

Echoes from Washington.

"Come in like a lion and go out like a lamb" is an old adage which has again proved true. Storm, bluster and blizzard ushered in the spring, but to-day the air is mild and balmy, the buds are swelled almost to bursting, the fields are changing their sober dun hue, and are growing green again; Jessamine vines are bright with their yellow flowers and in the squares the crocuses are pushing up their eager heads in their varied and beautiful coloured turbans, and we know that the winter is over and glad, joyous, happy spring is indeed here.

Washington has seen a busy winter in Congress and in the city. The Senate has rung the changes on Imperialism, but despite the burning speeches of Senator Hoar and others against expansion, plans for a Cuban Protectorate still progress and in far Phillipino Malolos has fallen.

In North Carolina instead of "Negro supremacy," as was the cry there, has been mob supremacy. All through the South "Judge Lynch" with his terrible red shirt has been executing his victims without mercy until we feel that Brother Jonathan should take off his faraway glasses and turn his attention to the crimes that are perpetrated on citizens of this country. Methinks the very stones should cry out, God grant that the day of oppression may soon pass away and justice be a reality.

The literary world has been delighted and instructed by the appearance of Ian MacLaren and James Whitcomb Riley. The former moved his audience by his matchless pathos, and the true simplicity of his Drumtochty Sketches won the sympathy and love of everyone. Of Riley it might be said:

"Joy runs to meet him drawing near
And birds are heralds of his cause
And like a never-ending rhyme
The roadside bloom in his applause."

He took us to cool country pastures and purring streams, making our hearts ache with the homesickness of "afterwhites" with "our cares behind and our hearts ahead; out to old Aunt Mary's."

Again we could feel the chill, creepy feeling, and see the wide stretched eyes as,

"All us other children when the supper things is done,
We set around the kitchen fire and has the moosest fun
A-list-'n' to the witch tales 'at Annie tells about
An' the Gobble-uns 'at gits you if you don't watch out."

Then the old song so familiar yet so sweet seemed to catch additional pathos and tenderness when expressed with the matchless accent of the author:

"There little girl don't cry
They have broken your heart-I know;
And the rainbow gleams
Of your youthful dreams
Are things of the long ago;
But Heaven holds all for which you sigh
There! little girl; don't cry!"

Truly can it be said he is the "Poet who has drawn the common heart of all toward the confines of a better time."

Wayland, in many respects has had a prosperous year. The school has had a larger enrolment than during the past three years. Students have been attentive and studious, and the work in the class-room has been laid deep and welded well. In the Academic Department there are four young men who will be ready for College in June,—young men who would be a credit to any institution for their deportment and scholarship,—young men who illustrate, as do thousands of others here in the Southland, what General Morgan has so aptly said: "Culture is colourless."

Shortly after the Christmas vacation, the Faculty planned some special religious meetings. The burden of prayer seemed to rest upon the teachers. Every evening before the general meeting they met to pray for wisdom and the guidance and help of the Spirit. Sunday afternoon, Sunday evening, Monday evening we worked and waited, and Tuesday night one young man found Jesus. Thursday there were two and Friday night in the halls and in the students rooms the good work spread. Saturday morning we stopped work for a praise service at ten o'clock. Although such a busy day with us (the work all being done by student labor) the chapel was full. Ten young men arose one after another and testified of salvation which they had recently received! Happy? Yes, we "got happy" and we "got religion" too, but 'twas the happiness that comes from soul winning and the religion that Jesus gives. It was as near heaven as we get on earth when a hundred voices, with their sweet mellow tones, sang: "I will trust in the Lord, I will trust in the Lord, I will trust in the Lord till I die." Thus warm hearts overflowed, cold hearts were revived, and sinners saved until fifteen young men and two young women were converted. One of the young men has been in Wayland for five years and the teachers and students have prayed all that time. Great was their joy in this answer to prayer. We heard a "sound of a going in the tops of the mulberry trees," and the sound was indeed the moving of the Holy Spirit. "The Lord hath done great things for us, whereof we are glad." May all tired, faithful workers have such a refreshing from the Fountain Spring. God bless the homeland!

MARY HELENA BLACKADAR.

Wayland Seminary, Washington, D. C., March 31.

"In His Name."

"The sun shall not smite thee by day" is a promise which has much meaning in it to us who are in a land where, from early morning until late evening, the sun seems to watch its chance to get us with our armour off so that he may strike his fever darts into our very life. Without knowing this those who live in the home land cannot understand when we praise God for the literal fulfillment of this promise. With much gratitude to God I am pleased to say that I have been kept throughout the past year unhurt by this terror of the east.

My first year in India is numbered with all its predecessors. All that has been done in the name of the Lord and by the energizing of His Spirit has been accepted of Him, and all that has been done in the energy of the flesh has been cast out forever as chaff from the threshing floor to be burned up in the testing day. Mistakes have been made, but it would be neither glorifying to God nor helpful to me to cling to them. They would only act as weights to keep me from greater things this coming year. Recognizing this I take Paul's motto as mine, viz., "This one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." See Phil. 3:13, 14. Thus will the "dead past" be left to bury its dead mistakes.

Mine has been a year of struggle with the language, and while the progress has not been all that I could wish, when I look around and see the field so white for the harvest, yet I am happy to say that He who made the mind and understands perfectly the difficulties in this tongue, has enabled me to make some progress. And while I shrink from leaving the impression that I can talk, yet I am very happy that in a very broken manner I am able to say even a very little in the name of the Master. As Satan hinders us at every step in the forward march to carry out God's purpose, it is not strange that he should beset my path in the acquiring of this language since by it I hope in the name and power of God to hurl the bolts of light among the inhabitants of his dark domains. Perhaps the workings of Satan in this direction were not as apparent as they were real in the year that is gone, but they were detected and I rejoice to report victory to the glory of God at least to some degree. I hope that God may anoint my eyes to see and multiply my diligence to watch during the year that has opened before us.

My heart leaps for joy when I call to mind that during my first year in India I have seen what men of God labored and prayed for years to see, viz., the fruit of the gospel in this dark land, men who within the year have been enlightened and were buried in the likeness of Christ's death and raised again in the likeness of His resurrection. I can say with all my heart with Paul, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one who believes, to the Jew first and also to the Greek." I may say to the Jew first and also to the Canadians and Telugus. At the memory of this my soul cries, "Praise the Lord O my soul."

Praying that victory may be mine to the glory of God, upon the year which I have entered, I am yours in the work "until He comes."
Vizianagram, India. JOHN HARDY.

A Commandment Much Broken.

A question of very great importance to the church of God has been on my mind for some time. It seems to be a question little thought of by the multitudes, and I fear entirely ignored by not a few. I refer to the sin of believers marrying unbelievers.

Now many people do not believe it a sin for a Christian to marry one unsaved. They perhaps think it would be better for them both to be Christians, but then they do not see any sin in the couple getting married as they are.

Happily our heavenly Father has not left us destitute of instruction on this subject, so let us go to his Word for light. Turn to 2 Cor. 6:14. Now let us read, "Be ye not unequally yoked together with unbelievers." Surely no one can honestly say that this passage does not refer to marriage. Certainly there is no yoke more binding than the yoke of marriage. Then if this verse refers to marriage is it not a sin for a believer to marry an unbeliever? Can we break the law of God and not sin? Turn now to 1 Cor. 7:39 and read the last part of the verse. Paul says, marry "only in the Lord." Now it is certain that God never intended his children to mix with the world in the holy tie of matrimony. If he did Paul would never have written as he did.

Look at the unhappy unions brought about through disobedience to the apostolic command. See the look of disappointment on the face of the wife and mother. Note the careless expression on the face of the husband and father. Very little acquaintance with the family reveals the truth that their lives are very unhappy. The wife is endeavoring to live a devout Christian life but the husband, a godless man, does all he can to oppose her. What can she do? When the marriage vow was read she promised to take this man for better or for worse. The worse has come, can she forsake him now? No; they are yoked till separated by death. So this afflicted sister must continue to bear the rebukes of her husband and endure his sneers at her religion.

But it is urged by some that many Christians have married the unconverted and their lives have been happily spent together and in many cases the unconverted have eventually been saved. The writer of these lines is frank to acknowledge this claim. Perhaps there are few of us but know of such cases, and some of them may be among our nearest relatives. But does all this make it right to break the law of God? Verily no. No one has any right to break this or any other commandment given by inspiration. Yet so many have broken this command-

ment, just as binding upon us as upon the Christians at Corinth. But our prayer is, "God bless those who are unequally yoked together, whether their lives be happy or unhappy and where there is wrestling for unconverted husbands and wives may they have their desire; but oh, may those who are anticipating matrimony be careful not to offend a jealous God."

Now if it is a sin for a believer to marry an unbeliever, what about the minister who ties the nuptial knot, is he not a partaker of their sin? I am firm in the conviction that he is. If 2 Cor. 6:14 means marriage then it is the duty of every minister to preach to his people that no follower of Christ should marry a sinner. How then can he stand and preach thus and afterward marry a member of his church to a man who has made no acknowledgement of Christ the King? Perhaps it is because he has not thought much about it. Surely it is a subject worthy of our most earnest consideration.

A short time ago I was much interested to find that the late C. H. Spurgeon took the ground that he could not conscientiously marry a believer to an unbeliever. Perhaps it would not be amiss to quote his answer to a student who asked, "Is a minister justified in refusing to marry one of his members to an unconverted person?" To this Mr. Spurgeon replied, "Yes I should say that he is. Such a case did happen with one of my predecessors at New Park Street. Said he to the young woman, 'No Jane, I shall not marry you to John; I will have no share in your sin in marrying an ungodly man.' Every minister ought to have sufficient moral courage to see the couple and to talk very kindly but very firmly to them. After pointing out to them the teaching of the Scriptures concerning being unequally yoked together with unbelievers, and telling them of the misery that usually comes of disobedience to the apostolic command, I should say to them, 'Since these are my convictions you cannot expect me to take any part in such a marriage. If you will insist on going contrary to the Word of God, I should advise you to go to the registrar's office; but I would recommend you to wait until you can marry in the Lord.'

Mr. Spurgeon continues and gives a case in his own experience. Said he: "I had a young woman who was a member of my church and who said to me what they all say in such a case, 'I know I shall bring him round to my way of thinking, and I shall never let him drag me down to his level.'" "Very well," I replied, "the next time he comes to see you just try this little experiment: Ask him into the kitchen, tell him to stand on the floor while you stand on the table, and then see whether you can pull him up on the table with you or whether he can drag you down to the floor with him." She said at once, "Why of course he will pull me down!" "Yes," I answered, "and if you marry him while he is unconverted he will drag you down to his own worldly level." Alas! It all happened just as I foretold, and years afterwards the poor broken-hearted backslider came and told me her sad story and begged to be taken into the church again."

Brethren in the ministry what shall we do, shall we continue as we have helping those to sin who will marry contrary to the Word of God? or shall we try to win them from their proposed plans and urge them to wait till they can marry "in the Lord?" Shall we or shall we not continue to assume the grave responsibility of marrying a believer to an unbeliever—a child of God to a child of the evil one? We can only answer for ourselves. What shall the answer be? May God help each to decide.
C. I. McLANE.

A Reasonable Suggestion.

In the report of the Treasurer of the Maritime Convention on page 46 of the Baptist Year Book for 1898 we have the following: "A statement of moneys received for Home Missions by the New Brunswick Convention to August 1st as reported by J. S. Titus, Treasurer." This statement of Rev. Mr. Manning of the contributions of churches and individuals in N. B. is tabulated and the columns are headed with the denominational objects of the Maritime Convention, viz., Home Missions, Foreign Missions, Acadia University, etc. The column for Home Missions is well filled with sums contributed for that object, but the columns for the other objects, with the exception of one or two small amounts for Manitoba and Northwest and Grande Ligne, are blanks.

If the tabulated method is to be used in the future in reporting the contributions of churches and individuals in N. B. instead of the plan which only gives part of those contributions being adopted, we would kindly suggest that the amounts to the different objects for which they are given be placed in their respective columns. We believe this is a reasonable suggestion.

We will then readily see, as we do not now, the contributions of churches and individuals from N. B. which are given to the objects of the Maritime Convention. Queens County has a Quarterly Meeting. The collections taken at it are equally divided between Home and Foreign Missions. In the column of the tabulated report spoken of the amounts for Home Missions are given but the column for Foreign Missions is a blank, that part of the collections referred to being unreported. Had it been reported in its proper column we could then readily see the whole of the contributions of the above named Quarterly Meeting.

The right of delegates from N. B. to representation in the Maritime Convention will also readily appear when all the contributions are properly reported. Not long since at one of the sessions of the Maritime Convention the subject of representation in it was discussed vigorously. That matter is frequently discussed at the Convention. It was said in the discussion that only those who came from churches that contributed to the objects of the Convention unless they came in their own right are members of it. This is correct as it is so declared by its constitution. It was also said that some of our smaller churches contributed to the objects of the Convention through their Quarterly Meetings that do not give to them in the more direct way. Now these contributions if properly reported will we believe entitle them to at least one representative to each church at the sessions of the Maritime Convention and their right will readily appear when Mr. Manning has placed their contributions in his tabulated report in their respective columns.
March 29th. J. COOMBS.