

# THE OREGON SCOUT.

VOL. III.

UNION, OREGON, SATURDAY, JULY 31, 1886.

NO. 5.

## THE OREGON SCOUT.

An independent weekly journal, issued every Saturday by

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Publishers and Proprietors.

A. K. JONES, Editor. J. B. CHANCEY, Foreman.

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Correspondence from all parts of the county solicited. Address all communications to A. K. Jones, Editor Oregon Scout, Union, Or.

### Lodge Directory.

GRAND LODGE VALLEY LODGE, No. 56, A. F. and A. M.—Meets on the second and fourth Saturdays of each month. O. F. BELL, W. M. C. E. DAVIS, Secretary.

UNION LODGE, No. 39, I. O. O. F.—Regular meetings on Friday evenings of each week at their hall in Union. All brethren in good standing are invited to attend. By order of the lodge. S. W. LONG, N. G. G. A. THOMPSON, Secy.

### Church Directory.

M. E. CHURCH—Divine service every Sunday at 11 a. m. and 7 p. m. Sunday school at 3 p. m. Prayer meeting every Thursday evening at 8 p. m. REV. WATSON, Pastor.

PRESBYTERIAN CHURCH—Regular church services every Sabbath morning and evening. Prayer meeting each week on Wednesday evening. Sabbath school every Sabbath at 10 a. m. Rev. H. VERNON RICE, Pastor.

ST. JOHN'S EPISCOPAL CHURCH—Service every Sunday at 11 o'clock a. m. By order of the lodge. REV. W. R. POWELL, Rector.

### County Officers.

Judge, A. C. Craig; Sheriff, A. L. Saunders; Clerk, B. F. Wisbn; Treasurer, A. F. Davis; School Superintendent, E. E. Bates; Surveyor, E. Simons; Coroner, E. H. Lewis; Geo. Ackles, Jno. Stanley; State Senator, L. B. Rinehart; REPRESENTATIVES, F. T. Dick, E. E. Taylor.

### City Officers.

Mayor, D. B. Rees; COUNCILMEN, S. A. Pursel, D. Beldeman, J. S. Elliott, J. B. Thomson, Jno. Kennedy, A. Levy; Recorder, M. F. Davis; School Superintendent, E. E. Bates; Treasurer, J. D. Carroll; Street Commissioner, L. Eaton.

### Departure of Trains.

Regular east bound trains leave at 9:30 a. m. West bound trains leave at 4:30 p. m.

### PROFESSIONAL.

J. R. CRITES,

### ATTORNEY AT LAW.

Collecting and probate practice specialties. Office, two doors south of Postoffice, Union, Oregon.

R. EAKIN,

### Attorney at Law and Notary Public.

Office, one door south of J. B. Eaton's store, Union, Oregon.

I. N. CROMWELL, M. D.,

### Physician and Surgeon

Office, one door south of J. B. Eaton's store, Union, Oregon.

A. E. SCOTT, M. D.,

### PHYSICIAN AND SURGEON.

Has permanently located at North Powder, where he will answer all calls.

T. H. CRAWFORD,

### ATTORNEY AT LAW.

Union, Oregon.

M. BAKER, J. F. BAKER,

### BAKER & BAKER,

### Attorneys and Counsellors at Law,

AND REAL ESTATE AGENTS.

LA GRANDE, OREGON.

D. B. REES,

### Notary Public

### Conveyancer.

OFFICE—State Land Office building, Union, Oregon.

H. F. BURLEIGH,

### Attorney at Law, Real Estate and Collecting Agent.

Land Office Business a Specialty.

Office at Alder, Union Co., Oregon.

JESSE HARDESTY, J. W. SHELTON

### SHELTON & HARDESTY,

### ATTORNEYS AT LAW.

Will practice in Union, Baker, Grant, Umatilla and Morrow Counties, also in the Supreme Court of Oregon, the District, Circuit and Supreme Courts of the United States.

Mining and Corporation business a specialty.

Offices in Union and Cornucopia, Oregon.

## J. W. STRANCE,

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OFFICE—Corner Main and A Streets, Union, Oregon.

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Having permanently located in Alder, Union county, Oregon, will be found ready to attend to calls in all the various towns and settlements of the Wallowa valley.

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132-134 Third Street, Portland, Oregon

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CANCERS AND TUMORS permanently removed without the knife or caustic.

Medicine compounded and furnished to all patients at office—strictly pure and reliable. Guarantee of PERMANENT CURE in all cases undertaken. Consultation free and strictly confidential. All correspondence promptly attended to; medicine sent by express to any address free from exposure. Call or address Private Dispensary, Nos. 132-134 Third Street, Portland, Oregon. Terms strictly cash. Office hours 8 a. m. to 5 p. m.

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Will go to any part of Eastern Oregon when solicited, to perform operations, or for consultation.

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## CARING FOR ALL

### DR. TALMAGE ON THE LORD'S MERCIES.

Every Single Act of Man's Life Directed from Above.

Great and Small Events Equally Under God's Control.

Special to the Kansas City Times.

THE HAMPRESS, L. I., Sunday, July 18.—The Rev. DeWitt Talmage, D. D., in continuing his series of sermons on "Voices of Gardens and Fields," chose as his subject for today: "The Cheap Sparrow," and the text, Luke xii, 5-6: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" Following is the discourse in full:

You see the Bible will not be limited in the choice of symbols. There is hardly a beast, or bird, or insect, which has not been called to illustrate some divine truth—the ox's patience, the ant's industry, the spider's skill, the hind's sure-footedness, the eagle's speed, the dove's gentleness, and even the sparrow's meanness and insignificance. In Oriental countries none but the poorest people buy the sparrow and eat it—so very little meat is there on the bones, and so very poor is it, what there is of it. The comfortable population would not think of touching it any more than you would think of eating a bat or a lamprey. Now, says Jesus, if God takes such good care of a poor bird that is not worth a cent, were he care for you, an immortal?

### GOD CARES FOR ALL THINGS.

We associate God with revolutions. We can see a divine purpose in the discovery of America, in the invention of the art of printing, in the exposure of the gunpowder plot, in the contrivance of the needle gun, in the ruin of an Austrian or Napoleonic despotism; but how hard it is to see God in the minute personal affairs of our lives! We think of God as making a record of the stary host, but can not realize the Bible truth that he knows how many hairs are on our head. It seems a grain of dust that God provided food for hundreds of thousands of Israelites in the desert; but we can not appreciate the truth that when a sparrow finds room to stand, and opens its mouth and eats the seed of wheat, we are struck with the idea that God fills the universe with his presence; but can not understand how He rumples in the crystal palace of a dewdrop, or finds room to stand, without being crowded, between the alabaster pillars of a pond lily. We can see God in the clouds. Can we see God in these flowers at our feet? We are apt to place God on some great stage—or to try to do it—expecting Him there to act out His stupendous projects; but we forget that the life of a Cincinnatus, an Alexander or a Washington, or an archangel, is not more under divine inspection than the life of a miser. Pompey thought there must be a mist over the eyes of one who could see so much favored Caesar. But there is no such mist. He sees everything. We say God's path is in the great waters. True enough! In the glass of the sea, He guides and leads the stars in their courses. Magnificent! But out no more certain truth than that He decides which road or street you shall take in coming to church. Understand that God does not sit upon an indifferent or unsympathetic throne, but that He sits down beside you to-day, and stands beside me to-day, and no affair of our lives is so insignificant but that it is of importance to God.

### THE LORD KNOWS WHAT IS BEST.

Your little child says: "Papa, I wish you would let me have that knife." "No," you say; "it is a sharp knife and you will cut yourself." He says: "I must have it." "But you cannot have it," you reply. He gets angry and red in the face and says he will have it; but you say he shall not have it. Are you not kind in keeping it from him? So God treats his children. I say: "I wish, heavenly Father, to get that." "No, my child," I say, "I must have it." God says: "You shall not have it," and I do not get it. Is He not kind and loving and the best of Fathers? Do you take me there is no rule and regulation in these things! Tell that to the men who believe in God and no Bible. Tell it not to me.

### THE GREAT GOOD IN EVERYTHING.

A man of large business concludes to go out of his store, leaving much of his investment in the business, and he says to his son: "Now, I am going to leave this business in your hands. Perhaps I may come back in a little while, and perhaps not. While I am gone you will please look after my affairs." After a while the father comes back and finds everything at loose ends, and the whole business seems to be going wrong. He says: "I am going to take possession of this business—you know I never fully surrendered it, and henceforth consider yourself my subordinate." Is he not right in doing so? He saves the business. The Lord seems to let us go on in life, guided by our own skill, and we make miserable work of it. God comes down to our shop or our store, and says: "Things are going wrong, I come to take charge. I am master and I know what is best, and I proclaim my authority." We are merely subordinates.

### IT IS LIKE A BOY AT SCHOOL.

It is like a boy at school with long sum for his hours, making figures here and rubbing out figures there, and it is all mixed up, and the teacher, looking over the boy's shoulder, and seeing that he cannot get out of it, clearing the slate, says: "Begin again." Just so God does to us. Our affairs get into an intricate entanglement, and He rubs everything out and says: "Begin again!" Is He not wise and loving in so doing?

### THE DIFFERENCE BETWEEN THE DIVINE AND THE HUMAN ESTIMATE AS TO WHAT IS ENOUGH.

I think the trouble is, that there is so large a difference between the divine and the human estimate as to what is enough. I have heard of people striving for that which is enough, but I have never heard of any one who had enough. What God calls enough for man, man calls too little. What man calls enough, God says is too much. The difference between a poor man and a rich man is only the difference in banks. The rich man puts his money in the Nassau bank, or the Park bank, or Fulton bank, or some other bank of that character, while the poor man comes up and makes his investment in the bank of Him who runs all the quarries, all the mines, all the gold, all the earth, all the heaven. Do you think a man can fall when he is backed up like that? I want to bring this truth close up to the heart of those people in this audience who have to calculate right economy, who are now perplexed how they will make the old garment hold out a little longer, with whom the great question is not which is the best investment or the most lucrative security, but how shall I make the two ends meet. To such people I bring the confidence of the Christian truth.

### YOU MAY HAVE SEEN A MAP ON WHICH IS DESCRIBED, WITH RED INK, THE TRAVELS OF THE CHILDREN OF ISRAEL THROUGH THE DESERT TO THE PROMISED LAND.

You see how they took this that direction, crossed the river and went through the sea. Do you know God has made a map of your life with paths leading up to this bitterness and that success, through the river and across that sea? But, blessed be God! the path always comes out at the Promised Land. Mark that! Mark that!

### NO SUCH THINGS AS ACCIDENTS.

I remark again that all those things that

seem to be accidents in our life are under divine supervision. We sometimes seem to be going homeless and aimless. You say: "If I had some other trade; if I had not gone there this summer; if I had lived in some other house;" You have no right to say that. Every tear you have wept, every step you have taken, every burden you have carried, is under divine inspection, and that event which started your whole household with horror God met you with perfect placidity because he knew it was for your good. It was part of a great plan projected long ago. In eternity, when you come to reckon up your mercies, you will point to your affliction as one of your greatest blessings. God has a strange way with us.

### JOSEPH FOUND HIS WAY TO THE PRIME MINISTER'S CHAIR BY BEING PUSHED INTO A PIT, AND TO MANY A CHRISTIAN DOWN IS UP.

The wheat must be threshed, the quarry must be blasted, the diamond must be ground, the Christian must be afflicted, and that single event which you supposed stood entirely alone, was a connecting-link between two great chains of cause and effect, reaching through all eternity past and the other chain reaching through all eternity future, so small an event fastening two eternities together.

### THE MISSIONARY COMING FROM INDIA TO THE UNITED STATES STOPPED AT ST. HELENA WHILE HIS VESSEL WAS TAKING WATER.

He had his little child with him. They walked along by an embankment and a rock at that moment became loosened and falling instantly killed the child. Was it an accident? Was it a surprise to God? Had He allowed his servant, after a life of consecration, to come to such a trial? Not such is my God. There are no accidents in the divine mind, though they may seem so to us. A balance. As I looked at those great mountains I thought can it be possible that God can put these great mountains in scales? It was an idea too great for me to grasp, but when I saw a blue-bird down by the water's foot on my way up to Mount Washington, then I understood the kindness and goodness of God. It is not so much of God in great things that I can understand, but of God in little things.

### THE DOCTRINE CANNOT BE TRUE BECAUSE THINGS DO GO SO VERY WRONG.

I reply, it is no inconsistency on the part of God, but a lack of understanding on our part. I hear that men are making some very fine shows in some factories. I go in the first floor and see only the raw materials, and I ask: "Are these the shawls I have heard about?" "No, says the manufacturer, 'go up to the next floor.'" And I go up, and there I begin to see the design. But the manufacturer says: "Do not stop here; go up to the top floor of the factory, and you will see the idea fully carried out." I do so, and having come to the top, see the complete pattern of an exquisite shawl.

### CONTENTMENT AND TRUST BEST.

So in our life, standing down on a low level of Christian experience, we do not understand God's dealings. He tells us to go up higher and higher, until we begin to understand the divine meaning with respect to us, and we advance until we stand at the very gate of heaven and there see God's idea all wrought out—a perfect idea of mercy, of love, of kindness. And I begin to see the design. But the manufacturer says: "Do not stop here; go up to the top floor of the factory, and you will see the idea fully carried out." I do so, and having come to the top, see the complete pattern of an exquisite shawl.

### IF YOU HAVE BEEN DISAPPOINTED THIS SUMMER—VACATIONS ARE APT TO BE DISAPPOINTMENTS, BUT WHATEVER HAVE BEEN YOUR PERCENTAGES AND WORKMENTS, KNOW THAT "MAN'S HEARD LEVITISH HIS WAY, BUT THE LORD DIRECTETH HIS STEPS."