

## CHRISTIAN HERALD.

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## Our Rambles.

June is the time above all other times when Oregonians are wont to forsake their homes for a time and go—go somewhere—go anywhere—to the coast, to the mountains, to see their friends, to camp-meetings—everywhere; but go they must. Nature is inviting. The balmy air and sunny skies, (Showers excepted), the delightful roads leading through valleys, over mountains, across streams of beautiful sparkling water, with verdure of loveliest green clothing the fair face of earth on every hand; all invite, and he must be dim of sight and dull of hearing, or altogether lost to nature's charms, or else tied down by inexorable fate to duties at home, who fails to go—somewhere.

After the months of close confinement and hard labor of the office for six months past, we hailed the opportunity for a little recreation with no small degree of satisfaction.

Our program led us first to the meeting at Dallas. We had intended going on Saturday the 17th and remaining until about Tuesday following. On Saturday we were unable to secure a conveyance. So on Sunday morning with wife and two smallest children we were at the depot ready for the special train. We found at the depot an assemblage of persons about equal in number to the average Sunday congregation at church, all in the same notion—to go on that special train to Dallas. At the appointed minute the train (?) arrived, consisting of one passenger coach. The railway officials evidently did not take us for a church going people. And worse yet, that one coach came already filled almost to its seating capacity.

But then we were going to Dallas on that special train. So the gentlemen vacated seats in the coach, and the ladies of Monmouth crowded in to the full extent of every inch of standing room, while we gentlemen took first class standing accommodations on flat cars.

Away we went. The road was smooth, the time was short, and so

we philosophically concluded it was much better standing on a flat car than sitting in a coach anyhow.

On arriving at Dallas we found the usual bustle, stir and pronouncement incident to such meetings on Sunday. Bro. Burnett preached the funeral of a little boy who had been killed on the previous Friday by being run over by a wagon. After a few minutes intermission Bro. Hubbard preached and at the conclusion tried the difficult experiment of preaching to kill time till Bro. Burnett would return from the interment. Bro. H. succeeded probably as well as any one would under the circumstances; but if we were asked for advice, we would advise speakers on all occasions to beware of talking simply to occupy time. It is hard on the speaker and trying on the patience of the people.

After lunch Bro. Burnett again addressed the audience after which there was a general dispersion.

After careful reflection over the large amount of work yet undone at the HERALD office that needed our personal supervision, we decided to forego the pleasure of remaining to enjoy the meeting and rest, as had been intended; so we boarded the train at 6 o'clock and were soon at home again.

We remained in the office until the HERALD was printed and mailed, when we were to start to the Linn county meeting. Of this we will speak next week.

## Co-operation.

There can be none without confidence. Much of the want of co-operation among the churches today arises from the fact that former efforts have not realized what was promised. This failure to realize is often from laxity of system. Often churches have systems of working, but in the practice, they, whose charge it is, from a false timidity, fail to require from those under their employ, all that is at first stipulated. For instance, an evangelist is to be employed who will devote all his time to the ministry. He commences this arduous work, and after a few weeks or months, he says to himself, "I can and must appropriate a few days of this time to my own private business." Or he is expected to report at stated times the progress of the work. This he fails in doing. The brethren are loath to remind him of his duty. So, in their presentations of these interests

to the congregations there is found a wonderful and growing lukewarmness in the cause. Sometimes the committees in charge are not sufficiently discreet with selection of evangelists. They may be good for some departments of the work, but not for all. Many things thus tend to hinder that hearty confidence in the work which should exist. Now, in various parts of this Pacific coast the brethren are beginning this work in earnest, and they are determined to carry it forward to a successful termination. May we be allowed to make and enforce this suggestion, that those having the responsibility of employing and counseling with evangelists can not be too careful in requiring faithful work, and maintaining order and system in the administration of all affairs pertaining to the church and its advancement of its claim upon mankind.

## Sacred Mountains.

1st. Mount Ararat, the mount upon which the ark of Noah rested, and which first overlooked the graves of a ruined world. 2d. Mount Moriah, the mount upon which Abraham offered up his son Isaac; where afterwards Solomon built the Temple. 3d. Mount Sinai, the mount upon which the laws were given to Moses. 4th. Mount Hor, the mount upon which Aaron died. 5th. Mount Pisgah, the mount upon which Moses died. 6th. Mount Horeb, the mount where Moses saw the burning bush, and where Elijah fled from the face of Jezebel. 7th. Mount Carmel, where fire came down and consumed the sacrifice of Elijah and where he slew the prophets of Baal; and from the summit of which he prayed for rain, and was answered. 8th. Mount Lebanon, the mount noted for its great and beautiful cedars, etc. 9th. Mount Zion—the literal Mount Zion was one of the hills on which Jerusalem was built, and stood near Mount Moriah, where Abraham offered up his son Isaac. 10th. Mount Tabor, the mount upon which Christ was transfigured. 11th. Mount Olivet, the mount where our Savior prayed, being in agony, and saying, "If it be possible let this cup pass from me," etc. 12th. Mount Calvary, the mount where our Savior was crucified. The last mount in the sacred category is not, however, least, in importance to a ruined world. Isaiah xiv. 22: "Look unto me, and be

ye saved all the ends of the earth; for I am God, and there is none else." John i. 29: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sins of the world." John iii. 16, "For God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish but have everlasting life."—*Ec.*

## A Cheerful Face.

There is no greater every-day virtue than cheerfulness. This quality in man among men is like sunshine to the day or renewing moisture to parched herbs. The light of a cheerful face diffuses itself and communicates the happy spirit that inspires it. The sourest temper must sweeten in the atmosphere of continuous good humor. As well might fog and cloud and vapor hope to cling to the sun-illuminated landscape as the "blues" and moroseness to combat jovial speech. Be cheerful always. There is no path but will be easier travelled, no load but will be lighter, no shadow on heart or brain but will lift sooner in presence of a determined cheerfulness. It may at times seem difficult for the happiest tempered to keep the countenance of peace and content, but the difficulty will vanish when we truly consider that sullen gloom and passionate despair do nothing but multiply thorns and thicken sorrows. Ill comes to us providentially as good—and is good, if we rightly apply its lessons. Why not, then, cheerfully accept the ill, and thus blunt its apparent sting?—*Anon.*

Mankind are always happier for having been happy—so that if you make them happy now, you make them happy twenty years hence by the memory of it. A childhood passed with a due mixture of rational indulgence, under fond and wise parents, diffuses over the whole of life a feeling of calm pleasure, and in extreme old age is the very last remembrance which time can erase from the mind of man. No enjoyment, however inconsiderable, is confined to the present moment. A man is the happier for life from having once made an agreeable tour, or lived for any length of time with pleasant people, or enjoyed any considerable interval of innocent pleasure. It is this which contributes to render old men so inattentive to the scenes before them, and carries them back to a world that is past, and to scenes never to be renewed again.—*Sydney Smith.*