

lot-box. But this battle is no mimic battle, it is war, and it will be a long war. Warfare is a business, and, other things being equal, that side wins which so regards it, and studies its details, as business men study the details of their business to meet competition. This must be done in the warfare against the liquor traffic. And it will be over this traffic as property—as a source of private profit and public revenue, that the final conflict will come. The result no one doubts. The right will win. Lend a hand—and let it be mailed.

—The Pan Presbyterian Alliance, which began its seventh general council in Washington, closed its session last week. It represents about 5,000,000 of communicants in all parts of the world. The Alliance was organized in London, in 1875, and is composed of all the Reformed churches which hold the Presbyterian system. The membership is limited by the constitution to churches organized on Presbyterian principles, holding the supreme authority of the Scriptures in faith and morals, and a creed in harmony with the consensus of the Reformed Confessions. The delegates are not to exceed 300 in number, and the purpose of the triennial council is to consider questions of general interest to Presbyterians. It is to consider the welfare of the churches as a whole, to spread information concerning the extension of Christ's Kingdom on earth, to utilize more successfully the press as an agency for the prosecution of the Lord's work, and to promote the better observance of the Sabbath and themes of a kindred nature. The more than twenty organizations brought together in the Alliance, represent a powerful religious influence, due perhaps, to the fact that the Presbyterians, like our Congregational brethren, lay no small stress upon the necessity of a thoroughly trained ministry, and have no patience with the "short cut" methods for entrance into that high and onerous calling. There are others that might take a leaf out of the notebook of these active and vigorous Christians. Baptists might learn some useful lessons we are well assured.

—Most men expect to receive some compensation for their toil. This is a law of our being. We all work for something. There are not many of us who would work long if we did not expect to receive some recognition for our labors. This is true of all life. Our Master has met this principle that is inherent in all men by providing rewards for those who serve him. He has told us in His book, "They that be wise shall shine as the firmament, and they that turn many to righteousness, as the stars forever and ever." Christians do not serve a hard master. Though they serve Him out of love and not for reward, yet they do not "fear God for naught." They are not to disregard the reward of life. We read that Moses "had respect unto the recompense of reward,"—and even the Master Himself, "for the joy that was set before Him endured the cross despising the shame." The first reward of life is the freedom from anxious care. "Seek ye the Kingdom of God, and all these things shall be added unto you." The life that is given of the Son of God, lived in His Kingdom, nourished by Him as the Bread that came down from Heaven, will have nothing more to strive after in the sense in which it is to seek the Kingdom of God. This high, holy, blessed, heart-free condition, is the reward of the life that is lived in God. That life alone can learn in whatsoever state it is, "therewith to be content." A still higher form of freedom is found in the fact, that those who seek the Kingdom have the assurance that they shall find it, "for it is," says Christ, "your Father's good pleasure to give you the Kingdom." Nothing can keep the soul from realizing its hopes in the Kingdom of God. But there is also a future reward, and godliness has promise not only of the "life that now is," but also of "that which is to come." This reward of life is eternal. It is a "treasure in the heavens that faileth not." It will not require constant care and anxiety, in the world to come, to defend our treasure from the depredations of thieves. No one can take it from us there, even as no man can take from us the reward of life here.

—What is the meaning of these great religious gatherings which have been held on this continent the past year? The Christian Endeavor and B. Y. P. U. Conventions, the Congregational and Presbyter-
ian Councils in Boston and Washington, respect-

ively. What mean these eager anxious throngs?

1. They show that Christ has a mighty hold on the heart of the people. It is said that "He shall reign from sea to sea." The great numbers that have assembled from all parts of this continent and from other continents as well, are irrefutable evidence that Christ is Ruler in the hearts of multitudes. 2. They are a practical illustration of the unity of Christendom. The Church of Christ is not divided. It is one. The divisions are all on the surface. Like the deep sea over which the tumultuous waves roll, but which a few hundred feet below the surface maintains an undisturbed calm, so the Church of Christ, however much divided by denominational differences, is univided in her deeper life. This was seen when references were made to the Christ of God as the centre and substance of faith and hope and life. Most thrilling responses were made to each of them. 3. They have demonstrated that the Bible is God's great message to a sinning and suffering world. In the addresses, and the hymns sung and the prayers offered, in every way, frequently, unconsciously and unintentionally, the Bible was magnified. Its truth and the life resulting from the adoption of these truths by the individual were the constant theme. There is life in the Old Book yet. 4. They teach that God is preparing His people for great things to be accomplished in the near future. These gatherings must be prophetic. It looks as though God was mobilizing His army for battle. 5. Such assemblies, with the one animating spirit, with the indescribable music by choir and audience, the sea of faces and flood of song, may suggest, to say the least, that final gathering of God's redeemed people in the temple not made with hands.

—A farewell meeting was held in the North Baptist church in Halifax on Wednesday, the 4th inst. The ladies of the different W. M. A. Societies of Halifax and Dartmouth had a meeting in the afternoon from 3.30 to 5 o'clock. Then followed a tea, served by the ladies of the North church, which was a very enjoyable affair. The time between the tea and the public meeting was spent in enjoyable converse, by means of which the sisters of the respective churches were brought into more active sympathy and fellowship with each other. The meeting in the evening was presided over by Rev. Z. L. Fash, the pastor of the church. Upon the platform were Rev. G. Churchill and wife, Mrs. R. Sanford and Miss A. C. Gray. These devoted missionaries were about to sail for India to resume work among the Telugus. Miss Helena Blackadar, the daughter of Rev. T. A. Blackadar, of Kempt, Queens Co., N. S., will accompany them. Besides these there were also on the platform Revs. Dr. Saunders, A. C. Chute, P. S. McGregor, T. A. Blackadar, Miss A. C. Johnston, Provincial Secretary of the W. B. M. U., and Rev. J. W. Manning, representing the Foreign Mission Board. Farewell words were spoken by Miss Johnston in behalf of the W. B. M. U., by Mr. Manning in behalf of the Foreign Mission Board, and by Dr. Saunders in behalf of the churches and friends of missions generally, after which short addresses were given by the out-going missionaries. The whole was interspersed with appropriate music by the choir of the church. The meeting was one of unusual interest and it is hoped that following the burning words of Miss D'Prater there may be begotten in many hearts a deep and abiding interest in the great work of Foreign Missions. The collection at the close of the service amounted to \$30. The missionaries sailed on the 5th inst. Let us pray that a safe passage may be given them and that they may reach their destined homes in peace and safety. Mr. and Mrs. Churchill will not sail until a later period. The Foreign Mission Board is conscious of the fact that the sending of these missionaries will call for an increasing interest in missions and an enlarged liberality. More than \$1,000 of the amount pledged at Fredericton has been paid in. That speaks well for our people, and the balance will be forthcoming before the end of October.

Bobbili and Self Support.

What is being done on the Bobbili field to help solve the "self support" problem? Could I write of great things accomplished, or even being undertaken, by our Christians my letter would doubtless be to the readers, as to the writer, a greater joy than under the present circumstances it can be. At the same time I believe that a plain statement of the bare facts of the case will not dishearten any true friend to Foreign Mission effort. On the contrary, it should lead every Christian reader to renewed consecration and more earnest prayer to the God of missions who only can remove the hindrances

and give our poor, weak, ignorant native brothers and sisters a mind to deny themselves for Christ's sake.

THE MADAPILLI BRANCH

of the Bobbili church is about eighteen miles southwest of the trunk station. On one of the filthiest streets, the very sink of the village, in the midst of the poorest of the poor, hated and despised by the rich and influential, regarded as lower than the lowest outcast, even an abomination to the village, here in such a place and surrounded by neighbors whose filth and pride and downright devilishness is far beyond the power of pen to describe, dwells a little band of Christian disciples, bearing daily the reproach of the Cross and simply eking out an existence, a mere apology for a life.

For three successive years their crops have been an entire failure, and, like many others of India's poor unfortunates, their's has been a constant struggle to exist. If they can secure enough of the plainest food to satisfy the pangs of hunger and keep body and soul together they count themselves happy. Now what can these poor people do toward self support? I am quite sure that if you could see them as we know them you would not be hard hearted enough to even hint that they should support a gospel teacher entirely independent of mission money.

In 1897 some of the famine money which you sent for the relief of the sufferers was distributed amongst them. Last year they received from the mission treasury a loan of four dollars to buy seed and pay tax on rice lands. Two of their children are being supported in the boarding school. Occasionally the missionaries help them to the extent of a rupee (a rupee is worth about thirty-two cents in Canadian currency). Apart from this the Madapilli Christians have had no financial help whatever during the last three years.

Only one of their number, Sunyassi, can read. But God in his loving purpose has ordained that this brother be wonderfully taught of the Spirit. The Christians realize this and look upon him as, in a true sense, their spiritual leader. Every Thursday and Sunday they come together for prayer and the study of God's Word. Thus they encourage one another and gain spiritual strength, so that in spite of all their poverty and social ostracism they are happy in the Lord and remain steadfast, immovable, a light shining day by day in the midst of awful darkness, constantly reminding the heathen by their changed lives, which compel the admiration even of those who hate the name Christian, that there is a mighty reality in the religion of the Lord Jesus Christ. They are not perfect by any means, neither have they attained unto the ideal of self support. No, no. They are yet far from it. But considering their circumstances we do claim that they have made a long step towards that goal and are deserving of much commendation.

CHEKKAGUDA CHRISTIANS.

Away to the north about fifty miles is another branch of the Bobbili church consisting of an entire, though but a small, village. Many are familiar with the marvellously mysterious way God took to bring Chekkaguda village to acknowledge His Son as their Saviour. But such an interesting story should be repeatedly told in every Maritime Baptist home.

Last November Bro. Sanford and I visited this village. While there, and many times since, I have thanked God for the Chekkaguda Christians. During the three days of our stay we were blessedly conscious of the fact that we were enjoying sweet communion with the saints. Are they wealthy? No, not at all, far from it. Are they self supporting? Thus far they have not been, but we believe that the time will come when they will do more than support themselves. They are only three-year-old Christians. For two successive years their crops were an entire failure. Last year was only a little better. And now word comes that owing to lack of rains, their high land crops have again failed. This has been a great trial of their faith, but we believe that the God of harvests will sustain them, and not allow them to suffer the want of any good thing. In the famine year Mr. Churchill gave them from the famine fund about thirty-three dollars, which they repaid by building a good and suitable place of worship in their village. Since then they have received a loan of about twenty dollars. They were perfectly willing to do without a pastor, and conduct their services as the Madapilli Christians do. But on account of their being so far away from the central stations, and because they are as yet only babes in Christ, comparatively untaught in the Word, it seemed good to the missionaries that an under shepherd be placed in their midst at mission expense. Prabhudas, the man who was used of God in their conversion, was the one chosen to minister unto them in spiritual things. I want you all to pray for our brother that he himself might be taught the deep things from God's Word so that he shall be able to feed the little flock of God with strong meat and establish them in the faith. In a recent letter he writes that three more believers are asking for baptism. But already my letter is longer than I desire it to be. In my next I will write about what is being done in Bobbili proper.

I remain your fellow laborer,

R. E. GULLISON.