

Reports from the Field.

PLEASANT HILL, Jan. 16, 1878. Bro. Stanley:

We are still keeping up our regular meetings, Bro. Burnett preaching for us three-fourths of the time. We have our Sunday school also, but but its numbers have been diminished by removal, and unfavorable weather so that the average attendance for the last month was only sixty-eight.

In the absence of Bro. Burnett we have social meeting on Sunday evening, and sometimes when he is here, we have social exercises before his Sunday evening discourse. As a congregation we are trying to do what we can for the good of our immediate neighborhood, but we are not doing the missionary work that we ought to do.

If others were doing no more than we are, it would be a long time before the Gospel would be preached to every creature. It is with pleasure that we learn of a ladies Missionary Society in Oregon. It is a move in the right direction, and my prayer is that the missionary spirit may increase among us until we shall be anxious to contribute of our means for that purpose, not in Oregon alone, but that our sympathies may go out towards those whose land has never been lighted by the glad tidings of salvation.

That we may all labor wherever duty calls us for the upbuilding of the Redeemer's cause, is the prayer of your sister in Christ,

A. H. BECKWITH.

OAKLAND, OR., Jan. 14, 1878.

Dear Bro. Stanley: Bro. J. J. Moss has been holding a meeting here on the Calipsoia the last two weeks; six were added to the congregation, four by confession and baptism, one reclaimed, and one from the Baptists. All have learned the way of the Lord most perfectly, and a deep interest was manifested throughout the meeting. On our way from Da's Creek to this place, one confessed her faith in Christ, while we were stopped at Bro. Muncy's saw mill, and was baptized the same hour. To the Lord be all the praise.

E. A. CHASE.

Obituary.

Our columns have become too much crowded for the insertion of long obituary notices, except in cases where the deceased was extensively known among our readers on this coast. In all cases we will insert 100 words free. For each additional 100 words we will charge \$1. When long notices are not accompanied by the money, the editor will abridge them to suit.

Died, at Brooks, Oregon, Jan. 14 1878, Eva Harpool, aged 14 years, 7 months, and 4 days.

And thou art gone; shall we no more behold thee,

Thee, whom we deemed so strangely fair; The grave, and shall its cold embrace unfold thee,

Thee whom we cherished with such tender care.

And thou art gone; we may no more behold thee

Amid the changes of this world of care, But heaven and bliss forever shall unfold thee,

And we will meet thy lovely spirit there.

R. J.

Died, of an ulcer in the stomach, on Rock Creek, Wasco county, Oregon, Jan. 9, 1878, Mary E., daughter of H. N. and Phoebe Bowman, aged 1 year 2 months and 25 days.

Died, Jan. 7, 1878, of typhoid fever, near Wheatland, Yamhill Co., Or., Frank, son of Bro. and Sister Mark Sawyer, aged 18 years and 2 months. He was sick for 19 days.

We had the pleasure of an acquaintance with Frank. He was a pleasant pious boy, one that tried to make all happy and pleasant with whom he associated. We tender to the bereaved father and mother our warmest sympathy and condolence, praying to the Great Shepherd to give them Christian courage to bear with patience the heavy stroke that has fallen upon

them. H. M. WALLER. Monmouth, Or.

PLEASANT HILL, Jan. 16, 1877. Bro. Stanley:

Within the last few days, death has entered the homes of two of our brethren. Early on last Friday morning our beloved, aged sister, Betsy Hendricks bade farewell to earth, leaving a husband, Bro. James Hendricks, and a large circle of other relatives and friends to mourn her loss; but we have cause to hope that our loss will be her gain.

While her remains were being conveyed to Pleasant Hill cemetery, Crystal, the sweet little daughter of Bro. Howard and Sister Lucretia Baughman, gently sank to rest. On Lord's day morning at 11 o'clock, Bro. Peter Burnett preached a funeral discourse to a large attentive audience, after which the little coffin was followed to the cemetery by most of the congregation, and another little mound shows where slumbers one who had been an inhabitant of this fair earth for only about seventeen short months.

Sweet little bud of promise, Transplanted to a fairer clime than this, To unfold thy beauty where no storm can mar thy loveliness.

A. H. BECKWITH.

"THE BIBLE AND TEMPERANCE." A concert exercise for Sunday School and Temperance Societies, by J. Derham, Santa Rosa, Cal. Price 50cts a dozen.

This is a carefully prepared and interesting exercise, one that we can confidently recommend to all desiring such. It cannot fail to interest and profit if properly rendered. Such exercises increase the interest of parents and children in the Sunday School work, and ought to receive more attention than they do. Bro. Derham will be glad to furnish Sunday Schools and Temperance Societies, at the price above mentioned, which is about cost.

FEMALE SOCIETY.—You know my opinion of female society. Without it we should degenerate into brutes.

This observation applies with tenfold force to young men and those who are in the prime of manhood. For, after a certain time of life, the literary man may make shift (a poor one, I grant) to do without the society of ladies. To a young man nothing is so important, as a spirit of devotion, next to his Creator, to some amiable woman, whose image may occupy his heart and serve to guard it from pollution, which besets it on all sides.

A man ought to choose his wife, as Mrs. Primrose did her wedding gown, for qualities that "wear well."

One thing at least is true, that if matrimony has its cares, celibacy has no pleasures. A Newton or a mere scholar may find employment in study; a man of literary taste can receive in books a powerful auxiliary; but a man must have a bosom friend and children round him to cherish and support the dreariness of old age.—John Randolph.

A TOUCHING ANSWER.—The Duke of Gloucester, third son of the Prince of Wales, father of George IV., was a dull child, and his mother used to cause him great distress at times by jeering him on account of his dullness in the presence of his brothers and sisters, and on one particular occasion telling them to laugh at the fool. The sensitive child held down his head and said nothing, upon which the princess changed her tone, and accused him of sulking, "No," he said, "he was not sulky—he was only thinking." "And pray what are you thinking of?" inquired the princess, with increasing scorn in her manner. "I was thinking," said the poor child, "how I should feel if I had a son as unhappy as you make me."

Send us a new subscriber.

Growth of Giving.

Is thy cruse of comfort failing? Rise and share it with another, And through all the years of famine It shall serve thee and thy brother. Love divine will thy storehouse, Or thy handful still renew, Seanty fare for one, will often Make a royal feast for two.

For the heart grows rich in giving All its wealth is living grain; Seeds which milder in the garner, Scattered, fill with gold the plain. Is thy burden hard and heavy? Do thy steps drag wearily? Help to bear thy brother's burden, God will bear both it and thee.

Numb and weary on the mountains, Wouldst thou sleep amidst the snow Chafe that frozen form beside thee And together both shall glow, Art thou stricken in life's battle? Many wounded round thee moan; Lavish on their wounds thy balsams, And that balm shall heal thy own.

Is the heart a well left empty? None but God it void can fill, Nothing but a ceaseless fountain Can its ceaseless longings still, Is the heart a living power? Self-entwined its strength sinks low; It can only live in loving, And by serving love will grow.

THE SUNDAY LAW IN GERMANY.

The Berlin police well illustrate the difference between the State and the individual, for, while the Emperor of Germany set all the men at Krupp's foundry to work on a Sunday, the Berlin shopkeepers are being vigorously fined for not pulling down their shop blinds on the Sabbath. And they make a fine distinction in the moral culpability of the cases. Thus a man who had pulled down his blind three-quarters of the way—thus showing that he knew what his duty was, yet trying to criminally compound the matter—was fined five marks; while another, who did not pull it down at all, and thus showed that his conscience did not acknowledge the duty was fined only one mark. If this goes on, Berlin will soon be as dull as London on the Sabbath.—London Examiner.

The following is told of the Rev. Dr. Backus, who was the first President of Hamilton College, at Clinton, New York. It appears that while he was preaching in a country village before he became President, his salary was "\$200 and fire wood," but during one cold period his wood ran out, and he bought a cord of a neighbor, who recommended his fuel highly. The doctor made up a fire, and put on the new wood to find that after the bark had sputtered furiously and quickly burned out, the birch itself would burn no more than so much iron. He hastened to his neighbor and said: "I want 20 cords more of that wood." "Twenty cords doctor? What can you do with so much?" "Smoother the flames of hell, that's all it's good for!"

THE HAPPY YEAR, 1878. D. LOTHROP & Co., Boston. Leatherette binding. Price, 15 cts.

A charming little vest-pocket volume, containing a complete Calendar for each month of the year 1878; memoranda pages, with blanks for each day in the year; a Bible text for each day in the year, and readings for each month, selected by Miss M. B. LYMAN; and some 8 or 10 extra pages in blank for memoranda, making in all 64 pages of Almanac, Memoranda and Daily Food combined; a dainty little manual which everyone will want, and which everybody will have for its usefulness and beauty. Miss LYMAN'S name is a sufficient guarantee of the Scripture texts and readings being carefully and wisely selected. The little book must have a large sale.

An aged negro on board the sinking Atlantic, when told by his wife to pray, said he could not pray; "well, do something religious," said she, and the old man grabbing the first he proceeded to take up a penny collection.

Who Would be Left.

When the following classes are taken out of our churches, how many would be left? All who will not pay their just debts? All who are hypocritical? All who are deceitful, and talk about others behind their backs? All who go in debt without the prospect of paying the same? All who are proud and scornful, holding themselves above their fellow-men and shunning those less fortunate than themselves? All who speculate off of the ignorance of others? All who are tattlers? All who sell intoxicating liquors to make money? All who think more of a wicked rich man than they do of a pious poor one? All who oppress the poor? All who are vain and self-conceited? All who make long prayers for the sake of being seen and heard of men?

When these, and a good many other that could be mentioned, are taken out some bodies that call themselves churches would probably be left with few members and yet the Lord would have his hidden ones his seven thousand that have not bowed the knee to Baal.

The religion of Jesus makes the true convert cheerful, hopeful, and charitable, disposed to visit the widow and orphan, and to keep unspotted from the world. It does not make one proud and scornful, but on the contrary, makes one desirous to do good, to be meek and humble, and to be kind to all, as opportunity may offer. Oh, that we had less pretensions, and more genuine Christianity!—Southern Plantation.

Chapters and Verses.

Without doubt it was a good thing to divide the books of Holy Scriptures into chapters and verses. It has greatly aided the student in his searches, and has made reference more easy and simple than would otherwise have been possible. But, when this is said, we have still to lament that the divisions were so unskillfully made, and that such real injury was done to the text by the manner in which the work was done. We have seen it stated that much of the work was done by a good divine while riding on horseback. And if his horse had been a hard trotter, and the man an awkward rider, he could hardly have done worse than he has in many parts of the book. It is a pity that the shorter books, like the Epistles, were ever divided into chapters. Verses would not have disjointed the arguments so much, but the chapters are very embarrassing.

Even more imperfectly was the work of making paragraph marks, showing where new subjects begin. They are often put in the midst of a narrative or discussion, and appear to have been made at random. The reader should pay no attention to them.

In reading the sacred Scriptures, it is well to keep in mind that the division into chapters, verses, and by paragraphs were all made by modern hands, solely for convenience; that they have no authority whatever, and are often very imperfectly made by good men who are not always wise. Read a book of the Bible at once, with as few breaks as possible, and you will get the sense of it, and feel its power far more than if you take it in pieces and out of the connection.—Gospel Advocate.

For the Last Time.

There is a touch of pathos about doing even the simplest thing "for the last time." It is not alone kissing the dead that gives you this strange pain. You feel it when you have looked your last time upon some scene you have loved—when you stand in some quiet city street where you know you will never stand again. The actor playing his part for the last time, the singer whose voice is cracked hopelessly, and who after this once will never stand before the sea of upturned faces disputing the plaudits with fresher, voices and fairer forms; the minister who has preached his last sermon—these all know the hidden bitterness of the words, "never again." How they come to us on our birthdays as we grow older! Never young again; always nearer and nearer to the very last—the end which is universal, the last thing which shall follow all last things, and turn them, let us hope, from pains to joys. We put away our boyish toys with an old headache. We are too old to walk any longer on stilts—too tall to play marbles on the sidewalk. Yet there was a pang when we thought we had played with our merry thoughts for the last time, and life's serious grown-up work was waiting for us. Now we do not want the lost toys back. Life has other and larger playthings for us. May it not be that these too shall seem in the light of some far off day as the boyish games seem to our manhood, and we shall learn that death is but the opening of the gate into the new land of promise.—Ec.

It took thousands of ages to fit the earth for man, and it may take as long to fit man for the earth.

Married.

MANATRY—VANNOSTRAND.—Dec. 27 1877, in Jefferson county, Iowa, by Elder S. H. Hedrix, Mr. S. H. Manatry and Miss Olie Vannostrand.

Western Iowa is to be their future home, and hereby the church of Fairfield will lose a worthy sister.

S. H. H.

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