

THE WORLD'S NEED OF THE  
GOSPEL.

M. V. F.

Does the world need the gospel? Paul says the gospel is the power of God unto salvation. Does the world need salvation? Why the great difference between the homes of far away India and the happy privileged ones of our own fair land? We all know there is a difference, and a painful one; life there is not living, it is only a bondage—slavery to idols; many of them but tyrants of the imagination, yet holding sway with as much tyrannical force as if they really existed.

There is no need of entering into the details of heathen degradation, you have all heard of it many times, and the great thought with us is, it *does* exist.

It seems to me the most confirmed infidel must see and feel the need of a saving influence, and it likewise appears that the most strenuous opposer of the gospel can but acknowledge its saving power, for where the gospel goes, civilization follows; it never goes before, and it never stays behind. So, even if this life ends all, the world needs the gospel. But

"Life is real, life is earnest,  
And the grave is not its goal;  
Dust thou art, to dust returnest,  
Was not spoken of the soul."

The world does not need the gospel for its civilization, but for its eternal salvation, and this need is not to be comprehended nationally, but individually. The gospel is the power of God unto salvation to *every one* that believeth.

Jesus knew the world's need, and therefore he commanded the twelve disciples "to go into all the world and preach the gospel to every creature." The need of the gospel is the world's greatest need; it must have it or die. But how about the supply, is there enough for all? Sometimes when we see how Christians (?) keep it to themselves we would be led to think there is only enough for a chosen few; but Christ says: "Who-soever will, let him take the water of life freely." Then why so many who drink it not? O Christian, this is a question for you to answer; you will say, "Why, I have the gospel!" Yes, but what are you doing with it? Christ told the disciples to preach it, and in gentle, loving tones said, "If ye love me, ye will keep my commandments,"—the greatest of which is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, strength and mind, and thy neighbor as thyself." With the lawyer, we ask, "Who is my neighbor?" and the answer comes, "whoever needs thy help—the world."

In the parable of the sheep and the goats, Jesus did not say I place you on my right hand because you are musical, or because you have great wealth, or belong to the family of a Gladstone, or a Cleveland, but because I was thirsty and ye gave me drink, naked and ye clothed me, lonely and you took me

in, sick and in prison and ye visited me. And if we say, when did we do all this? he will answer, when you did it to the least of these, ye did it unto me.

O Christians, who realize the world's need of the gospel—that without it they must die—let us scatter this gospel seed all over the land. Go into the field that lies at your front. "God says, "My word shall not return unto me void." The more plentiful the harvest, the more wheat we can send to heathen lands. But let us not forget to sow as Christ has taught us, because, "though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Therefore let us believe and love, and works will follow spontaneously—as the day the sun.

Correspondence.

WEST GORE LETTER.

There was one thing I did not tell you in my last letter. I will tell you now. The good brethren and sisters of Shubenacadie sent a very handsome present to the preacher's wife. I am not to tell you what it was; but as all the other churches were making presents to the preacher, they remembered his wife; and I want to say right here, that the church at Shubenacadie is always to the front in any good work.

On next Tuesday (24th), there will be a District Sunday School Convention in West Gore. We are looking forward to a good time. I will be able to tell you all about it in my next letter.

In my last two letters I have referred to the indications of prosperity to be observed in regard to our work as a religious body. In this letter I wish to call your attention to another enterprise, that if successfully carried out, will add largely to our influence in the Dominion of Canada. The brethren in Ontario have established a college in St. Thomas; it is now in its second year, and has twenty students enrolled at present. St. Thomas, while not as good a location as Toronto for a college; is situated in the midst of a number of churches, and has a large congregation of Disciples. The school room of this church is used as a class-room, and costs the college management nothing. There is a good board of managers, composed of some of the leading brethren in the Upper Provinces.

This college is a "College of the Bible." There are several courses of study, among which I notice "A Ministerial Course" for young men preparing for the work of the ministry, which includes the following branches of study:—Outlines of the Bible, Old and New Testament History, Homiletics,

Hermeneutics, Hebrew and Greek, Evidences of Christianity, Church History, Inspiration, The History and Principles of the Current Reformation. There will also be given a course of lectures on the every day work of the preachers and on methods of church work. There is also a purely English course.

It is the purpose of the managers to place the college on such a basis that students preparing for the ministry may get their tuition free. It will be freely admitted by all that such an institution is deserving of success, and supplies a long felt need. Ought not our brethren in these provinces take an interest in this institution? Bro. Fowler, the Principal, informs me that articles of incorporation are being prepared. If our young men who intend preparing for the ministry, can be educated on our own side of the line, would we not keep more preachers in Canada? The college has started very modestly, and aims to have a sure and steady growth, and we wish it every success. Any one wanting further information should write to L. L. Fowler, Box 1093, St. Thomas, Ontario.

For several years I have been planning a visit to Boston and vicinity, having many friends and relatives there, and at last I have decided to go. I am planning to leave home about the 13th of April, and will probably spend two weeks at the "Hub." I am looking forward to meeting many old friends and acquaintances. In my next I may be able to tell you something about our work in and near Boston.

W. H. HARDING.

NEWS FROM A FAR COUNTRY.

In these days when so many are ready to ask what is the effect of missionary labors on the heathen, the following from a daily paper may prove of value to those interested in mission work:

RELIGION AMONG THE MAORIES.

In many respects the report on Maori missions is one of the most interesting items in the proceedings of the Wesleyan District Synod, which has been holding session in this district (Auckland) during the past few days. Questions of union of the disjointed sections of the church, or of the promotion of the various evangelical or social movements with which that church is concerned, may be regarded as having a wider scope and more important issues. But there is something singularly touching in the simple, somewhat quaint narrations of these dark-skinned missionaries that tells the unaffected sincerity with which they hold their belief, and the value they attach to bringing its influence to bear on their fellow countrymen. One of them tells of what had been done in his district in building a church and getting it seated and equipped, and he adds that "he and his wife went gum-digging in order to open it free of debt." If there is an unromantic, unselfish occupation, it is gum-digging, and one can hardly think of a test that would better put sincerity to the proof than to be moved to support a cause of any kind by voluntarily engaging in such a work. The picture of this Maori evangelist and his wife digging for gum, not for themselves, but in order to clear off the debt of their church, affords an example that it would be hard to parallel among more enlightened spheres of Christian philanthropy. But these are not the only evidences of the simple devotion of these men to the work in