

and some of her family were converts. Her ladyship had a chamber, table, stool, and candlestick for the prophet, and one night about supper time said to him, "Mr. Knox, I think you are at a loss by want of a wife?" To which he said, "Madam, I think nobody will take such a wanderer as I." To which she replied, "Sir, if that be your objection I will make inquiry to find an answer against our next meeting." The lady accordingly addressed herself to her eldest daughter, telling her she might be very happy if she could marry Mr. Knox, who would be a great reformer, and a credit to the church; but she despised the proposal, hoping that her ladyship wished her better than to marry a poor wanderer. The lady addressed the second daughter, who answered as the eldest. Then the lady spoke to her third daughter, about nineteen years of age, who very faintly said, "Madam, I'll be very willing to marry him, but I fear he'll not take me." To which the lady replied, "If that be all your objection I'll soon get you an answer." Next night at supper the lady said, "Sir, I have been considering upon a wife for you, and find one very willing." To which Knox inquired: "Who is it, Madam?" She answered, "My young daughter, sitting by your side at the table."

Then, addressing himself to the young lady, he said, "My bird, are you willing to marry me?" She answered, "Yes sir; only I fear you will not be willing take me." He said, "My bird, if you be willing to take me you must take your venture of God's providence as I do. I go through the country sometimes on foot, with a wallet on my arm and a Bible in it. You may put some things in for yourself, and if I bid you take the wallet you must do it, and go when I go, and lodge where I lodge." "Sir," said she, "I'll do all this." "Will you be as good as your word?" "Yes, I will." Upon which the marriage was concluded. She went with him to Geneva. And as he was ascending a hill she got up to the top of it before him, and took the wallet on her arm, and sitting down, said, "Now, good man, am not I as good as my word?"—*Ex.*

I learned that he that will be a hero will barely be a man; that he that will be nothing but a doer of his work is sure of his manhood.—*George Macdonald.*

### Our Work and Christ's.

Our works may be good, Christ's are mighty as well as good. We visit the sick, Christ cures them. We visit the prisoner, Christ releases them that are bound. We feed the hungry, Christ creates the food. We clothe the naked, Christ gives them a robe of righteousness fit to wear at the King's banquet. We soothe the pillow of the dying, Christ raises the dead. Ours are works of charity, his are works of charity that are mighty. We may be benevolent and wonderful in working. It is a great thing to build a hospital for the sick or an asylum for orphans; but if our physicians had half the skill and might of Christ, the Great Physician, there would be no need of hospitals and asylums, for they could then do the mightier works that he did, and cure all manner of sickness and heal all manner of diseases, by a word, or a look or a touch. If our statesmen had half the wisdom that Christ displayed in parrying the subtle thrusts of men, and allaying their passions, statesmanship would be made easy. It is a mighty work to subdue to submission and peace a belligerent people, or to hurl back foreign invasion from the shores of a commonwealth; but it is a mightier work to rest from the grip of the devil a stolen world which he has taught to hate God, its Maker, to subdue it to penitence and bring it back to allegiance. This was virtually accomplished when Christ walked forth from the sepulchre, ascended on high, and led captivity captive.—*Christian Intelligencer.*

### Character Strength.

There is, perhaps, no better test of a man's real character than the way he bears himself under just reproof. Every man makes mistakes; every man commits faults; but not every man has the honesty and meekness to acknowledge his errors and to welcome the criticism which points them out to him.

It is rarely difficult for us to find an excuse for our course, if it's an excuse we are looking for. It is, in fact, always easier to spring to an angry defense of ourselves than to calmly acknowledge the justice of another's righteous condemnation of some wrong action of ours; but to refuse to adopt this latter course, when we know that we are wrong, is to reveal to our better consciousness, and often to the consciousness

of others, an essential defect in our character.

He is strong who dares confess that he is weak; he is already tottering to a fall who needs to bolster up the weaknesses of his personality by all sorts of transparent shams. It is not in vain that Scripture says: "Reprove one that hath understanding, and he will understand knowledge;" for one of the best evidences of the possession of that discreet self-judgment which stands at the basis of the best means of gaining it when it is lacking, is just the willingness to accept merited reproof, and to profit by it when accepted.—*Rural Home.*

### Programme of Annual Meeting of the Oregon State Missionary Convention at Salem, commencing Wednesday, Oct. 3, 1883.

2 P. M. Preliminary organization. Appointment of Committee on Credentials.

7 P. M. Address of Welcome, J. W. Spriggs, pastor of the church. Response, W. H. Adams, President of Convention.

#### Miscellaneous:

THURSDAY, OCT. 4TH.

9 A. M. Devotional Exercises. (Executive session).

Reports from churches.

Report of the Board.

Report of Committee on Constitution.

Election of Officers.

New Business.

2 P. M. The present condition and demands of our work in the State. A conference opened by B. Wolverton, Cor. Secretary.

"Church Government." Discussion opened by D. M. Doty.

7 P. M. Address, "The Evangelist; his relation to the church, and the scope of his work." Neal Cheetham.

FRIDAY, OCT. 5TH.

9 A. M. Devotional Exercises. (Executive session).

Evangelistic work in the State; Organization and distribution of forces.

[Here will come in more fully the maturing of plans for the utilizing of all our strength. Let none fail to be present with his wants and pledges that all may be heard.—Cor. Sec.]

2 P. M. Lord's day Services. A conference opened by H. T. Morrison.

"Marriage and Divorce." Address by R. H. Moss.

Discussion.

7 P. M. "Faith or Knowledge—Which?" J. F. Floyd.

SATURDAY, OCT. 6TH.

9 A. M. Devotional Exercises (Executive Session).

Reports of Committees.

Miscellaneous.

2 P. M. "Ladies Aids." Essay by Mrs. A. M. Bedwell.

Discussion.

"Service of Song." Discussion opened by P. R. Burnett.

7 P. M. Address, J. W. Spriggs. NOTE.—The intention of the Board is to have exclusively executive's session in the morning. Discussions afternoon and Addresses in the evening. We trust this will prove to be to the best interests of the Convention.

COR. SEC.

### Notice.

PALOUSE CITY, W. T.

Bro. Floyd:

Please announce through the HERALD that I have changed my residence from Spangle, W. T., to near Palouse City, W. T. Correspondents will please address me at Palouse City.

Your brother in Christ,

C. J. WRIGHT.

### Report.

MT. HOPE, KS.,

Aug. 13, 1883.

Bro. Floyd:

In a meeting here with 44 additions. Will close in a few days.

Your brother,

F. M. RAINS.

### Report.

DOWNEY CITY, CAL.,

Aug. 15, 1883.

Bro. Floyd:

I am just home from the El Monte Annual Camp-meeting. We had a most harmonious and happy meeting and eighteen additions; 14 baptisms, 3 Baptists and one reclaimed, besides 5 by letter—in all 23.

I baptized two at Downey just before going to this meeting, and Bro. I. Coats baptized four at Olive school-house.

C. KENDRICK.

### Report.

SCIO, OR., Aug. 20, 1883.

Bro. J. F. Floyd:

Permit me through the HERALD to say to the brethren that our short vacation and visit to the Soda