

### Our Trip to the Co-operation Meeting.

The day was beautiful and clear, just cold enough for us to draw our fixtures around us, and wish for the benefit of a warm stove. Yet some, in fact nearly all our crew brought into requisition artificial means, which consisted of a certain kind of fuel and a miniature fire place from which projected a flue suited to each nasal scape pipe, the combined smoke of which would remind one of that from a huge engine. The snow which had been accumulating for several weeks and partially thawed at times and again frozen hard by a temperature registering 36 degrees below zero and thoroughly beaten and packed by so much sleigh riding become crystalized and polished insomuch so that our sleigh glided with nearly railroad speed. Trying to follow the "La Dow cut off" we found we were too late to reach the Hangman school-house, (the place of meeting) by lamplighting, consequently we turned into Mr. Clark's, and put up for the night. We soon found ourselves comfortably seated around a red-hot stove. After partaking of a substantial supper we were tired and sleepy enough to enjoy a sweet repose in slumber. One thing especially was observed, and that was that each one was too tired and stupid to snore much during the night. Arising the next morning and feeling much refreshed we were soon again on the road toward the meeting which we reached in due time and were made happy in meeting with a fine concourse of brethren among whom was Bro. C. J. Wright and Bro. T. J. Cannon of Spangle. The meeting had commenced on the evening before (Wednesday the 7th inst.) with a full house. The different congregations were well represented and the meeting which closed on the following Lord's day was a happy feast to many souls, and undoubtedly lasting good was done. Much business was transacted, all in peace with not a jeer or discord. Having lived in Missouri, Kansas and Oregon, I must say the brethren in Palouse exceed those of all other places I have seen in working with a will. Think of brethren in the dead of winter while the earth is mantled with snow, scattered over a radius of more than 100 miles where there are no railroads coming together to confer one with another in regard to the interest of the cause of our dear Redeemer.

Certainly they have the cause at heart. We closed on Lord's day with a good interest, eight having been added by relation, and on Monday morning dispersed and were soon homeward bound, feeling much benefitted by said meeting.

T. M. MORGAN.

### Manhood of Christ.

Nothing could better illustrate his perfect manhood than his identifying himself with the humble incidents of private life. He had grown up under the common ordinances of human experience as a child, a son, a brother, a friend, and a neighbor. As a Jew he had shared in the social, civil and religious life of his nation. His presence at this marriage (of Cana) showed that he continued the same familiar relations to his fellow-men after his consecration as before it. Neither his nationality, nor education, nor mental characteristics, nor natural temperament, narrowed his sympathies.

Though burdened with the high commission as Messiah, he retained a vivid interest in all things human. With us any supreme occupation leaves only apathy for other things. But in Christ no one faculty or emotion appeared in excess. His fullness of nature suited itself to every occasion. Strength and grace, wisdom and love, courage and purity, which are the one side of our being, were never displayed so harmoniously and so perfectly as in him. But the incidents of this marriage feast show that the other side, the feminine gentleness and purity, which are the ideal virtues of woman, were no less his characteristics. They threw light on the words of Paul: "In him is neither Jew or Greek, bond nor free, male nor female, but Christ is all in all." He could subdue Pilate by his calm dignity, but he also ministered to the happiness of a village festival. He could withstand the struggle with the prince of darkness in the wilderness and through life, but he wept over the grave of Lazarus. He could let the rich young ruler go his way to perish if he went, but sighed as he healed the man who was dumb. He pronounced the doom of Jerusalem with lofty sternness, but he wept as he thought how they had neglected the things of peace. He craved sympathy, and he showed it with equal tenderness. He was calm amidst the wildest tumult, but he sought the lonely mountain for midnight

prayer. He sternly rebuked Peter for hinting a temptation, but he blamed his sleep in Gethsemane as a weakness of the flesh. He gave away a crown when on the cross, but he was exceedingly sorrowful even unto death in the garden. He never used his miraculous powers to relieve himself, but he provided for the multitude in the wilderness. His judges quailed before him, for he forgot his dying agonies to commend his mother to a life-long friend. He rebuked death that he might give her son back to the widow, and he took part in the humble rejoicing of a humble marriage that he might elevate and sanctify human joys.

In the fullest sense he was a man, but not in the sense in which manly virtues are opposed to those of woman, for he showed no less the gentleness, purity and tenderness of the one sex, than the strength and nobility of the other. He was the son of man in the grand sense of being representative of humanity as a whole. Man and woman have in him their perfect ideal.

The miracle in nature is no less real or wonderful than that of the marriage feast, and strikes us less by its being familiar. A miracle is only an exercise, a new way of the Almighty power we see daily producing the same results in nature. Infinitely varied forces are at work around us every moment. From the sun to the stone, from the stone to the thinking brain and beating heart, they circulate sleeplessly through all things forever.—*Geikie's Life of Christ.*

### Jesus, Lord.

The Christian Church does not abate a whit of its early passion of loyalty to its Master. In his own life-time his disciples called him Master and Lord, and they said well. His resurrection and ascension lifted their allegiance to a sublimity of fervor for which they suffered martyrdom with joy. Nothing was too much that they could do for him. That they might only know him, they prayed for the privilege of filling up what was behind of his sufferings, and were willing to be made conformable to his death. They sung his name; they took his name; they carried his name throughout the world.

No less loyal to Christ is the Church of this youngest century. All our learning, all our science can not stir us from our rest on the

rock Christ Jesus. Human investigation has reached no results in religion or morals higher than those taught by the Peasant of Galilee. After our farthest excursions into the realms of loftiest scholarship, we come back to the same cross before which Peter and John bowed, and there we too bow and there we ask and receive the pardon of our sins, and gain the impulse which carries us to a better life, and with the two apostles we proclaim and boast the name once despised but now most honored: "Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand before you whole."

Within these last few years men have begun to study the great religions of the world. What wonder if there was some anxiety to discover whether in the far and famed East Buddhas and sages might not have discovered and taught under another inspiration an ethics and a religion as pure as those of Jesus? But the search has been made and we find that there is no name there like that of Jesus. We find that it is the religion of Jesus, with its definiteness, its purity, its authority, which is replacing the teachings of Confucius and Gautama. Egypt, Assyria, Persia, India, China have opened their sacred books to this generation, and they have shown to us platitudes and beauties, puerilities and truths, coarse polytheisms and fine phrasings of storms and seasons; but nowhere do we find the firm, sure, simple, lofty, satisfying truth of God, as in the Gospels which tell the teachings of Jesus Christ.

In him was life; and the life was the light of men. In his light and his only would we walk. Still the church sings the old and faithful saying of its earnest liturgy:

"If we died with Him, we shall also live with Him:

"If we endure we shall also reign with Him;

"If we shall deny Him, He also will deny us:

"If we are faithless, He abideth faithful:

"For He can not deny himself."—*The Independent.*

To take up the cross and follow Christ is an old condition of discipleship, but it is a condition which has not changed with changing time.—*Dr. Raleigh.*