

ber. The children of the Sunday-schools are asked to remember their day—the first Sunday in May—in which to swell the "Children's Heathen Mission Fund." The children's collection, last May, was more than twice as large as the year before. This coming May it should be doubled again, and we have no doubt it will be. The President said we ought to have \$50,000 to meet all demands this year, and enlarge our work as it ought to be. This amount ought to be regarded as a minimum. We can raise it and no one be burdened. If the churches and preachers not represented at the Convention will be only half as liberal as those which were, we will have no difficulty in raising the amount asked for.

The reports on the various portions of the work, by the several committees we should be glad to notice now, but our space forbids. We shall have occasion to refer to these again. We cannot refrain, however, from mentioning the fact that no part of our foreign work was more cordially approved, or awakened more enthusiasm than the progress of our plea for Christian union in England. The brethren heard with delight of the interest being awakened there in primitive Christianity, by our faithful evangelists, and through the *Christian Commonwealth*, and pledged the work their sympathy and support.

Finally, let us say, it looks indeed, as if we had entered upon a new chapter of our history, which is to be characterized by larger missionary operations, at home and abroad, greater unanimity in methods of mission work, and more liberal giving for the Lord's cause."

The Best Life.

The first object of a good man is to please God. His wants are few. Home, a few real friends, a way to secure money for honest, self-support, and benevolence, the opportunity of learning more of God in his word and in his works, and of *doing good*, include nearly all. He will not be lazy; he will not willingly be poor; but he will do nothing which he knows or suspects to be wrong, to get rich. He does not stoically seek affliction; but in harmony with his first principle, he holds that "'tis a mercy when God takes from us what takes us from God." Though his meditations in the Lord may be long because they are sweet, his prayers will be short, and very much like the Lord's prayer.—*Christian Intelligencer*.

Sometime.

Sometime we will see, clearly, what we now behold "through a glass darkly." Sometime understand those things which seem so

great a mystery to us now. Sometime will realize what we now but dream. Sometime our trials and afflictions will throw off their disguise and we shall see the blessings underneath. Sometime the weary head will be pillowed where its throbbings shall cease. Sometime the tired hands will be laid to rest, never to grow weary again. Sometime the plants along our pathway will blossom and yield perfume. Sometime the soul will burst her prison bars and soar untrammelled in her flight. Sometime the mists of mortality will roll from our eyes and leave our vision unclouded. Sometime will the unfolding of the spring buds be, to us, not the prelude to a parching summer, but the realization of the pure joys of that region where is no need of the sun. Sometime the sunset will bring us not the gloomy night but the clear light of eternal day.

Sometime the feet that falter and tread wearily our life-paths "shall run and not be faint." Sometime our doubts and longings shall give place to certainty and satisfaction. Sometime the pure, noble hopes which we have so long nourished, will change to glad fruition. Sometime our hearts will give voice to the sweet songs our lips have failed to utter. Sometime we shall know why our best efforts have oft seemed fruitless. Sometime our actions shall be judged by the underlying heart motive. Sometime we shall understand each other, read hearts instead of faces, and know our fellows even as the infinite knows us.

Sometime we shall cease these toils that weary the flesh and discourage soul. Let us then labor on keeping in view and making ready for this glorious sometime which shall be the culmination of all that is best in our lives, and the eternal realization of all toward which our souls have aspired.—H. A. BROWN, in *Christian Standard*.

Forbearance.

Forbearance is even *more* than forgiveness: it is excusing, putting always the best construction upon everything; above all, never showing that some proceeding has wounded us, but speaking of any one who has vexed us thus: "He did not think, or else he would have

acted differently;" "She never meant to pain me, she loves me too much; she was, perhaps, unable to do otherwise, and yet suffers at the thought of having displeased me."

For a wounded heart, no balm is so efficacious as forbearance.

To forbear, is to forget every night the vexations, the little trials of the past day; to say every morning: "To-day I shall be braver and calmer than yesterday." Forbearance even sometimes leads us to detect in ourselves a little want of good nature, condescension and charity.

To forbear, is not only to forgive, but to meet half-way, with extended hand, those who timidly ask for pardon.

Oh! if you could only witness the terrible struggles passing in the heart of that friend whose vivacity annoys you, whose fickleness provokes you, whose faults sometimes even make you blush!

Oh! if you saw the tears that are shed in secret, the vexation felt

against self (perhaps on your account), you would indeed pity them. Then you love them, make allowances for them, and never let them feel that you know their failings.

To make one believe himself good, is to help him, almost in spite of himself, to become so.—*Gold Dust*.

The Mission of Sorrow.

"Manifold are the uses of adversity. Not only are its uses manifold, but often very blessed. And yet we do not welcome adversity. We shrink from it; we repel it. The medicine may work good in the end, but it is bitter to the taste. Therefore we call it evil, and not good. The good it works is to our apprehension remote and uncertain; the pain and grief it brings are present and positive. No chastening for the present seems joyous, but grievous. Faith is not strong enough to grasp the remote and uncertain good, and triumph over sense, which suffers in the present and certain evil of adversity. And he who said, and he who can say, "It is good for me that I have been afflicted," says it after the anguish of the affliction has subsided, and after the bitter seed has ripened into the sweet and gracious fruit, and when the joy of the harvest comes, after the toil and tears, the waiting and weeping of all that has gone before.

Now, it seems certain that our heavenly Father, knowing how full

this world is of sorrow, and how constantly it affects and afflicts his creatures who must pass all their lives associated with it, and oppressed by it, would give it a mission of blessing to them. A

mission of blessing, is not directly yet indirectly, on some conditions which they could understand and could comply with. He would not allow it to be an unmitigated evil to humanity. And he has not. He has provided that it may contribute to the most beneficent results; so that out of the seeming evil, comes real good. The light afflictions, which are for a moment, work out an exceeding and eternal weight of glory. The affliction is light and for a moment in the comparison; the glory is weighty, exceeding and eternal. But this result is only experienced by such as endeavor to be submissive to the dealings of God, and strive to see and be obedient to his method. It is not to be expected that one will say that adversity is pleasant and desirable in itself.

But it may be endured patiently, because it is ordered in a wise providence; because it will work out some good; because, possibly, some human mistake or error may have procured it, and because those who bear it as a trial divinely sent, will be richly blessed for their trust in God. Therefore one may glory in tribulation also, because good and most gracious ends may be accomplished by it. Moreover, it purifies, ennobles, and exalts the moral character of him who endures it well, as the fire purifies the gold. And yet further, it sets the relative value of the life that now is, and that which is to come in a truer light. It shows how transient are the earthly; how pure, full, and abiding are the heavenly. Adversity may be one of our very best friends, though we may not find out the value of our best friends till long after, as is often the case. Let us not quarrel too soon, nor too sorely, with our best friends. Trust him who sends the darkness and the light, and who, whether in the glory or the gloom, is the fountain of infinite bliss to those who trust him.—*Watch Tower*.

Seek not to please the world, but your own conscience. The man who has a feeling within him that he has done his duty upon every occasion, is far happier than he who hangs upon the smiles of the great, or the still more fickle favors of the multitude.