The unity of the human race.

By L. C. Bosse

"Do Science and Scripture harmonize on the question of the entire race proceeding from one common pair?"

In discussing this question the writer responds affirmatively. On this point Science and Scripture do harmonize; indeed, they always bear upon one conclusion. They are by the same divine Author, and He is the God of truth. He does not, therefore, know falsehood.

They are by the same divine Author, and He is the God of truth. He does not, therefore, know falsehood. They can have but one interest, and should put the men of science and the theologians into opposing columns. "If they are true men, they must seek the light until they do agree; and let the fault of their not agreeing be their own. This is nothing more than fair play. Men have no business to put Science and Revelation at loggerheads. It unnecessarily disparages either the one or the other, and puts the men of science and the theologians into opposing columns. It is true men they can have but one interest and should always fight side by side for one and the same cause—the cause of truth.

The unity of the human race, or the doctrine that all mankind have sprung from one common pair, is taught in the sacred Scriptures, both directly and by implication. From habit, from education, and from various circumstances, the Jew would be likely to think himself to have an origin separate from the Gentile nations, and he would have thought so, no doubt, but for the instruction of his sacred Bible. This taught him monotheism, or the doctrine of the one only and true God; and it was but natural that from monotheism he should infer monogenism, or the doctrine of the one race—that all have sprung from one original pair. But this was not left to inference; it was taught directly and conclusively from the sacred genealogical tables. Abraham was the immediate progenitor of the Hebrew nation; there were, reckoning backward, ten generations from Abraham to Noah; ten from Noah to Adam, and the head of each is here named. "This is the book of the generation of Adam. In the day that God created man, in the likeness of God made he him."

The generation of Adam" is then that of "man," of all mankind—of all made in the likeness of God. After the flood the genealogy of the descendants of Noah is given, of whom it is said, "By these were the nations divided in the earth after the flood." And the whole earth is divided into languages and of one speech. This then accounts for the "whole earth" up to this point of time—the confusion of tongues. They were all descendants of one common pair, and spoke, up to this period, one mother tongue. Now, to retrospect from a position much further on, chronologically, let us place ourselves in imagination on the Athenian Acropolis, and listen to the Apostle Paul as he addresses the venerable fathers of the Areopagus; Paul is a Jew, a descendant of the Shemitic family; he is addressing Greeks whose Pelasgic ancestry sprung from the Aryan stock; were there also from other nations, and speaking the Babel tongues, for the mother tongue had become divided into many. And now looking squarely into the faces of that Athenian audience, Paul says to them, God "hath made of one blood all nations of men," that is, all are descended from one common pair; "for to dwell on all the face of the earth," that is, this unity of race pervades, then, the whole habitable globe. This leaves no room for other races of different origins.

The unity of the race is further taught implicitly from the universal fatherhood of God, and its correlative, the universal brotherhood of man; both of which doctrines are clearly taught in the sacred Scriptures. As Malachi says to the one immediate progenitor of the race, "Hath not one God created us?" and as Paul says in his first letter to the Corinthians (8:6), "But to us there is but one God, the Father, of whom are all things, and we in him." And again, in his letter to the Ephesians (4:6), "One God and Father of all, who is above all, and through all, and in you all." From this doctrine the brotherhood of man appears as a necessary consequence. "All of you are children of the Most High. Psalm 82:6. Christ taught us to say, "Our Father which art in heaven." "One is your Master, even Christ, and all ye are brethren. Matt. 23:8. And as Christ is Lord of all, all are brethren; and as the term implies community of nature, natural affinity, all mankind must have sprung from one common pair. Have we not all one father?" The term "brethren," in the Scriptures, is commonly used in a limited sense, but the limited catches its name from the broad sense, the universal brotherhood of man. Races of different origins would not be brethren; there would be between them no natural affinity, no community of nature. By this line of argument the unity of the race seems to be proven.

We turn now to another class of facts, connected with the mission of Christ to earth as the Saviour of sinners. The first man is Adam. By one man sin entered into the world, and death by sin; "all die, reigned from Adam to Moses." Rom. 5:12-19.

Now the facts here stated are matters of universal interest; nay, all mankind are sinners; all need a Saviour; all are subject to death; and all this started from the sin of Adam and from him as the immediate progenitor of the human race; and these facts are limited to his descendants; and these include all mankind. To prove these facts untruly there must be found somewhere on the habitable earth a race of beings who neither sin nor die, a class which it is quite impossible to find; but if found they would neither be subject to the law of God, nor exposed to its condemnation; for the law was made for sinners (1 Tim. 1:9); and the law entered that the offense might abound (Rom. 5:20); and that every mouth might be stopped, and all the world become guilty before God. Rom. 3:19. All this precludes the possibility of races of different origins.

Again, the atonement of Christ was for all mankind, and yet limited to the descendants of Adam in its application. "If one died for all then were all dead" (2 Cor. 5:14); "Christ died for the ungodly" (Rom. 5:6); "He died for all, that they who live should not henceforth live unto themselves." 2 Cor. 5:15. "As in Adam all die so in Christ shall all be made alive." 1 Cor. 15:22. "The first man Adam was made a living soul; the last Adam was made a quickening spirit. The first man is of the earth; the second man is the Lord from heaven." 1 Cor. 15:45. Thus it is evident that Christ died for none but the descendants of Adam, and that these embraced all mankind; there are hence no races of different origins.

Again, Christ was in his human nature akin to those for whom he died; as they were partakers of flesh and blood, he also took part of the same (Heb. 2:14); but Christ, according to the flesh, was descended from Adam, as the genealogical table in Luke, chapter 3, shows; and as Christ died for all, as has been shown, and as he was akin to these, and as his kinship was limited to the Adamic race, there could be none of another origin. The same conclusion may be drawn from the universality of Christ's mediation; "There is one mediator between God and man, the man Christ Jesus" (1 Tim. 2:1); and also from the universality of the last judgment, "The Lord will judge the world in righteousness" (Acts 17:31); and before him shall be gathered all nations." Matt. 25:32. These offices of Christ grow out of his relations to the Adamic race, and exclude the possibility of there being any races of other origins. (Concluded next week.)
They whose rubbers cannot keep out the wet that is on the ground between their homes and the church, or whose umbrella cannot keep off the rain which drops from above or meeting storms, are in attendance, and these are the faithful ones.

Now, instead of rewarding such for their devotion, constancy and principles, by endeavoring to prove to them that some ministers are too ready to do otherwise, or turn the public service into a prayer-meeting, thus placing a premium on fair weather Christianity, by saving the sermons for the fair weather Christians, and thus discouraging faithfulness by making it appear as though they are not equal in the sight of the best as are those who stay at home.

Our Saviour expressed as sublime a sentiment to an audience of one at the well, as he ever did, to the multitudes on the sea shore. "God is a spirit, and they that worship him must worship in spirit and in truth." Neither at the temple nor in the temple courts, is there any place on the earth, where the crowds might gather, did Christ ever declare anything so profound and so lofty, so sublime and so simple, so comprehensive and so grand, as when, to a single seeker, he came under the cover of the night, he said, to him that lay with his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Was the message Peter delivered to Cornelius any the less important than that he preached to the 7,000? Could Philip, to vast multitudes, speak anything sweeter or more precious than that he declared to the Ethiopian, when he began at that same Scripture, and preached unto him Jesus? Were the burning words that fell from the lips of Paul upon the ears of Felix, when he "reasoned of righteousness, temperance, and judgment to come," any less important than the discourse to the crowds at Mars hill, or the message to the Philippian jailer of less moment than the sermons which stirred the centres of Rome or Greece? Far from any servant of our Lord being required to stoop to the smallest audience. Let him adopt and apply to himself the words of Paul: Servants, be obedient to them that are masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ: not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good-will doing service, as to the Lord, and not to men; knowing that whatsoever good will be done, the same shall be reckoned to the account of him that hath done it, in the Lord.

In a recent sentence, a Dr. Burchard in substance said, with much bitterness, "Is this all that can be remembered of my father's career? Must all the good he ever did, and the long years of usefulness and service be overshadowed by that one mistake?" Yes, alas! it is the way of the world. Ten acts of usefulness or of kindness are neutralized by one mistake or a supposed wrong. There are many people to whom you can be uniformly kind, to whom you may be constantly or in many instances, for whom you may spend and be spent unceasingly; but once once you are not of the world, or of the world's worth, or treatment will be meted out to you which will soon lead you to see how little one can offset a long service of devotion and kindness. One mistake, one wrong or supposed wrong thing you may do will be enough; it will be as though you had always done them evil or intended it. What is true of a mistake or a supposed wrong is also true of falling below one's standard. It frequently happens that one who keeps his work up to a certain standard of excellence will, when he should once fall below that standard, be criticized as severely as though he had never done anything before. Sometimes discouraging to make attempts at excellence, to do what you undertake well, lest, when for unavoidable reasons you do not come up to your standard, you be unjustly blamed.

The pew is oftentimes insensible of the pulpit, yet is the pew, and it is the pew, to whom has been an hundred of ministers who will scold those who are present at the services on inclement days, because others are absent? There is ministers, even, who are so inconsiderate of the faithful ones, that instead of doing better than they should on a fair day, are indifferent as to how they preach on a rainy day. A sermon is prepared, which in his estimation is a good one, for the next ser-

The Holland letter, published in the Missionary Department, deserves special attention, (1) because of its great general interest and value, and (2) because of its reference to the important matter of their church debt. Of the latter I wish particularly to write.

We owe our Holland Mission, for which we ought to feel thankful, and with reference to which we can feel great satisfaction, to God's blessing upon the work of our Tract Board. And now both the Tract and Missionary Boards make annual appropriations to aid the excellent labors of Bro. Velthuysen and the Haarlem Mission. Rev. N. H. Wynne finds a few friends at Milton Junction, Wis., are, independently of the Boards, helping Rev. F. J. Bakker, at Rotterdam. The cause in Holland is therefore entirely denominational; and this appeal is not from the Missionary Board or Secretary, but from an interested friend of our Dutch brethren.

The writer has forgotten the exact amount of the mortgage, but it is about $1,200, and the church is not able to pay it. Bro. Velthuysen suggests that some American brother, or brothers, will take up the mortgage, and then receive rent or interest from the Haarlem Church. This would be very helpful, and secure the property to our cause in Holland. A more helpful way would be for American churches to donate the entire amount, and thus save interest or rent for the brethren at Haarlem.

It will be seen that the date at which the mortgage must be paid requires promptness of action if the needed assistance is to be given; and we unhesitatingly express the conviction that the case is one that is entirely worthy of liberal aid.

In the representations that houses of worship are of inestimable value there are people to use them, and that the loss of the Haarlem meeting-house would be an exceeding great loss, need not be urged. they are evident to all.

I have not consulted with the brethren to be named, but will take the risk of saying that if this mortgage was for an object in which we are glad to receive donations or offers of aid, looking toward provisions for the payment of the mortgage at the time required, I, J. F. Hubbard, Plainfield, N. J., Treasurer of the Tract Society; A. L. Chester, Westerly, R. L., Treasurer of the Missionary Society; or, Rev. A. L. Chester, R. L., Holland, or our church, would be glad to receive some able and willing friend or friends come with the needed relief from this burden.

Auburn, N. Y.

GENERAL BOOTH AND HIS PLANS.

He was born at Nottingham, England, in 1829; was converted when he was fifteen years old. Soon after he began to preach in the open air, and for a number of years was accredited to the Plymouth Brethren. When he was twenty-four he became a regular minister of the Methodist New Connexion, and continued with them seven or eight years. But he returned to the Brethren, and both of them being convinced that they ought to be evangelists, he, in 1861, joined the General Conference, and by his ecclesiastical connection, that he might be left at liberty.

For the next four years they preached in various parts of the country, and in June, 1865, he was invited to hold services for a week in Whitechapel. This was the commencement.
ment of his work in East London. He established what he called the "East London Mission," which, when landed, his friends and his relatives found to be planned as a "Christian Mission, taking care from the first to keep out of the ruts," as he said, in order that his work might be "on the lines of "Heathen England," published in 1877, he wrote, "We are not, and will not be, a sect." And in the pages of his mission, as he kept in its course by the direction of one controlling will." and he has changed his mind. He proposes to establish a revenue in which each one of us should try to understand. It has its complications, historical and other, but is well capable of being understood.

In 1867 the United States purchased Alaska from Russia. All Russian rights on that coast, as well as for future use, were purchased by the United States government from the Russian government, which was the basis of the treaty referred to as the Treaty of Kiel. The treaty was signed on March 30, 1867, and was ratified by the United States Senate on July 9, 1867. The treaty provided for the sale of Alaska to the United States for the sum of $7,200,000.

The second treaty referred to is the Treaty of Washington, signed on February 29, 1868, and ratified by the United States Senate on April 8, 1868. The treaty provided for the sale of the Philippine Islands to the United States for the sum of $20,000,000. The treaty was ratified by the Congress of the United States on May 10, 1899.

The third treaty referred to is the Treaty of Paris, signed on December 10, 1898, and ratified by the United States Senate on July 28, 1900. The treaty provided for the sale of the Territory of Hawaii to the United States for the sum of $90,000,000. The treaty was ratified by the Congress of the United States on July 28, 1900.

The fourth treaty referred to is the Treaty of Washington, signed on February 29, 1868, and ratified by the United States Senate on April 8, 1868. The treaty provided for the sale of the Philippine Islands to the United States for the sum of $20,000,000. The treaty was ratified by the Congress of the United States on May 10, 1899.

The fifth treaty referred to is the Treaty of Paris, signed on December 10, 1898, and ratified by the United States Senate on July 28, 1900. The treaty provided for the sale of the Territory of Hawaii to the United States for the sum of $90,000,000. The treaty was ratified by the Congress of the United States on July 28, 1900.

The sixth treaty referred to is the Treaty of Washington, signed on February 29, 1868, and ratified by the United States Senate on April 8, 1868. The treaty provided for the sale of the Philippine Islands to the United States for the sum of $20,000,000. The treaty was ratified by the Congress of the United States on May 10, 1899.

The seventh treaty referred to is the Treaty of Paris, signed on December 10, 1898, and ratified by the United States Senate on July 28, 1900. The treaty provided for the sale of the Territory of Hawaii to the United States for the sum of $90,000,000. The treaty was ratified by the Congress of the United States on July 28, 1900.
MISSIONS.

The London Times classes the treatment that the Chinese receive in this country with the persecution of Jews by Russia.

It is a matter of very great interest that the person chosen by the first Imperial Parliament of Japan and afterwards appointed by the Emperor, as President of the House of Representatives, is a staunch disciple of Christianity; and the chairman of the Committee of the Whole is also a well-known Christian.

Cardinal Lavigne, who has been leading in a crusade against slavery in Africa, has succeeded in uniting the anti-slavery societies of Europe into one league, and having done this has placed it under the patronage of the Pope! As a rule it may be set down that the Roman Catholic Church is after supremacy, and supremacy as intolerant as she dare exercise.

The First International Convention of the Student Volunteer Movement for Foreign Missions will be held in Cleveland, Ohio, Feb. 26—March 1, 1891. Our own colleges are invited to send delegates, and we wish all could be represented in what promises to be a meeting of great power. For particulars address Walter J. Clark, Cor. Sec., 50 East 70th St., New York City.

Bro. O. S. Mills, of Beroa, W. Va., has recently visited Conings, where there are three Sabbath-keeping families and about twelve resident members. He reports a congregation of 20 Sabbath morning, 6 in the evening, and 65 Sabbath morning. No other services are held near there. Monthly meetings by Bro. Mills would, we believe, be full of helpfulness. And if the people will faithfully do their part, we see no good reason why our cause there should not be strengthened and built up.

"It is an easy thing in the early stages of missionary work in any field to cavil at the large outlay of money, as compared with the small results. But the same thing may be done in any important enterprise. The first steel rail made in America was rolled in Chicago in 1865. It cost those who made it, in experiments, $800,000. Only four rails had been made, each one had cost the manufacturers over $25,000. To-day the cost of a ton of steel rails is only $40. It is so in mission work."

CORRESPONDENCE.

Hazel., Jan. 22, 1893.

Dear Brother,—Your circular of December, 1890, came at hand. Next Sabbath I hope to give it to our people here in their own language. I trust thirty dollars will be gathered, they are indeed willing, but poor, as far as earthly goods may be taken as a measure-rood. The deacon just before the arrival brought to me a little more than fifty guilders in behalf of our China Mission. The amount will be sent to-day or to-morrow to Bro. Chester. I suppose the dear friends here will do their best to gather said thirty dollars, besides what they usually bring together for our China Mission. It is, of course, collected by small, very small, gifts. I will venture an effort in De Boodschapper by translating the circular of "The Board of Managers of our Missionary Society," who

knows God might move somebody without our sphere to bring some help... We will ask God to bless this publication. Working and praying, praying and working, I don't know another way.

Last Sabbath we were much surprised in our meetings by the presence of a butcher and his wife, living, since some weeks, in this town. We know something about this couple that we admired. We knew that they had a hard struggle to meet two ends, as you Americans are wont to say. In their embarrassment a brother-in-law, who makes much money by means of a very respectable (7) saloon, offered them help in the direction of a similar affair, on condition of a Fredancy, that would do for them. They refused saying: "We abhor wages acquired in a way that leads to the destruction of our neighbors." Their friends, or relatives, became indeed angry, but they persisted. In the struggle they asked one of our church members for some clear instruction on temperance principles, and received a volume of De Boodschapper. One of the effects of this examination was that the husband said to his wife: "My dear, we can not longer open our shop on the Sabbath-day; we must keep henceforth the Sabbath of the Lord." And Sabbath last for the first time the butcher and his wife assisted in our three meetings. When I learned the reason I was frightened, thinking of the hot struggle these friends had entered into, but at the moment I laid hold on God's promises to those who fear him and gave them in his hands. No doubt they will find baptism at God's table of privilege and duty, at least I live in this expectation.

We have a good working time this season, only, for meetings, specially to hold up God's Sabbath for the public, we have not the necessary pecuniary means, although we believe it were a very good thing to have such meetings here and there through the country. Sunday visitors have much to do by their papers and pamphlets to neutralize what our monthly and our tracts preach to the people. We rejoice very much that even a highly esteemed monthly, that, no doubt, had intended to meddle never with the question, now-a-days gave an ample, a large donation, and that the paper called De Boodschapper. A lady who said: "We would not have brought this question before our readers, but the Haarlem gentleman (how honorable) don't cease in stirring up and unsettling the minds of the people and thwarting the efforts made with so good intentions, to bring or to fortify the enjoyment of the Christian Sabbath, the Lord's-day ..." and so on, and so on. We are, indeed, as the author says, friends, real friends of the people, animated with the best intentions, but our great fault is sticking to the letter, etc. Now, we dare say, Sunday friends show again that they are not sticking to the letter, because now they learn, every one who reads this defiance of their Lord's-day, that they have not a single letter in the Word of God. Temperance meetings are frequent more than ever by us. Last night I preached three hours and this morning we had a very crowded meeting in a large hall. Coming home this morning I found an invitation for the same labor on Monday next at Newuebloep. It was this time impossible for me to accept, how willing my heart is to help the friends, as much as my little measure of capacity allows. We have this winter a larger audience on Sabbath evening in our chapel than ever before. I use the "Bible Lesson Pictures" given me as a present by the Tract Society last year, and those my daughter received by the goodness of a dear American sister; the first being No. 2 of Vol. 8; the latter being No. 1 of Vol. 10. The same pictures I use once a week at Amsterdam.

I-The lady who had the mortgage on our chapel has died at the age of ninety, last week. The director of her estate has given us warning that by the middle of April next the mortgage must be paid off. What now to do? We pray and are looking out for some way. Things are just the same as we told, some time ago, our friends in America. The exceedingly hard winter time makes hearts and purses open for poor people. A committee was formed in this town also to give out every morning, from 8 to 12, bread and coffee to poor people. That committee consists of seven members; I am one of them. The first meetings were held in our chapel, the poor sitting down by troops of fifty. But our chapel became too narrow and now we have a large hall, given us for that purpose by the magistrate. This morning we had 1,162 guests. Ten ladies are so kind as to assist us. The Midnight Mission goes on valiantly. May God continually protect them, who are now beginning friends of that indeed heavy work, but not heavy where love to Christ and the neighbors drives. The Midnight Mission here in this country is by Christians of all denominations esteemed as a mission in that short time gained the sympathy of all, and was extended as never before any mission did in this country.

Our Father in heaven blesses all labor for his name's sake. He grants all his people to serve him, even when they have only one talent. Let every one be faithful, more faithful than here-tofore, and the year 1891 will be a truly good, a truly happy year! With this, our Fifth Christian salutation and recommendation. Yours in our Saviour and Lord,

G. VELTHUYSEN.

FROM A. G. CROFOOT.

The interest here at New Auburn remains about the same. We feel the need of a revival of spirit here again, and are hoping and praying that we may have it. When the entire membership of the church feel this need, and are willing to unite for its accomplishment, then we are sure that it will come. Pray for both pastor and people that God will pour out his Spirit upon us.

NEW AUBURN, MICH.

AS BETWEEN the general evangelization of the world, or of a single country for that matter,—for the principle is the same,—and contentions against any one particular vice, such as alcoholism, narcoticism, and kindred vices, the end to be sought will be most surely and speedily reached by giving preponderance to the former. Both are to be attended to, and the specific forms of vice referred to deserve immeasurably more special treatment than they ever yet received. Yes, we are to remember that they are, each, but a particular manifestation of a disease, and not the main disease itself. We may lay out an immeasurably small amount of energy and expense and money in the case of one manifestation, but the regeneration of the race in its entirety will still be before us as big a mountain as ever. Therefore the main energies of the church should be expended as directly as possible towards evangelization without delay. All minor forms will follow the great regeneration, and will then be secured, and then only.—Dr. Ashmore.
WOMAN'S WORK.

One local Secretary writes: "I hope more may use the boxes, for I know by my own experiences that it is a means of growth.

Misses and fungi gather on sickly trees, not thriving ones. Before any vice can fasten on a man, body, mind, or moral nature must be debilitated.

Our lady, whose letter was received a few days ago, writes of the thank-offering boxes: "I have furnished boxes to some of our isolated members for the past year, with pleasing results. They have enjoyed using them, and we have enjoyed hearing from them in this way. The offerings, we trust, will prove a great blessing where they shall be used. In this case it is to go toward the support of a scholar in the Shanghai school. It is a cause of some wonderment to me that these members who have not had the privilege of church-going on the Sabbath, nor the society of Sabbath-keepers for many years, and so much to be thankful for; as sometimes the contents would be too small, unless noting at least of greater or more numerous blessings than in the case of many of us who are clustered around the old home-church, with all the encouragements of special services, and anniversaries as they come in the Associations and in the Conference. We know it is not always because they have more penances than we close by home churches; for some of them are in limited circumstances. Many of them will betoken self-denial. Sometimes it is self-denial which leads even to the giving up of what the most of us would call essential, and even necessaries. Oh! for more hearts fired with this same spirit, there would be the time of pleading and persuading, and the sacrifice of over-worked individuals to get others to work, be at an end, and God's cause would prosper both in home and in foreign lands."

FEBRUARY BOARD MEETING.

At the meeting for February, held upon the 9th, the following action was taken:

The money for the Nurse and for Dispensary Work, now lying in the hands of the Woman's Treasurer, were ordered to be paid to the Treasurer taken and approved at both meetings. The Treasurer said听见 the money was to be held in trust by him for the specific objects, until the work shall be ready for the money. It was also decided that if either of these funds shall accumulate to the amount of fifty dollars, they shall be sent by car treasurer to the General Board at such time as she may be forwarding other moneys, these to be held in trust for their special uses. The treasurer was likewise instructed to write to Mrs. O. U. Whitford, Secretary of Eastern Association, to ask her to pay over, in behalf of the Woman's Board, to the Missionary Board Treasurer the money in her hands for the enlargement of the Dispensary in Shanghai, and to ask her to notify our treasurer of the date and amount of said payment.

There were reasons for doing this. The General Board reports itself in debt. These funds moneys are sent by the Woman's Board in such times as are most convenient for them. They are, therefore, coming by irregular amounts, and at frequent intervals, and as they will be eventually passed through the hands of the General Board, it seemed wise to let them be placed at once where they will prevent the hiring of at least the littlest which these money's represent.

This is emphatically a woman's way of earning when she is not earning, namely, by saving. It is to accommodate the particular case in hand just now that moneys are to be handed by Eastern Association Board and every thinks that the money was sent to Woman's Treasurer, Milton, Wis. However, in all cases, send your tribute to whom you believe your tribute is due. This question must needs be brought up again, however, in order to cover, though not by direct quotation from the records, the action of the February meeting touching certain moneys.

THE FORWARD MOVEMENT IN CHINA.

The Shanghai Conference, the largest assemblage of missionaries ever brought together in China, or on heathen soil, if in fact in any land, with 482 delegates and their allies, representing about 900 missions would indicate the power of God for the salvation of men, but also the instrument for uplifting and vitalizing the nation.

The writer speaks of the Presbyterian Synod which met in Chefoo in August of 1874, out from which came the Conference of the various churches held in Shanghai May, 1877. He details the growth in the Shanghai Conference of last May, giving the contrasts between the two meetings—which statistical record is proof sufficient, had he cared to handle it as such, of the rightfulness of foreign missionary work in that hard country in which to work, amongst that people more firmly fixed in national life and characteristics than all others. But he does not turn aside for all this. He does say that "Woman's work, medical missions, Bible circulation, territorial divisions, and kindred questions were fully discussed, and the mind of the Conference came to the practical bearings. The evils of opium, alcohol, and other obstacles to the advancement of Christian civilization were gravely considered, and steps taken to counteract, as far as possible, their baleful effects."

The thought of the writer, and the purpose of the paper, was to present in concise reviews the two points of the meeting which he considers the most important ones coming before the Conference. The first of these, "The Question of Bible Translation," and the second, "The Appeal made for 1,000 missionaries to be sent out during the next five years."

Concerning the Bible translation the writer says: "The practical basis of such work was no sooner discussed than the delicate personal element appeared, and the relation between the old rival versions and the new one created an insurmountable difficulty. Preliminary meetings with the leading missionaries in China reduced the matter to the formula, 'desirable but impossible.' When the question was at last launched in the Conference it became apparent on the surface that, although it might be a desirable, united action in the Scripture it was beyond the pale of rational expectation. The Conference, however, has proved one thing—namely, that whenever any service is 'desirable but impossible,' the time has arrived for its accomplishment."

After a short public debate the Conference adjourned, and the representative committees to report on the different versions.

In these committees the personal element fell into the background, and in its stead an admirable spirit of Christian courtesy, and concession in the interest of harmony was manifested.

Unwise attempts to create and perpetuate division were brushed aside, and the committees brought into the Conference a series of resolutions practically unanimous. These were disapproved and set aside, and then the whole assembly arose and with glad hearts sang:

"Praise God, from whom all blessings flow."

The singing began with a strong volume of sound, but as it proceeded the delegates became conscious that they were taking part in a great historic event, the final closing of the Version strife. There were many moist eyes. One after another of the members covered his face with his hand and sank into his seat, and the anthem of so bravely, but because so bravely, ended in a final effective treble. This happy close of a long and bitter controversy was the crowning act of the Conference. —Absumdute.

WOMAN'S BOARD.

Treasurer's quarterly report:

<table>
<thead>
<tr>
<th>Department</th>
<th>Amount</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance</td>
<td>$347.90</td>
<td>Oct. 15, 1890</td>
</tr>
<tr>
<td>Balance</td>
<td>$42.05</td>
<td>Nov. 16, 1890</td>
</tr>
<tr>
<td>Balance</td>
<td>$29.12</td>
<td>Dec. 15, 1890</td>
</tr>
<tr>
<td>Balance</td>
<td>$40.62</td>
<td>Jan. 15, 1891</td>
</tr>
<tr>
<td>Amount sent to Miss. Sarah Velthuysen</td>
<td>$5.00</td>
<td>Jan. 15, 1891</td>
</tr>
</tbody>
</table>

CH.

Amount sent to A. L. Coaster, Treasurer Missionary Society: $100.00
Amount sent to A. L. Coaster, Treasurer Missionary Society: $25.00
Amount sent to A. F. Hubbard, Treasurer Trust Society: $27.00
Amount paid to M. F. Balley, Secretary, for Board expenses: $75.00
Amount paid to B. W. Burnham, Treasurer: $60.00
Amount paid to Miss Sarah Velthuysen, for literature: $5.00

J. W. O. E.

Expenditures on hand: $84.50
Total amount Miss Burtick's salary on hand: $32.00
Nurse Fund on hand: $10.00
Board Fund on hand: $40.00
Board Expense Fund on hand: $49.42
Leaflet Literature Fund on hand: $8.10

FEBRUARY BOARD MEETING.

At the meeting for February, held upon the 9th, the following action was taken:

The money for the Nurse and for Dispensary Work, now lying in the hands of the Woman's Treasurer, were ordered to be paid to the Treasurer taken and approved at both meetings. The Treasurer said these moneys were to be held in trust by him for the specific objects, until the work shall be ready for the money. It was also decided that if either of these funds shall accumulate to the amount of fifty dollars, they shall be sent by car treasurer to the General Board at such time as she may be forwarding other moneys, these to be held in trust for their special uses. The treasurer was likewise instructed to write to Mrs. O. U. Whitford, Secretary of Eastern Association, to ask her to pay over, in behalf of the Woman's Board, to the Missionary Board Treasurer the money in her hands for the enlargement of the Dispensary in Shanghai, and to ask her to notify our treasurer of the date and amount of said payment.

There were reasons for doing this. The General Board reports itself in debt. These funds moneys are sent by the Woman's Board in such times as are most convenient for them. They are, therefore, coming by irregular amounts, and at frequent intervals, and as they will be eventually passed through the hands of the General Board, it seemed wise to let them be placed at once where they will prevent the hiring of at least the littlest which these money's represent.

This is emphatically a woman's way of earning when she is not earning, namely, by saving. It is to accommodate the particular case in hand just now that moneys are to be handed by Eastern Association Board and every thinks that the money was sent to Woman's Treasurer, Milton, Wis. However, in all cases, send your tribute to whom you believe your tribute is due. This question must needs be brought up again, however, in order to cover, though not by direct quotation from the records, the action of the February meeting touching certain moneys.

THE FORWARD MOVEMENT IN CHINA.

The Shanghai Conference, the largest assemblage of missionaries ever brought together in China, or on heathen soil, if in fact in any land, with 482 delegates and their allies, representing about 900 missions would indicate the power of God for the salvation of men, but also the instrument for uplifting and vitalizing the nation.

The writer speaks of the Presbyterian Synod which met in Chefoo in August of 1874, out from which came the Conference of the various churches held in Shanghai May, 1877. He details the growth in the Shanghai Conference of last May, giving the contrasts between the two meetings—which statistical record is proof sufficient, had he cared to handle it as such, of the rightfulness of foreign missionary work in that hard country in which to work, amongst that people more firmly fixed in national life and characteristics than all others. But he does not turn aside for all this. He does say that "..."
HISTORICAL & BIOGRAPHICAL.

SEVENTH-DAY BAPTISTS IN WEST VIRGINIA.

REV. G. A. BURDICK, PARKIA, ILL.

SCHOOLS.

The present interest in educational work in Western Virginia, the establishment of the college at Salem, makes this an appropriate time to give a brief history of educational movements among our people there from the beginning.

WEST UNION ACADEMY.

In the autumn of 1850, through the efforts of Eld. Azor Estee, who was then laboring in some of the Western Virginia counties, an denominational school was started at West Union, the county seat of Doddridge county, now situated on the Baltimore and Ohio Railroad, thirteen miles west of Salem. John S. Davis, S. P. F. Randolph and Dr. Ethelbert Bond had jointly purchased a house and lot which had been used, or intended for self-potential. Mr. S. T. W. Potter, of Scott, N. Y., was engaged, through Eld. Estee, to open a school in that house. He taught a winter and a spring term, 1850-51.

In connection with this movement, a council of seven members met at Salem, Dec. 4, 1850, "for the purpose of consulting the religious and educational interests of the denomination." I quote the following from the minutes of that meeting: "The meeting was opened by prayer, and the objects thereof stated. Ludwick B. Davis was called to the chair and Wm. F. Randolph appointed Secretary. L. Bradforth, That we approve the course pursued by Eld. A. Estee in obtaining a teacher for the purpose of starting a high school at West Union; that we feel encouraged by the success shown by Mr. Potter of New York, and the progress made thus far in organizing the school. L. Bradforth, That we will use our best exertions and influence, and our wealth as far as may be consistent, for the erection of an academy at West Union." A committee was then appointed to draft a general plan of operations for carrying on the enterprise, and to start a subscription to obtain funds for the purpose of building an academy. This meeting at Salem and the meetings which followed, show that the enterprise was of a denominational character at the outset. The next meetings, Jan. 13th and Feb. 14, 1851, were also held at Salem. The committee on the 13th met and reported that a subscription for funds to erect an academy had been started with considerable encouragement. A plan of operations was proposed and adopted, and Wm. F. Randolph and John S. Davis were appointed a committee to present the charter for the establishment of an institution of learning at West Union. It should be remembered that this was forty years ago, and before the State of Virginia was divided.

The plan adopted was that of a Stock Company, and the subscribers to the fund were to be incorporated by an act of the General Assembly of Virginia, passed April 16, 1852. There lies before me an original copy of that act, certified by "George W. Mumford, Clerk of the House of Delegates and Keeper of the Rolls of Virginia." It provides for the opening of books, for receiving subscriptions to the amount of $20,000, in shares of $110.00 each, and for the incorporation of "the subscribers, their executors, administrators and assigns" into a company by the name and style of the West Union Academy and the property shall be divided among the subscribers. There is also before me a letter from Ben. W. Jackson, dated Richmond, Va., Jan. 13, 1855, showing that through his agency the charter had been amended so as to read, "forty shares," instead of "seventy shares," which must have been an original mistake, as prepared by himself, but was changed by mistake of the enrolling clerk.

The stockholders first purchased, for $800, the house in which Mr. Potter was teaching, and the lot on which it stood. This was in the early part of 1851. But in March of the same year, the stockholders elected eight Directors with instructions to erect a new building. I take the following minute from the record of a meeting of this board: "S. T. W. Potter presented a plan of building, two stories high, 36 feet long, and 26 feet wide, to be erected adjoining, or near by, the present school-house. The house was erected that summer, but only thirty of the required number of shares subscribed, the organization under the charter did not take place until August, 1853. In the mean time the school had a very checkered experience. Mr. Potter left it in the spring of 1851, at the close of his second term. Miss Estee, F. Randolph, the wife of Mr. Leroy Burdick, of Houston, Pa., taught a term of seventeen weeks in the summer following. In the autumn of 1851, Eld. Estee and wife opened a school in the new building. Mrs. Abigail Noy (then Miss Abigail Bee), who was one of the pupils that term, who lived there 20 or 30 years, and now includes his own family, and that the boarders paid each forty-four cents a week. I conclude that it must have been a sort of club arrangement. Following the term taught by Eld. Estee, there is a gap in the history of the school that I cannot explain. In the possession. I learn that Ece F. Randolph and Alexander Jeffrey taught in the Academy building, probably local subscription schools, but at what time I am not informed. Probably their instruction succeeded Eld. Estee's term. From the minutes of a meeting of the stockholders held Feb. 28, 1852, I find that Wm. F. Randolph was appointed Corresponding Secretary, and instructed to get open correspondence for the purpose of getting a teacher. The next meeting of stockholders held June 20, 1853, in the minutes of which is the following item: "The Secretary reported that Mr. Burdick have the use of the school-room, rent free, for one term at least." I will here quote from a letter from Mr. D. M. Burdick:—"I went down there by invitation of Mr. Wm. F. Randolph, with the expectation of building up a school, and a fair proportion of pupils expected, of good patrons. But I was disappointed, finding a school already in progress taught by a Baptist preacher. Those who had been expecting me to teach the school had mostly given up my coming. (I was later than I promised to be there.) The trustees had refused the house [for the other school], and had reserved their children for me." He states that the other school was held in the Court-house. Mr. Burdick had about twenty scholars. He had the promise of about seventy for the next term, but he writes: "I was called home on account of sickness in my family. It was understood that I should return; but I could not, and was obliged to abandon the enterprise," So far as I can learn, his was the last term of school in the academy while the property was held by the stockholders. At a meeting of the Board of Directors, held Sept. 15, 1853, it was voted that the original deed was to rent both the school-house and the academy as opportunity offers.

By this time the Directors seem to have been discouraged by the dark prospect, and they voted to call a meeting of the stockholders. Accordingly such a meeting was held November 5, 1854; and at that meeting it was voted, "That the Board of Directors be instructed to make inquiry how the houses and lots of this company can be sold; and if they can be disposed of to advantage, the Board be authorized to make sale of them." In August, 1856, the property was sold to Isaiah Bees, May 6, 1856. An Act was passed by the General Assembly, legitimating the sale and giving power to the stockholders to determine how the proceeds of the sale should be divided among themselves. All the stock was finally transferred to Jephthah F. Randolph, together with all "the debts and dues of the company," up to the 1st of February, 1857, and the record is as follows: "The accounts of the Treasurer with the company are all settled up square, thus closing up the entire business of the West Union Academy Company, leaving the book and the papers of the company in the care of S. P. F. Randolph, Secretary of the Company, for reference for all parties concerned."

After Mr. Bee purchased the property he taught two terms; and that was the end of the school.

The building was afterward used as a dwelling.

Although the school was called an academy, and was chartered as such, only one teacher was ever employed in the institution, and the principal's wife assisted him when he was in the school; and it is probable that very few of the pupils studied other than the common branches. The young had not the advantages of free schools at that time, for there was no public school system in the State. Mr. D. M. Burdick writes that in his term "two scholars took Elementary Algebra, one or two took Plane Geometry, and two, A Latin." He further says: "There was much interest manifested in education, so far as my observation extended;" and I was somewhat surprised to find among the children so good a degree of proficiency, considering the educational facilities in the State at that time. After the West Union school was closed Mr. P. F. Randolph, and perhaps others, taught subscription schools in different localities where there were Sabbath-keeping families.

(To be continued.)

ALWAYS say a kind word if you can, if only that it may come in perhaps with singular opportunity,entering some man's darkened room like a beautiful fire-fly whose happy circumvations he cannot but watch, forgetting his many troubles.

God made both tears and laughter, and both for kind purposes. Tears hinder sorrow's from becoming despair and madness; and laughter is one of the very privileges of reason, being confined to the human species.
SABBATH REFORM.

A SABBATH HYMN.

Mrs. C. M. Lewis.

Hail! sacred morn, sweet day of rest!
With joy thy dawn we greet;
Magnet of earth to heart's adoring beat.
Emblem of rest complete!

Accept, O God, our grateful praise,
That's why the sacred day;
Hast given to us this day of rest,
And made it ours, our own.

With prayer and praise, within thy courts,
We worship at thy feet;
And spend the onward passing hours
In meditation sweet.

Then come, O God, our Saviour, come,
While we praise thee ever;
Grant us the helping hand of love,
And heavenly blessings ever.

Our need.

Rev. J. G. Burnick.

There is a famine in the land; not of bread and water, but of fidelity to God's truth. The restless multitudes are seeking some resting-place, but no rest can be found outside of God's truth. Creed clashes creed; human opinions clash, and the minority, held by the claims of the saints, are being driven into the fastness of the unchangeable. The legislator is trying to keep up with the restless multitudes in the matter of opinions, but no rest can be found outside of the kingdom dearer to us than Christ's word, and to which we must remain true. The world is opposed to righteousness and reform, but its' great self-confidence is that morality and religion are inexplicable. It is all essential that each be true to itself all the minor ends. Harm is done only by rivalry or competition or jealousy, for the unity of the church is the foundation of all moral and social life, and that to be just is to be first. The church is the only refuge of the individual and the business house.

PAYING THE PREACHER.

Country churches throughout the State of Georgia will be very cautious in the future about letting their preacher's salary fall into arrears. A recent decision in the case of Chief Justice Blockley, of the Georgia Supreme Court, will stir up a good many lagging religious societies to an honest demand for truth and responsibility. The decision was that the certain Baptist church must be sold to pay the pastor's stipend. The church took an occasion to give churches in general some very sharp and pithy advice in regard to the full payment of parsonal salaries.

He reminded them that the discharge of their financial obligations was just as imperative as the payment of the salaries of their employees by the government. "The good old Baptist," he declared, and rightly, that if any class of debtors ought to pay and to pay promptly, the good people of a Christian church were that class. He closed his address with the statement that justice was the foundation of all moral and social life, and that to be just was to be first in duty as well as of individuals and business houses.

Churches all over the Union would do well to pay heed to Chief Justice Blockley's decision and the reasons of his ruling. There are so many religious bodies in the payment of pastors has become proverbial. In country towns this trait is especially noticeable because of its strange influence upon the hearts and consciences of many. The people do not even seem to think that it is less pronounced now than formerly. But there are still many rural churches with men of substance among their members that seem to think their ministers can best be sustained chiefly on beans, dried apples, and faith. Such organizations can draw a needed lesson from the case of the Richfield Church, which paid the pastor's salary $500 a year. Since the increase the sermons that have been more of his heart to his hearers, and the inspiring enthusiasm. The reason is plain. Relieved of the burden of anxiety as to the clothing and feeding of his family, the good man was enabled to devote all his heart and energies to his church. Ministers are men, or they could not more men. A half-paid clergyman, struggling along a meager salary that is at times in arrears, cannot do the spiritual work that he could do if his mind was relieved of anxiety as to the food and clothing of his family. There are hundreds of good and earnest men in just this position. But starvation does not breed the best kind of work. To keep poverty seldom graduates saints. The Press.

Between home missions and foreign missions there can be no legitimate antagonism, for they are "all of one," neither ought there to be any rivalry or competition or jealousy, for Christ is not divided. It is all essential that each be recognized, each in its due order, and each in its due relationship, and each in its own fair proportion. The main end is to subordinate to itself all the minor ends. Harm is done only when the relationship is out of proportion. The proportionate distribution is as important as proportionate giving. In mission matters, one and all, the decision, at least, is that the American Missionary Association always has "the right of way" over all local, territorial commissions. It has this right from the very nature of it, from the tremendous issues that are at stake, on the fulfillment of it, from the dependence upon it for permanent results. The decision is the long branch of a stem of which the other and from the eminence given to it by Christ himself. Dr. Ashmore.
"The peculiarity of Christianity is the strong personal tie of real love and intimacy which will bind men to the end of time to this Man who died nineteen hundred years ago. We look back to the ancient records of authority; the mighty names rise there that we revere; there are great teachers from whom we have learned and to whom, after a fashion, we are grateful. But what a gulf there is between us and the best and the noblest of them! But here is a dead man, who, though he be not a personal teacher as the apostles or the prophets, who preached the atonement and a love deeper than life to millions of people, and will be to the end of time. There is nothing in the whole history of the world the least like that strange bond which ties you and me to Jesus Christ, and the paradox of the apostle remains a unique fact in the experience of humanity. Jesus Christ, whom, having not seen, ye love.' We stretch out our hands across the waste, silent centuries, and there, amid the mist of oblivion thickening around all other figures in the past, we touch the warm, throbbing heart of our Friend, who lives forever, and forever is near us. A few more generations, a few short millenniums after the words fell on the nightly air on the road to Gethsemane, have them coming direct to our hearts. A perpetual band unites men with Christ to-day as strongly as and truly as in the days when he moved in the flesh, as a man among men."

Prof. Henry Drummond says: "The great desideratum of the day is not more Christians but better Christians. If the professor means that this thing is better than Christ, I am not familiar with Christ and his disciples as instruments or agents for bringing the world to Christ, we are quite ready to agree with him. Half-hearted Christians, men professing godliness but loving the world more than they love the kingdom of God, caring more for self than for others, holding on to a formal profession of faith as a sort of passport to a better world, to be used as little as possible in this world,—this is the weight which holds the Church of Christ down upon the ground to-day, and which would sink it in hopeless ruin but for the fact that in every church are some faithful souls who have risen to higher and purer conceptions of Christian life and work and who are striving to realize the divine ideal of a life hid with Christ in God. The church needs reviving. When all Christians are better Christians, it will not be long before there will be many more of them. Men of the world will come to Jesus when they see there is something worth coming for."

Our Home News correspondent last week, made mention of the serious illness of Hortense, daughter of Bro. L. C. Rogers, at Edgerton, Wis. In a few days the sad news came that she had passed away. She was one of the last members to take place at Edgerton, where the remains would be buried beside those of another elder brother who died there some years ago, on Tuesday, at 1 o'clock. At the same hour, memorial services were held in the First Alfred church, of which she was a member, conducted by pastor William. Brief addresses were made by Dr. Williams, Pres. Allen, Dr. Maxson, and the president of the Christian Endeavor Society, S. H. Davis. The Alfredian Lyceum, in which she was a zealous and efficient member, attended in a body, and Miss Edelle W. Hoffinan read a touching tribute to her memory, and a poem written by Mrs. M. E. H. Everett was read by Miss A. Maude Housard. A quartet from the choir, of which she was also a valuable member, sang appropriate selections, closing with "Some sweet day, by and by." Miss Rogers was a young lady of rare natural endowments, and she had made most excellent use of the opportunities afforded her for intellectual and personal improvement. Her natural gifts were greatly improved and beautified by the indwelling Spirit of Christ, whom she devotedly loved. What wonder that her companions loved her, that her teachers saw before her a possible brilliant career of usefulness, that the fondest hopes of her family centered in her, that all together mourn her early departure as a loss too great, personal as it was, to be easily repaired. "A few fishermen and publicans gladly heard the passing of our Lord and Saviour, but to the Jews he was an imposter and a traitor. The people of the world have no use for them."

The Victory of the Cross.

The universal victory for God in the triumph of his kingdom implies the reign of righteousness, the vindication of selfish interests, the destruction of the multiplied idolators, and the ultimate triumph of right and reign among all nations of the earth of one pure, rational, divine religion.

We are often sorely tried, and our faith is severely tested when difficulties have, as our account, "the outward appearances." We often feel that we might just as well give up the struggle. But we plan too much how God shall bring about this universal kingdom; difficulties obstruct our way, and we imagine that these things are obstacles in the way of God's plan. But let us pause a moment and catch the time messagements. Can we not see how the spiritual temple, under Christ, is rising? Have we not better conceptions of God? Gradually the kingdom of God is extending wider and wider. What years ago, were but points of light, are now become a galaxy, whose radiance builds in every city under the sky, where flowers are blooming up the cross, now millions join in the songs of hallelujah. From that little upper room in Jerusalem how wonderfully has God's kingdom grown, until it may be said to girdle the world! A few fishermen and publicans gladly heard the gospel which is now held by kings and nobles, by the wise and the simple, in the most powerful and civilized nations of the world. The cross, once a badge of shame, is now an emblem of glory.

In comparing the different religious systems of the world one surprising fact attracts our attention: Christianity is the only active, moral force at present at work. All other religions are merely endeavoring to hold their own. The Greek, once quite flourishing, is now dying out. Mohammedanism, once aggressive and full of vigor, has lost its purity because it lacks the fundamental principles of truth which a progressive age demands. Asia, with her venerable religions, presents the same features in the others, a lack of power to adapt themselves to the new condition of things, to the higher civilization, to human progress.

Christianity has this power of being just what each new age demands. Therefore it must become universal. Christianity leads the age saying, "Come on," "Come up higher." The progress may be slow, but it will be all the more decisive. Christianity shows no evidence of old age, it was never more vigorous than now. We reach its final triumph, when Christ shall be universally acknowledged as "Son of God" and God as through all—over and in all. Christianity is to reach out, but it must also reach in. There is an outer, visible kingdom embracing the whole earth; but it will utterly fail if it does not at the same time become the vitalizing power for good in the human heart. It must conquer for Christ, truth, and righteousness, or else the world has no use for it. If we believe in God we must also believe in
in Memoriam.

HORCENTE ROGERS.

Hortense Rogers, only daughter of the Rev. Lester Cundall and Josephine Wilcox Rogers, was born at New Market, R. I., Jan. 29, 1855, and died of heart fever, at Edgerton, Wis., Feb. 7, 1891. Her decline in health began a little more than year ago, with an attack of la grippe; and though persistent efforts have been made for her recovery, the best that skillful physicians could advise and loving friends suggest, yet slow- ly but surely she sank to her last rest. But death had no terrors for her; she was fully resigned to the will of the heavenly Father; bearing sustained by the comfort of a good hope in Christ as her Saviour. She made a public profession of religion early in life, and has continued a zealous adherent of the temperance movement. While residing at Edgerton, Wis., she graduated from the public school there in the first graduating class. She began her collegiate studies at Milton College, Milton, Wis., and afterward entered Alfred University, Alfred, N. Y., where she was graduated in the class of 1889, taking the degree of Bachelor of Philosophy. She continued in post graduate studies, and took the Master's degree the following year. She was active in the Lyceum work of the University, and was a lover and patron of art and music. Her excellences of character and pleasing and lovable traits that were true and faithful; she was universally beloved and esteemed.

In the last months of her fleeting life she was at the home of her uncle, Dr. H. W. Stillman, of Edgerton, Wis., where, attended by her mother, she ended her labors and treatment. Here in this home of comfort and plenty, tenderly beloved and cared for, attended by skillful physicians, she slowly sank to her final rest, amid many attentions of hope and fear on the part of friends around her, as to the prospects of her recovery. When it became evident that human efforts to battle the disease were in vain, the family was sent for, her father coming from their home in Alfred Centre, and her brother, Charles P. Rogers, from his place of business, Plainfield, N. J. And thus with family and friends present and comforted by the prospects of the life eternal, she fell asleep in Jesus, at 10:45, on Seventh day morning, with many an awed and awe-some remembrance of the death of her elder brother, Lester W. Rogers. The funeral of the deceased was attended by Dr. Stillman, at one o'clock, P. M., on the 10th inst. Sermon by N. Warinher from 1 John 3: 2, 3, "Behold, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is." N. W.

JOHN CUNDALL.

Mr. John Cundall was born in what is now Ashaway, R. I., Feb. 25, 1817, beneath the same roof where, in manhood, he was married, and where, in old age, he died, Feb. 4, 1891. His parents were Isaac and Jane (Sarge) Cundall. He was next to the youngest of four children, the others having died many years ago. Two half brothers and a half sister survive him.

When about twenty years old he was baptized at Hopkinton City by Eld. John Green. After the Baptism the church in that place, where many from Ashaway used to attend, when the First Hopkinton meeting house stood on the old ground. He lived at Greensville, Conn., from 1849 to 1861, and in 1860 became a constituent member of the church organized there. From 1861, Ashaway was again his home; and from 1866 he was a member of the First Hopkinton Church.

He was married to Harriet, daughter of Jacob D. and Elizabeth Almy Babcock, Nov. 28, 1847. Two sons and two daughters were born to them, who still survive him, with the grandchildren.

His generation furnishes the last living links between the present and times full of interest to the community in which they lived and wrought. He was born in the only dwelling house then built in what we now call "the valley," and his name is associated with the early history of the country gathering up wool among the farmers, and then returned the "rolls" for the family spinning and weaving.

These were days when ministers were treated with run in their parishioner's houses; and many excellent men saw no sin in drinking until it caused drunkenness. But in the thirties, the temperance movement reached the community, and so spread as to bring the honorable name of Temperance Valley. Isaac Cundall and Lester Cundall, already teetotalers, suggested that there should be a temperance movement, and was the community great excitement. Neither the church nor the school-house could be had for the meeting, and it was held in Mr. Cundall's house. Several signed the pledge; but it cost them ridicule, ill-will, and bitter opposition.

Then came the anti-salvage agitation. The father-in-law of the subject of this sketch became an influential and radical leader in this movement, and the place a well-known station on the "under-ground railroad." To be an abolitionist then, even in this community, exposed one to the opposition, menial, and threatened violence. In such times as these our departed friend spent his earlier manhood.

Although not robust, he had been a remarkably well man, having known but little of sickness until near the end. This must have been due in part, at least, to an unusually even disposition and to temperate habits.

When in health it was his frequently expressed wish that he might die suddenly. It was, however, the reverse of this that happened. About six months ago he left his work, and for two and a half months he was a great, though patient, sufferer. His sufferings were not great, and he would have found comforting lessons, preparations for the final separation, and privileges.

It was this man's faithfulness of heart. If some one's sense of injustice and right seems at times to be lacking in mercy, his element of spirit may sometimes have lacked in justice. He wrought for peace; and if churches and communities were made up of men like him in this respect, there would be a thousand times less of envy, discord and strife.

Although not at all a leader or organizer, he was deeply interested in all that concerned the public good; and when meetings were held for discussion and action there was no common interest and welfare, it was a rare exception when they were not sided by his cheerful presence.

He loved the house and worship of God. His religious life was much the same, all the year round. But an out of the way occurrence, which did not have as much to say and do as many men; but I do not think I ever knew a man that found more enjoyment, comfort, and strength, literally in a "place of worship." And thus in the early years. In this life, the divine work of redemption and sanctification, that he might prepare for a place of reward above.

His funeral services, conducted by pastor Cundall and the writer, were attended by a large congregation on Sunday evening, February 7th, and his "earthly house" was placed away in the First Hopkinton Cemetery.

ASHAWAY, R. I.

A. E. M.
YOUNG PEOPLE'S WORK.

SOME time ago a request was made in these columns that somebody should suggest a method of Bible-study which would enable the young to get the best possible results. A teacher of Arithmetic would handle his text-book, so that he should be familiar with every part and able to prove the satisfaction of everyone every point of our precious faith. Manifestly the one who asked the question wished some self-consistent system, which is impossible.

The system of Bible-reading and study pursued by Seventh-day Adventists was cited. It is not our purpose at this time to criticize that system, but simply to indicate that the belief that no system of biblical study, self-consistent in every detail, can be made and be at the same time true. The Bible is not like an arithmetic. The Bible consists of sixty-six books written by over thirty different men during a period of about two thousand years. These books are by no means alike. Some are historical, others consisting of compilations of different writers, introducing fragments of early poetry, and the later ones written at many different epochs by writers of different schools of thought. There are prophetic writings in both, the Old and New Testaments, written by different authors, each of which employ as material the events of their times and the circumstances by which he was surrounded, and in the case of the New Testament at least, previously written revelations. Upon these prophets the divine influence came in some manner whereby these events of their times were made symbolical of the greater events in God's history of the world and the circumstance by which he was surrounded, and in the case of the New Testament at least, previously written revelations. Upon these prophets the divine influence came in some manner whereby these events of their times were made symbolical of the greater events in God's history of the world and the circumstances by which he was surrounded, and in the case of the New Testament at least, previously written revelations.

Upon these prophets the divine influence came in some manner whereby these events of their times were made symbolical of the greater events in God's history of the world and the circumstances by which he was surrounded, and in the case of the New Testament at least, previously written revelations. Upon these prophets the divine influence came in some manner whereby these events of their times were made symbolical of the greater events in God's history of the world and the circumstances by which he was surrounded, and in the case of the New Testament at least, previously written revelations.

11. How can we learn to be content?

1. By practical submission to unchangeable ills.

It sometimes lies in our power to remove dis-comfort. All such we should remove; but many trials cannot be changed to pleasures; some burdens we cannot lay off; some crosses we must continue to carry; some "thorns in the flesh" must remain to us; some cups may not pass from us; why not accept such trials as a part of God's path for us? Does discontent ever make a straight path? A heavy heart, lighter—a bitter cup sweet—A dark way bright—a sorrow less sore? One who accepts with patience what cannot be changed has learned one secret of content.

2. Remember God's unalterable care. This will bring trust, and trust will banish anxiety, which is a great factor of discontent. Our Father in heaven has a constant interest in us (Ps. 40:17); acquaintance with our need (Matt. 6:32); readiness to do us good (Jer. 29:11); effectual help in trouble. Ps. 91:15. Why are we anxious?

3. Moderate desires. "Having food and raiment" says Paul again, "let us therewith be content." Sometimes unwise desires for other people's success preclude our getting enjoyment. Trying to grasp things beyond our reach we miss many bits of happiness close by. In what state are we we may find all we need.

4. "Lay up for yourselves treasures upon earth." We often become discontented because we have failed to get more of earth's treasures; or if successful, we are unhappy with the consuming care which riches bring. "What will it profit to gain the whole world and lose your own soul?" And He has said, "We have a grave on the ground with his sword, saying, "If you conquer the world this is all you will have in a few days."

5. "Seek ye first the kingdom of God and his righteousness." Many lack contentment because they over-estimate the worth of the material things and under-value character. False is the win without the same. Loyalty to God brings peace, but no man can serve God and mammon. If we are true to God all necessary things will be ours.

6. Consecrate life to a noble purpose. Paul did this and found contentment. The object of his life was always before him. Let us live for higher things, the spiritual and unseen. If we aim to lay up our treasures in heaven we shall need this world less. The more of God we get into our hearts the less earth means to us.

7. Get the spirit of Christ. The warfare of the unassisted human being can only be met outside Christ. He is the mainspring of all true joy. In him is peace which surpasseth all understanding. "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you," said Christ to his disciples. It is this which enables us to bear the trials.

8. Let us remember that the Bible is the word of God living and full of power, which can make strong our feeble hearts; give us understanding, and stir our inmost soul to work for its progress in the world and in the hearts of men. This is its main purpose.

A PLEA FOR BIBLE STUDY.

Of all the books that were ever written in any language or in any age, there is one that can be compared with the Bible in its power and influence over the human race. Carry it into any land, even among savage people, and its influence is the same. Civilization everywhere owes its progress to the Bible. It has a message for all who will receive it, which will make life worth living, and which can bring pleasures and enjoyments never imagined by those to whom the message comes not and which we shall find in no other book. Again, the Bible covers a greater and more interesting period of the world's history than all other books combined, because it contains an account of God's dealings with his chosen people and how his great plans are worked out in the lives and deeds of men. It presents a picture of human nature in all its phases from the creation of man down to the beginning of the Christian era. From its pages we learn of the customs, habits, and various conditions of society during all that period, upon which other books throw so little light. More valuable and interesting than all this it contains God's revelations of his great plan of salvation, as well as the commandments we are expected to obey.

How important then that we young people who have the most of life before us should thoroughly understand this great work and all its teachings so that we may direct our future in the light of this knowledge and waste as little as possible of life through ignorance of its teachings. Especially is it important that we who are Seventh-day Baptists should make a close, careful study of the Bible, so that we may clearly understand why we are Baptists and why we keep the seventh day as the Sabbath, as we go out into the world and mingle with those who believe the first day of the week to be the Sabbath and realize how small a minority we are who shall find our faith solely tried. Then we shall find that our knowledge on these points will enable us in giving a clearly understood and distinct side of the question we can defend our position to our own satisfaction at least.

In view of the great importance and interest connected with the Bible there is no reason why we should not make a critical study of this book, what it is, how we came to possess it, and what it contains. The time has come when
every Christian should understand the Bible as thoroughly as ministers, and should give it the same careful study. The work in Bible-study outlined and conducted by Dr. Harper would be found very helpful to the student, as well as the different commentaries and the Bible dictionaries to which he may have access. Taken up in this way, the Bible will be found a most interesting object of study, and the pleasure and profit to be gained thereby cannot be overestimated.

G. D. C.

OUR FORUM.

At the Council in Chicago it was suggested that our Corresponding Editor, or some one else, make out a plan for Bible-study which should be just what young Seventh-Day Baptists need. I don’t see that anything has yet been done about it, but I suppose it will all come in due time. What I want to say now is, however, that whatever plan is made of that kind ought to be practical and suited to the great mass of our young people. It must be rational and up to the times, but it must not be above the average comprehension of common folks like

EDUCATION.

One out of every 540 in the State of Connecticut attends college. The ratio is not equalled by any other State.

A. S. A.

NEW YORK State is now the “Banner State” in the Christian Endeavor movement. The growth of the Christian Endeavor idea in that State has been very remarkable. In 1886 there were 1,400 members; in 1887, 24,000; in 1888, 58,000; in 1889, 88,500; and in October, 1890, 100,000 members, or one-seventh of the entire membership of the Society throughout the world.

From Nov. 1 to Jan. 1, 1891, there was enrolled upon the State Secretary’s books between 150 and 200 additional societies. “New York State for Christ” is now adopted as the watch-word of the “Banner State.”

THE CHRISTIAN AIM.

The celebrated scholar and theologian, Dr. Tholuck, of Halle, when he had been a university professor nearly fifty years, said: “From the age of seventeen I have always asked myself, when I am a villain, a professor. But I could never persuade myself that the acquisi-

REASON.

It did ever occur to you, young people, how much useless reading we do. Not that what we read is absolutely harmful to us, but that it does not benefit us. To a greater extent than ever before, the country is flooded with literature, and it is just as easy to find books which will tend to cultivate and broaden our minds, as to procure those with a tendency to draw us down-

reading.

Newspapers.

There has been so much trouble in Essex county, Iowa, caused by the resignation of teachers for mat-

THE CHRISTIAN AIM.

The universities of Minnesota have an interesting lady-award over the possession of a seventy-pound albino otter. The university purchased it from the tenant of the farm upon which it fell, but the owner of the land now claims the animal.

THE BAPTIST Education Society has been in operation two years, and in that time has distributed $45,000 among institutions of different grades, on terms that “have been accepted” by these institutions and will, in compliance with the claims of college authorities amounting to between $600,000 and $800,000.

A scholarship of $200 is offered by the Vassar Stu-

THE CHRISTIAN AIM.

The new system of sending telegraphs was described in the electrical journals. The principle of this process was the division of the picture to be sent into squares, each square being numbered to correspond with a paper similarly prepared and to be used at a distant point, to be drawn upon according to the direction sent from the telegraph station by the number communicated.

TRANSMITTING PICTURES ELECTRICALLY.

Not many months ago a new system of sending pictures by telegraph was described in the electrical journals. The principle of this process was the division of the picture to be sent into squares, each square being numbered to correspond with a paper similarly prepared and to be used at a distant point, to be drawn upon according to the direction sent from the telegraph station by the number communicated.

TRANSMITTING PICTURES ELECTRICALLY.

THE ELECTRIC MOTOR.

The universal application of electricity to the purposes of life is one of the most striking changes that has come upon us since the days of the industrial revolution. This change has been brought about by a gradual and steady increase in the use of electricity. It began with the telegraph, and has since spread to the telephone, the electric light, and the electric motor.

THE ELECTRIC MOTOR.

It will ride all about the place in electric cars, wear shirts and collars mangled and ironed by electric motors, sport in a suit of clothes sewn and a hat blocked by the same means; on holidays ride a merry-go-round propelled by an electric motor, or have his to-

THE ELECTRIC MOTOR.

The universal application of electricity to the purposes of life is one of the most striking changes that has come upon us since the days of the industrial revolution. This change has been brought about by a gradual and steady increase in the use of electricity. It began with the telegraph, and has since spread to the telephone, the electric light, and the electric motor.

THE ELECTRIC MOTOR.
LESSON IX.—THE SHUNAMMITE'S SON.

For Sabbath-Day, February 28, 1891.


Introduction.

The events revolve about the last lesson and this are full of interest. On his way to Beer-sheba, Elihu is mucked by children, who are born by ears for their in-terference. The kings of Israel, Judah and Edom, in a war of extermination, estray from their usual warfare, for him. When Elisha is summoned and sends such miraculous assistance that Moab is defeated. He is next heard of in assisting the poor woman by augmenting the oil as it is ready to be sold. That is to say, he had borrowed it, and, on her death, he returned it to her. Then, he entered into the house and, walking in the food and the door, the Shut. the slow, and the child begins to sneeze. Then, the Shut. the child, and, as he saw him, he laid his hands upon his head, and he put forth his hand, and he bowed himself seven times. Then, the child is cured, and, as he called her name, she came again by her own will. She was there to witness the fact that if we would be instru-ments in bringing souls to spiritual life, we must not only pray, but, in actual performance, be in agreement with them. "Waxed warm." Paint evidence of returning love and peace. The first evidence of re-ceived regarding God's love. The second evidence of the mother is called and receives her daughter. He said to the child, "Fell at his feet." She shows Elihu the greatest gratitude, and pays him the highest honors before taking her leave. She returns with them. "Waxed warm." Paint evidence of returning love and peace.

Central Truth.—God's power to raise the dead.

Doctrines.—1. God is the author of life. 2. God can, and therefore will, raise the dead. 1. God answers prayer. 2. Prayer must be accompanied with what we can do.

Questions.

Where did this woman live? What favor had she done? What can or should she receive? What became of her child? Where did she live? Where did she live? How did she behave? How did she take care? What was the result of her trouble? What was the result of her trouble? What was the result of her trouble? What was the result of her trouble? What was the result of her trouble?

Explanatory Notes.

V. 28. "She went." The Shunammite from her home riding upon an ass, accompanied by one of the young men as servant. "Elisha," the servant of God. v. 29. "Run now to meet her." It was and is the East an untiring act of courtesy to go, or send a servant to meet an approaching guest. But the visit was not made to avoid some unusual occurrence, and so Gehazi is sent while she is afar off. "Is it well with thee?" etc. We may regard this as a more obvious display of courtesy than of concern. "It is well." This was the usual reply to such an inquiry. "If you ask after a person whom you know to be sick, the reply at first will invariably be, 'Well, though he is now ailing, if you see him before you leave, you will find that he is dying.'—Land and Booth. Thus easily she evaded Gehazi's question, reserving the disclosure of her trouble, if asked again in the course of the interview. Did she not also evince her faith that all would yet be well as she said to the same her husband in the south of the kingdom? In the ages of her soul and her knowledge of herself. Another common oriental custom with epistolary. Gehazi would thrust her away, not understanding her exercise of it. "The Lord hath hid it from me." Clear evidence that his prophetical knowledge was not human skill, but divine revelation. v. 28. "Did I desire?" She hinted at the prophetic knowledge and her interest in it, by her thought that he would be interested in it. Did this satisfy her? Did she understand, but not value, her own knowledge and her accompanying responsibility? v. 30. "Do not deceive me." He did not indeed then, but was the gift to be taken from her so soon as to make it after all of no use to her, or, at any rate, not of any use to her. The circle gathered up the loose outer robe preparing one act for active. "Salute him not." The errand was unique, and she was not prepared for it. "Lay not my staff." As this did not, we may conclude that it was ordered to show that no talmudic virtue was in anything but an auxiliary grace, a gift, a benediction. v. 30. "I will not leave thee," etc. She would to nothing in this extremity but God's own servant. v. 32. "The child was dead." The many hours that elapsed since the inoculation of the child, the disease, the actual sickness, the actual death. v. 33. "Prayed unto the Lord." Alone with the dead and the Lord, Elihu sought help. v. 34. "Lay my staff upon his face." A picture of God's love even to the dead. v. 35. "And the child opened his eyes, and sat up. An unusual one of the lost. 4. "When he knew what did the prophet do?" Where did she care? What was she seeking? When he knew what? Did he understand? The 7th annual session of the White Church of the Christian Endeavor, in the south, has been held. Dr. Judson's sermon was on the spirit of missions. His idea of a missionary is a person laboring for Christ where the converging lines of influence, for and against, meet. A minister may not be a missionary. A minister in a foreign country may not be a missionary "in the hottest of the fray." He quite emphatically spoke against the tendency of churches to leave the down town fields and move up town, where they could move among the respectable Christian population. The field for true mission work was among the foreign population in the desti-nations, down town, and the people opportunity for Christian endeavor. He advokates and with his seat, etc.

Concerning the building, it is announced that the new edifice will mark the first experiment of this kind in a public building in the United States. The material used for the build-ing of the church, school, and meeting hall, is yellow pressed brick. It is set off with marble and terra-cotta, diversified by slabs and cornices at various points. On the Thomp-son street corner of the building there is to be a public drinking fountain, and at the top of the high tower an illuminated clock. When the church there are to be seven memorial windows, each costing $1,000, and one portion of the endowment fund includes the sum of $40,000, given by a public spirited Baptist lady, resident in New Jersey, for the erection of a children's home as a part of the structure and in the hands of the Missionary Association. The design of those in charge of the matter is to have the entire building wholly free from debt when opened for the purposes of worship and instruction. Separate from the church, though under the same control, there is to be a young people's church, and the church building, as well as lodging, will be furnished in this. It will be a library, a reading room and gymnasium, and the revenue derived from it is to serve as an endowment to the church for educational and mis-sionary work. The new building, which is to front upon the square, occupies a site 190 feet wide by 100 feet deep. The building will repre-sent a total cost of $200,500, the ground hav­ing cost $182,500, and the building upon it hav­ing been contracted for at an expense of $188,000 additional. The money necessary for the structure and its equipment has been, and is being deposited by private and public hands. The direction of Dr. Edward Judson, a son of the East Indian missionary, and present pastor of the Berean Baptist Church, at the corner of Bedford and Downing streets, one of the oldest and most important Baptist congregations in the city.
THE SABBATH RECORDER.

Bishop Potter, of New York, and others. The movement is undenominational. The object is to elevate public sentiment respecting the nature and claims of the Christian Sabbath. The success of the movement by public meetings and by means of the printed page, to disseminate social purity principles. The W. C. T. U. has taken up this movement also, the Y. M. C. A. Purity is the high aim of this movement,—purity of heart and of person. It ought to have the co-operation of all Christian people, and the generous aid and encouragement of pastors and churches. It is a great work, and one that furnishes ample occasion and opportunity for the united energies of the Christian world.

J. O. B.

TRACT SOCIETY.—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., Sunday, Feb. 8, 1891, at 2 P. M. Chas. Potter, President, in the chair. Prayer was offered by Rev. O. U. Whitford. There were present fifteen members and two visitors.

The Secretary reported a communication from W. C. Titworth in reference to assuming editorial work as suggested at last meeting, and after discussion it was voted to appropriate $25 to Bro. Titworth to be used for subscriptions to various denominational and secular papers, as he may choose.

Great need was made of having printed a library edition of 200 copies of the proceedings of the “Denominational Council,” at a cost allowing their sale at seventy-five cents per copy.

The Committee on considering the recommendations of the “Specification of a Title” to the boards presented a circular letter addressed to the denomination, relating to the work and needs of the Tract Society, which after general discussion was referred back to the committee, with power to publish the same.

The Treasurer presented his second quarterly report, which upon motion was adopted. He also reported cash on hand in general fund, $892.40, and bills due amounting to $420.39.

Bills were ordered paid.

After the reading and approval of the minutes the Board adjourned.

AUTHOR L. TYSWORTH, Sec. Sec.

TRACT SOCIETY.

Second Quarterly Report, from Nov. 1, 1890, to Feb. 1, 1891.

J. F. HUBBARD, Treas., in, with the A. S. Tract Society.

Delivered at Milton Junction, Wis., Jan. 17th, on the occasion of ordaining deacons, and furnished for publication by special request.

All thy iniquity, and thou shalt love thy neighbor as thyself.” Every moral precept, wherever found, is a specification of this love duty in some form, showing how it should be acted out. All God’s laws are laws of love, because he is love.

Hence true love fulfills them, because they aim at enjoining the doing of what is just in harmony with love. Only unrighteous against God and his will will ever promote transgression. Out of the heart are all the issues of life.

In harmony with this law of love, God made man dependent upon his fellow-men for the chief part of his happiness here. Where there is mutual dependence there is mutual obligation which is measured by one’s ability to bless or injure. Herein lies man’s accountability and consequent rewards and punishments. Is it conceivable as in harmony with justice, to create man with power to bless or injure his fellow-men, and not hold him accountable for the use he makes of such power? If so, his Creator would thus sanction his robbing his fellows of all the happiness and blessings he had given him power to secure to them. On the other hand, he cannot be countenanced in being with power to injure and torment his fellows, and not hold him accountable for the use of such power? If so, it would be justifying all the fiendishness, cruelty and hatred that men have or may be guilty of.

Each human being bears such a relation to all others that his life can never cease to be felt. The ministry of the race is to teach that all of all the abominable crimes that ever disgraced mankind or accursed the earth. It consisted in the expression of a choice to gratify self in opposition to God’s revealed will,—the characteristic of all sin. The same act now, prompted by the same motive, is no less wrongful. Sin has lost none of its virus by the lapse of time. Hence the folly of talking about non-essential laws and transgressions. God is the same forever, and so are our relations to him and our fellows. Every act and every look of ours tells for well or woe to every being within the reach of our influence. The simple casting of a minister’s eye upon a young man, while preaching, struck him under conviction and led to his conversion. Who can measure the result of the wave of influence set in motion by that look? From this view we may see the absurdity of the plea that it is not possible to injure God or his government by injurious words and actions. If our common life is a sin, is it not a sin to injure his government by injurious words and actions? God is the same forever, and so are our relations to him and our fellows.

Our highest natural happiness originating from our social relations, shows that God made us to be social beings and to be largely dependent upon our fellowmen for enjoyment. It is evident that happiness, in the highest state, will largely consist of this kind. If our social relations and relations are perverted, they become prominent sources of evil, here and hereafter. Hence the necessity and wisdom of what Christ taught Nicodemus: ’Ye must be born again.’ It is such things as love and aspirations as will lead him again into harmony with God and his laws before he can be prepared for the social relations and joys of heaven.

Heaven will be a social place. Of the rightous Christ said: “They shall come from the east, and from the west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.” Matt. 8: 11. Such will be their
company, indicating the height of their joy. In his last prayer for his disciples, he said: "I will that you be with me where I am, that you may behold my glory." John 17:24. If he meant to lead them to the throne of grace, it would be his associates and share in his glory.

To the Hebrews, the apostle said: "Ye are come unto Mt. Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in the books of heaven." Heb. 12:22.

Here we have the companionship of heaven described, and the kind of company the saints will have to enjoy. Such a company we must be fitted for by having our moral and spiritual natures in harmony with God and his will. A heart at enmity against God and his laws would find no companionship there. "Without holiness no man shall see the Lord." Exod. 3:3.

"Except a man be born again, he cannot see the kingdom of God." John 3:3.

Mutual dependence for happiness, and association with the best and noblest, would make the rich man's life "all the show, leaving all his honorities to be provided by Him who may, by the secret love of her heart. This cheerful sacrifice of all the was the measure of her love, knowing that the smallness of her gift would bring snears, rather than applause, from the bystanders.

Love makes services a pleasure, difficult things easy, bitter trials, pleasures. Many a true mother, with half a dozen mischievous children to watch and care for, day after day, year in and year out, yet wears a cheerful, happy countenance, and would not release the care of one of them for money. What is it that makes her love for them? Is it the love in her heart for the dear ones she toils for. Without that, such toil would be nothing but vocational drudgery. The disciples of Christ, imprisoned with bleeding backs and under sentence of death, could not restrain their joy in the love and comfort which they received from each other in their bonds, in their songs, and shouts. How could they be so happy under such circumstances? It was their instruction for those who came from heaven and desired to retain them a world. Their hearts so overflowed at the thought that they were counted worthy to share with him in his suffering, that they could not keep silent. Thus, what without that love would have filled them with the bitterest feelings and caused them with the inexpressible happiness. If such love, under such circumstances, can make men so happy, what will it do when transported into the presence of God, who is the moral Lord? Paul could tell his converts that he could not keep silent. Thus, what without that love would have filled them with the bitterest feelings and caused them with the inexpressible happiness.

"The command is to serve in love." Important and useful deeds may often be performed when love is absent; but they will bring no reward from God to the doer. If ignoring this work commanded is sin, the act must be sin, and God does not reward sin. He may, by his overruling providence, cause the act to result in good to the needy, as he did the envoy of the Jews who sought the crucifixion of Christ, by which he became the instrument of conversion and salvation to many who were instrumental in securing it.

The desire and motive of the actor is the moral essence of the deed, and every person will be judged by that rule. Paul said, "Though I give all my goods to feed the poor, and have not charity (love) it profiteth me nothing." The goods bestowed might relieve and bless many, yet if given to secure reputation, future advantage, salvation, or any other selfish end, it would not render him acceptable with God. Christ said the Pharisees loved to pray standing at the corners of the streets, or in the market places, that they might be seen of men. "Verily I say unto you, they have received their reward." They sought to be seen of men and had what they sought. "Take heed that ye do not your alms before men, that they may see you." Matt. 6:1. The very thing the Christian has promised rewards, he will not reward if it is done "to be seen of men." That being the motive, no other reward than being thus seen would be just. One day Jesus stood with his disciples observing how the rich cast large sums into the Lord's treasury. Then came a poor widow and cast in two mites. Jesus called their attention and said, "This widow cast in more than they all." What did he mean? Evidently that there was more love to God and man which prompted her gift than in the hearts of all these rich men who gave so generously out of their superabundance, largely, no doubt, for the credit of being liberal.

"To every command of God essential to my salvation?" If I substitute something which seems better and more appropriate?" All such excuses show carnal love instead of love to God and the spirit of Christ. If the command is, be born again, shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; this is the first and greatest commandment. These comprise the ruling spirit that predominates in heaven. Without it no one can feel at home there. "May God help us to rise to that measure of love. Amen.

SPECIAL NOTICES.

Mr. and Mrs. Carpenter have removed from 64 Ambrose Road, Hackney, to St. Mary's Lodge, 105 Allerton Road, Stokes, Newington, London, N.