note he intended should be private: "It is all I can spare. I am poor, a working man, when I can get work."