whose care is not dress. Not one who courts the gaze and society of men. As Pollock says, "She seeks no foreign gaze." But her care is the honor of her husband, the virtue and comfort of her family. Such women purify and elevate society. Again, Proverbs 12th chapter, 14th verse. "A virtuous woman is a crown to her husband, but she that maketh ashamed is as rottenness to the bones." True, oh, King Solomon! While one good woman can do more than twenty men, one who causes shame is an element for evil, and can do more mischief than one hundred men. How thankful to God ought he to be who gets a woman as described by the king's mother, and steers clear of she who causes shame.

My flatterers I conceive as my enemies, so he who flatters women is not only her enemy, but an enemy to society. Who loves flattery is in danger of ruin.

All true men desire the purity, modesty, virtue and advancement of females. A pure, modest, good woman, all true men admire. But what is more disgusting than a finical, stylish, dressy, proud, woman, who can smile in society and frown at home, and grumble if she hasn't style, and growl at every step she takes. Such are shrews in angel's garb. Fine dressed hatefulness and corruption. No society can rise in virtue and purity and piety above its females. I feel deeply for many of our young ladies. They are not being raised to modesty and virtue as they should. They are exposed to too much familiarity with the opposite sex. Too much familiarity leads to an intimacy that often leads to lewdness. In speaking to Bro. G. W. Elley last spring, of a preacher who was in a like scandal as Beecher, he said: "Bro. Thornberry, the women are as much to blame as the preachers are." Yes, verily. No man but a low sensualist will dare offer any advance of familiarity to a pure, sternly virtuous, modest woman. And no married woman who is virtuous in the highest sense will parlor off, *tete a tete*, toe to toe with any man but her husband. Nor will she suffer any familiarity or any amorous jests, nor smirk or smile at such. If all married women were like my mother was, and raised their daughters as she did hers, there would be no Beecher scandals. Women preachers, lawyers and public lecturers are lowering the standard of female virtue, modesty and character. All true women will sanction what is here written. And all who become offended at this paper had best look out, or their virtue and holiness may soon depart. (It becomes all (preachers), especially, to be (plain) on this subject, and to be reserved in their manners towards females). And it becomes all true women to study these matters well. Society corrupted at the heart will spread the gangrene of corruption as a destroying malaria, until there is no virtue. (Parting and divorce is as common in some places as horse swapping). I wish my good sisters and all true women to take hold of this matter. Let lazy men do their own work and not expose female modesty. Put on, ye good women, modest, plain apparel, shame facedness and sobriety. The passion for dress and display leads to all kinds of vice and immorality. Adorn yourselves with "a meek and quiet spirit." Scorn and drive from your presence the base and immoral by your high toned virtue and modesty. Allure your husbands, sons and brothers from impurity and sin by your loveliness. Then you will, as God, save by purity and love. Then you will "win without the word by your chaste conversation coupled with fear." Amen.

JAS. L. THORNBERRY.

ELLIS CO., Texas, March. 1877.

Happiness is neither within us nor without us; it is the union of ourselves with God.

Catholic Growth.

The Catholic Church of the United States has a population of 6,200,000 souls according to the latest and best estimates. These are watched over by a Cardinal, 10 Archbishops, 56 Bishops and 5,297 priests. The churches number 5,292, and the schools 1,587; 1,200 students are preparing for the priesthood.

The above gives the estimate of the Catholics themselves as to their strength in the United States. As the total population of the land is now about 47,000,000, and that of the Catholics 6,200,000, they have a little above one eight of the population.

It is a question, often discussed, and a serious question too, whether there is not danger that the Catholics may ultimately obtain the supreme power in this land. It seems to us that there is no great danger of this great misfortune. For

1. The Catholic population is probably overestimated.

2. It has grown so largely of late in consequence of the large foreign immigration; but this is rapidly diminishing.

3. The foreign immigration is yearly bearing a diminishing ratio to the increase of our population, so that it is becoming comparatively less and less important. Our annual increase of the native population is over 1,000,000, while that from foreign immigration is not above 200,000; of the former about seven-eights are Protestant, and of the latter at least one-third is Protestant also.

4. The conversions to Catholocism in this land do not equal, thus far, the conversions from Catholocism to Protestantism. While a considerable number of ministers have passed over to Romanism, the number of private members and families which have done so is small.

5. Whilst the Catholic population is only six millions, and the Protestant forty-one millions, it must take it a long time, a very long time, before the Romanists can reach the majority. We see not the remotest probability of their ever doing so.

6. Romanism is as yet tolerably united, in this land, but it will hardly remain so. The seeds of the infallibility decree will ultimately destroy it.—G., in *A. C. Review.*

Did you ever notice how remarkably the railway maps of the United States seem to conform themselves to the interests of the particular companies issuing them? No matter what a railway is, on its own map it goes in almost a straight line from one terminus to the other; while states and cities and mountains and rivers through which or along which it passes are whirled into place accordingly, as the leaves and dust are whirled hither and thither in the rush of a moving train. And then what a breadth and prominence attaches to this great thoroughfare, in contrast with the attenuated and crooked roads which creep along on either side of it. If you consult a map of the principal competing route, you will find all this changed. The new road has there all the breadth and directness, while the other has dwindled and twisted until it seems as insignificant and crooked as a Virginia rail fence; and meantime the entire face of the country has adapted itself to the railway exigencies. So it will be found of every other railway which is issued as an advertising guide. This does seem a little singular. Indeed, it would be inexplicable if we were unwilling to believe that the interests of the map-makers warped their judgment or impaired their accuracy in delineating their favorite route across the country. There is a good deal of this kind of map-making in religious matters. The road to heaven is commonly pictured on the denominational map as straightest and most direct by the line for which that denomination offers tickets; and the whole configuration of the intervening territory is made to adapt itself to the necessities of that line. In view of this fact, a wise prudence would certainly prompt us to carefully compare these denominational maps with the original government surveys as laid down on the Bible chart, before deciding that there are no crooks in the line over which a ticket is pressed upon us, as by "the only direct, safe, pleasant, and well equipped route" to the desired destination.—*S. S. Times.*

Clean hands in matters of money among the young certainly ought to be the indispensable condition of gentlemanliness. No man who borrows and does not pay, and does not care whether he pays or not, is a gentleman, no matter how witty, or gay, or fine he may be. To speak in good plain English, the man who dresses himself at another's expense, not knowing how to pay nor caring whether he pays or not is a genteel scoundrel! And yet such things are done by good-natured folks, by kind-hearted people, by persons who never probe them morally to ascertain what their tendency is; and what they lead to.

Tongues.

Nothing but the proboscis of an elephant compares in muscular flexibility with the tongue. It varies in length and size in reptiles, birds and mammalia, according to the peculiar organic circumstances of each. A giraffe's tongue has the functions of fingers. It is hooked over a high branch its strength being equal to breaking off large, strong branches of trees, from which tender leaves are then stripped. An ant-bear's tongue is long and round like a whip-lash. The animal tears open dry, clay walls of ant hills, thrusts in its tongue which sweeps round the apartments, and by its adhesive saliva, brings out a yard of ants at a swoop. The mechanism by which it is protruded so far is both complicated and beautiful. A dog's tongue in lapping water takes a form, by a mere act of volition, that cannot be imitated by any ingenious mechanism. The human tongue, in the articulation of language, surpasses in variety of motions the wildest imagination of a poet. Even in swallowing food its office is so extraordinary that physiologists cannot explain the phenomena of deglutition, without employing the aid of several sciences.—*Hall's Journal of Health.*

LOOKING DOWN THE CHIMNEY.—It is said of a man who looked down his neighbor's chimney to see what the man was cooking for supper, not only did he not find out, but was nearly blinded by the smoke.

When you hear men say, "I have watched those who profess so much religion, and I don't see that they are any better than those who do not make so high a profession," depend upon it they have got some smoke in their eyes, and those whose eyes are full of smoke cannot see very clearly. Denominational smoke is about the most blinding smoke we know of, and prevents the Gospel from taking hold of the masses more than any other agency. Were we to sit down by our neighbor's fire occasionally, instead of looking down his chimney, we would see many good points in his character that smoke will surely obscure.—*Olive Branch.*

"Eternity has no gray hairs!" The flowers fade, the heart withers, man grows old and dies; the world lies down in the sepulcher of ages, but time writes no wrinkles on the brow of eternity. Eternity! stupendous thought! The ever-present unborn, undecaying and undying—the endless chain, compassing the life of God—the golden thread, entwining the destinies of the universe. Earth has its beauties, but time shrouds them for the grave; its honors, they are but the sunshine of an hour; its palaces, they are but as the gilded sepulchre: its possessions, they are the toys of changing fortune; its pleasures they are but bursting bubbles. Not so in the untried bourne. In the dwelling of the Almighty can come no footsteps of decay. Its day will know no darkening—eternal splendors forbid the approach of night. Its fountains will never fail—they are fresh from the eternal throne. its glory will never wane, for there is the ever present God. Its harmonies will never cease—exhaustless love supplies the song. —*Spurgeon.*

On one occasion, when Alex. Campbell and Robt. Owen, the infidel, were walking in the cemetry at Bethany, Owen remarked, "With my belief there is no fear in death." "Ah," replied Mr. Campbell, "but with your belief is there any HOPE in death?" How significant. No fear—but no hope!

MISCELLANEOUS.

CHANGE OF BASE.

G. W. HOWARD,

MONMOUTH, : : ORECON.

Would respectfully inform all of his old customers (and as many new ones as would be pleased to call) that he has moved his

BOOT & SHOE SHOP

to one door north of Postoffice, where he will be found ready, at short notice, to put you up a first class BOOT, SHOE or SLIPPER. Satisfaction guaranteed or no sales 7-15-1y

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Repairing and Painting done with neatness and despatch. New Work a speciality. Give us a call and patronize home industry. Shop one door West of Kennedy's Blacksmith Shop. 7-10-tf

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The afflicted can now be restored to perfect health and bodily energy, at home, without the use of medicine of any kind.

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For self-application to any part of the body, meet every requirement.

The most learned physicians and scientific men of Europe and this country indorse them.

These noted Curative appliances have now stood the test for upward of thirty years, and are protected by Letters-Patent in all the principal countries of the world. They were decreed the only Award of Merit for Electric Appliances at the great World's Exhibitions—Paris, Philadelphia, and elsewhere—and have been found the most valuable, safe, simple, and efficient known treatment for the cure of disease.

READER, ARE YOU AFFLICTED?

and wish to recover the same degree of health, strength, and energy as experienced in former years? Do any of the following symptoms or class of symptoms meet your diseased condition? Are you suffering from ill-health in any of its many and multifarious forms, consequent upon a lingering nervous, chronic or functional disease? Do you feel nervous, debilitated, fretful, timid, and lack the power of will and action? Are you subject to loss of memory, have spells of fainting, fullness of blood in the head, feel listless, moping, unfit for business or pleasure, and subject to fits of melancholy? Are your kidneys, stomach, or blood, in a disordered condition? Do you suffer from rheumatism, neuralgia or aches and pains? Have you been indiscreet in early years and find yourself harassed with a multitude of gloomy symptoms? Are you timid, nervous, and forgetful, and your mind continually dwelling on the subject? Have you lost confidence in yourself and energy for business pursuits? Are you subject to any of the following symptoms: Restless nights, broken sleep, nightmare, dreams, palpitation of the heart, bashfulness, confusion of ideas, aversion to society, dizziness in the head, dimness of sight, pimples and blotches on the face and back, and other despondent symptoms? Thousands of young men, the middle-aged, and even the old, suffer from nervous and physical debility. Thousands of females, too, are broken down in health and spirits from disorders peculiar to their sex, and who, from false modesty or neglect prolong their sufferings. Why, then, further neglect a subject so productive of health and happiness when there is at hand a means of restoration?

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cure these various diseased conditions, after all other means fail, and we offer the most convincing testimony direct from the afflicted themselves, who have been restored to

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Give me a call.

BIRD DAVIDSON,
MANAGER.

ADVERTISEMENTS.

CHRISTIAN COLLEGE,

Monmouth,

POLK COUNTY, OREGON.

The College is under the care of a Board of Trustees, who will spare no pains to make it equal to the demands of the age.

The members of the Faculty are competent, energetic, and devoted to the cause of education.

THE LOCATION OF THE COLLEGE IS CENTRAL, ACCESSIBLE, AND BEAUTIFUL.

The Session consists of two Terms of Twenty Weeks each, and an Intermediate Examination and Renewing of Classes at the end of the first term.

The Collegiate year is divided into two terms of twenty weeks each.

The first term begins on Monday, September 16, 1878, and ends January 31, 1879. The second term begins on Monday, February 3, 1879, and closes on Wednesday before the third Sunday in June, 1879. Intermediate examinations, last week of the first term, final examinations at the close of the session.

Annual Meeting of the Board of Trustees, on Tuesday before the third Sunday in June.

TUITION PER TERM OF TWENTY WEEKS.

Collegiate Department :	$20 00
Preparatory Department :	15 00
Primary Department : :	9 00
Janitor's fee : : : :	2 00
Music, (Piano)	At Teacher's prices.
" Guitar or Melodeon	
" Organ	
Painting water color, Oil	
Oil Drawing, Pencil, Crayon	
Wax work, &c.	
Vocal Music.	

One-half of the above rates must be paid in advance; and similar payments must be made in advance at the beginning of every ten weeks thereafter to the end of the session.

No fees will be refunded to students leaving before the expiration of the term for which they have paid, except in cases of protracted sickness.

Boarding can be obtained in private families at from $3 00 to $4.00 per week.

DISCIPLINE.

The discipline is mild and firm, administered on the principle that virtue brings its own reward and vice its own shame. The highest incentives to virtuous actions are impressed by precept and example, while vice and immorality are restrained by all proper means. Students are taught rather to govern themselves than to be governed. Moral power is the principle, an appeal to the head and heart, self-government from Christian motive. Hence no student can be permitted to remain who indulges in card-playing, intemperance, profanity, neglect of studies, or any other vice or impropriety. Daily moral instruction based on the Bible, leaves but little else to be done in government.

MIXED SCHOOL.

Experience has demonstrated conclusively that mixed schools, under proper regulations and restrictions, possess decided advantages over exclusive institutions. Young gentlemen and ladies exercise a refining, restraining, yet stimulating influence over each other, when associated in the same school and in the same class, which nothing else can supply. They vie with each other for the wreath of honor, as they labor side by side in a common cause.

THE BIBLE.

God has given man two great volumes—Nature and Revelation—suited to his physical and spiritual constitutions. These are full of facts addressed to the understanding.

From Nature, we learn the principles which minister to the wants of the body, giving food to eat and raiment to wear. From Revelation, we receive those principles by which the spirit is fed, and clothed with truth and righteousness. Any system of education, which neglects either of these volumes is incomplete. To train the intellect in physical science and neglect the moral nature, is dangerous to society; for it imparts power which, without moral principle to guide, may be destructive to the peace and happiness both of the individual and society.

TO THE FRIENDS AND PATRONS OF CHRISTIAN COLLEGE.

The prospects of Christian College are most flattering. The institution is increasing in reputation, and its influence and popularity are rapidly extending. Its friends may anticipate a career of still greater usefulness. The patrons of the school will do well to begin now to shape their business so as to send their sons and daughters at the opening of next session. One full term, taking the classes in order, is worth more than double the time scattered over several sessions. We hope to welcome to the halls of Christian College on the third Monday in September next, a larger number of students, and to inaugurate a more successful and prosperous session than the one just closed.