

We stayed over night with Bro. C. Kenedy, and we must say that he and his kind hearted family are well calculated to make a stranger feel at home at their house.

We left Monmouth on the morning of May 19th and reached Harrisburg at 2 P. M. the same day, and found a number at the depot waiting to welcome us to their houses, among them was our old Palouse friend and brother, R. M. Callison, and Bro. Wilse, one of Lane Co's. proclaimers of the word, and we consider him an earnest and faithful worker in the cause of our Master.

The meeting at Harrisburg began that evening and continued eleven days. The result of which has, or will appear in the HERALD. I never met with more universal friendship anywhere than I did at Harrisburg, and I do think that a good preacher could build up a good congregation and be well sustained at that point. While there we were glad to receive a visit from our old friend and brother, Philip Mulkey, and also one from Bro. Roberts, who is well known to be one of Oregon's most successful preachers. Also Bro. R. G. Callison came down from Eugene and stayed one night with us. Bro. C. is too well known as an able and efficient worker in the cause of our Master to need any recommendation at our hands.

At the close of the meeting I went to Cottage Grove and stayed all night with some old Kansas friends, and the next day returned to Eugene City and preached one discourse to a crowded house, then I started for Grand Round Valley, Or., reaching that point June 6th, and on the 7th Bro. J. M. Jones and myself began a meeting which continued until the evening of the 17th, resulting in nine additions, as has, or will be stated by others. We think the brethren of Grand Round have acted wisely in securing the labors of Bro. Jones, for he is one of our ablest ministers on the coast. We predict for them a prosperous future, for they have a membership of about one hundred, the most of whom are well to do farmers, and all seem willing to contribute of their means for the spread of the Gospel, and are now wanting to employ another good preacher.

On leaving Grand Round we started for home, arriving at Spangle on the 21st at 8 o'clock A. M., finding Mrs. W. and all the

little W's. well and glad to see the old man.

We will say for our Oregon brethren that they have treated us far better than we deserved. While in Eugene we visited Bro. G. M. Whitney, one of the big hearted, self-sacrificing preachers of Oregon. We also enjoyed the shake with Bro. I. N. Mulkey at the depot. Bro. M. is doing a good work for the Master.

C. J. WRIGHT.

Synopsis of Proceedings of the Christian Co-operation at Waitsburg, W. T.

The Coöperation met in annual convention June 15, 1883, and was called to order by the President, J. V. Crawford.

Committee on credentials reported delegates present from the following congregations: Waitsburg, Touchet, Spring Valley, Bundy, Dixie and Walla Walla, and from the counties of Garfield, Columbia and Umatilla.

A new basis of Coöperation, was adopted by which, it is believed, we can make our efforts much more efficient as our labors will be more systematised. The name "The Christian Missionary Convention of Walla Walla Valley" is assumed, and is officered by a President, Vice President, Corresponding Secretary, Recording Secretary and Treasurer, who constitute an Executive Board, which is to meet quarterly for the transaction of business, and are to have a general oversight of the work in the district, to aid in supplying weak and destitute places with the preaching of the gospel, building up and strengthening the churches, etc.

It is also recommended that each congregation through its officers make out and forward to the Executive Committee a *pro rata* apportionment—or assessment—of its members, and that said apportionment be taken as the basis for the employment of evangelists in the district, or rather, sub-district, where such congregations are located—the territory represented by this Convention, being divided into three sub-districts—and the members to contribute according to said apportionment thus making the contributions just and equal and not burdening some while others are eased.

The following officers were elected for the ensuing year: Pres., Neal Cheetham; Vice Pres., R. L. Dashiell; Cor. Secretary, Charles Ely;

Rec. Sec., J. V. Crawford; Treasurer, T. J. Hollowell. Bro. Ely's address is Centerville, Or.; the remainder of the Board at Waitsburg, W. T.

The meeting was one of much interest and perfect harmony. The preaching was done by Bros. Bruce Wolverton, R. H. Moss and Neal Cheetham, which is to say, that it was all that could be desired.

During the meeting there were two confessions and baptisms and two united by letter. The brethren are much strengthened and encouraged and think the prospect is still brightening in this district. On the last day the hat was passed through the audience for a collection to assist in defraying the expenses of the meeting, and the deacons counted \$94.50 as the result.

The next annual meeting will begin on Friday before the third Lord's day in June, 1884.

By order of the Convention.

J. V. CRAWFORD, Rec. Sec.

A Visit to my Brother's Grave.

My brother emigrated from Mo. in 1846, and settled near the town of McMinnville, Oregon. I met him no more until 1876, I had the pleasure of spending a few days with him in California, when we parted to meet no more in the flesh. He died on the 25th day of December, 1877. I had long desired to see the Willamette valley, but never had that privilege until recently. On the 8th day of June, 1883, in company with my brother's widow and two of his daughters, I visited my brother's grave. We all wept, but we did not sorrow as those who have no hope." I read the inscription on his tomb-stone, and when I came to the following line, namely, "The Lord is my strength and my Redeemer," I felt my heart swell in me with gratitude to God, and I thanked him for the privilege of visiting my brother's grave. If I did shed tears they were tears of joy more than of grief. He was absent from our mortal vision but present in spirit. The outer man had perished but the inner man had been eternally renewed. The soul never dies, it never sleeps. It is not presumption in us to say that we shall live whilst eternity endures. That which once has a substantial existence can never cease to exist. The substantial soul when freed from the ponderable body travels with the rapidity of light from world to world, and lives forever and ever.

For, "when the wheels of Providence shall have accomplished their ample rounds, when the pillars of the earth shall be removed and the everlasting hills shall flee away, when the heavens shall pass away with a great noise and the elements shall melt with fervent heat, when there shall be a wreck of matter and crush of worlds, above them all, the human soul shall be seen reposing with implicit confidence upon the unshaken rock of its own immortality, bidding defiance to the ravages of time or the possibility of decay, and shall on those mighty ruins smile, and light her torch at nature's funeral pile." Then why should we sorrow. We shall soon meet him again. Our meeting with him then will not be like our meeting on earth, to be separated again in a few day to meet no more in the flesh, but we shall meet to part no more forever.

T. S. B.

The Devotional Life.

"He went up into the mountain apart to pray." What an argument is here against those who proclaim the unreasonableness of prayer! What a proof to those who never pray! If he whose life was crowned with the beauty of Holiness thus felt the need of solitude and devotion, a thousand-fold greater is our need, whose days so rarely chronicle what is truly Christlike or divine. "We bow to the man who kneels," says Victor Hugo. Thou let us take our shoes off our feet; for surely this is holy ground where Christ is kneeling. "Leibnitz praying is something grand," he continues, "Voltaire worshipping is something beautiful." What then shall we say of this lone figure on the mountain side? Our lips are sealed, our head is bowed. The weight is more than human words can bear.

Do the disciples of Christ in our time know what it is to enter thus into the sanctuary of devout and solitary prayer and lift up a soul that is hungering and thirsting after righteousness? Once in seven days, no doubt, we offer an earnest prayer for forgiveness, and perhaps are conscious of a desire for the amendment of our lives and a closer walk with God; but do we, day by day, set apart with real earnestness of purpose and because we feel the need of it, some moments—the world claims the hours—for quiet, devout meditation, prayer, and the reading of