

A LITTLE MOTHER.

BY MARGARET E. BANGSTER.

She sat in the nurse's cabin, In a little rocking chair, A note of a busy woman, Tender and sweet and fair, With a laugh like a ripple of silver, For all her burden of care.

A tiny scrap of a mother, Just turned of five years old; Checks that were dancing with dimples.

Here's a tangle of gold, And feet arm-aching a bundle, Large for such a tiny soul.

She loves to take care of the baby, Bait her mother with milking pride, A woman so worn and faded, Pallid and weary-eyed, To whom life had brought its troubles In comfort and ease denied.

She loves to take care of the baby, And the baby loves her best; You see that my children are crowded.

Close as birds in the nest— Four of them above the biggest, And she's helped with all the rest!

You beautiful little darling, Away on the Western slope, Whose life in its early days ending, Seems darkly indeed to open! What that is rich and stately For your childish busy busy lipset!

When others with dolls are playing, Unhappily with thoughts of care, You are rocking a tiny brother In your dear little swinging chair, And evoking a sleepy song, dear, And calling him sweet and fair.

I trust that the baby brother, And the other children too, Grow tall and strong and clever, One day may take thought of you, And prize at last the sister's letter So gentle and fond and true.

Who began in life's gray dawning Her woman's lot to bear, To sweeten the sad with singing, And lighten the load with prayer, And laugh in merriment cadence At the menace of grim despair.

A tiny scrap of a mother, Just turned of five years old; With cheeks a glow and dimpled, And hair a tangle of gold, And round arms cradling a bundle Large for such arms to hold! —Good Cheer.

SUMMARY OF MISSIONS.

Below we give a very condensed statement of the condition of our foreign missions, as presented in the annual report of the Board of Foreign Missions. Many disciples have little idea what is being done in this direction.

ENGLAND.

Chester. Under J. M. Van Horn, \$1750 paid during year on building debt. Present membership 300; thirty-nine added during the year. Average attendances on preaching 500; Sunday school 275.

London. Under direction of W. T. Moore, eighteen weekly meetings are now held, not including temperance, S. S. and sewing society meetings. Seventy persons have been added to the church during the year. The Commonsalk, under Bro. Moore's able conduct, is growing steadily in circulation and influence.

Liverpool. M. D. Todd, missionary. Fourteen added during the year; present number of members, forty-two. A chapel is now building, and will soon be completed, the brethren paying with great liberality.

Southampton. H. S. Earl, evangelist. Forty added during the year. The church is growing and prosperous; is increasing its building debt and increasing in usefulness.

India Mission. G. L. Wharton and wife and the ladies accompanying them have been in that country about one year, mastering the language and becoming acclimated. Through a native helper who reads and speaks well, many thousands have already heard the word. Much remains to be done before progress can be made in substantial work. M. D. Adams and wife have now gone to join the party in India, and give new impulse to the mission.

Turkiah. Under the charge of G. N. Shihmanian there has been established a church of forty-five members at Barduz, who are now in the care of a native minister. In Siraz, a church of

thirty members has been organized. Thirty-one baptisms during the year, and the outlook encouraging.

Danish. In Copenhagen there is now a church of 108 members; seven added during the year, under Bro. Holck. He publishes a paper which has 3000 subscribers, and the work grows slowly at best.

French. Bro. Delauney reports a present membership of 88, twenty-five having been added during the year. Six weekly meetings are held, and some 600 persons attend the various services. Acts of Apostles read through seven times in the sections of the Bible classes. The Board will send another missionary as soon as one can be found who is competent.

Panama. W. H. Williams and wife are engaged to locate in Panama, under supervision of W. K. Abell, and the outlook there is very hopeful.

Japan. This mission is just being established, and owing to the difficulties in learning the language and customs of the country, it is expected to be two or three years before much can be done. G. T. Smith and C. E. Garst and their wives have labored upon this work with great enthusiasm. It is claimed that at the present rate of progress Japan will become a "Christian nation" in seventeen years.

EMINENT MEN.

If I should select from all the eminent men that have lived, during the last two thousand years, my ideal man, it would be "Saul of Tarsus." Among all the writers of the New Testament, he stands prominent, acknowledged to be such, by all, as is noticeable from the fact that his words are oftener quoted than any other. Saul was what might be called, one built from the ground up. His education was of the best "being brought up at the feet of Gamaliel," the greatest educator of his time, and having a pupil who was a "free-born Roman, yet a Jew, he would take all the pains to thoroughly drill him in the arts of his abanater. Saul had this disadvantage however, being "raised after the straightest sect of his religion a Pharisee," when the true light shone into his mind, we may very well imagine the struggle that he had, before he could decide to forsake his old religion with all its attendant honors which were within his grasp, when he could not help but know that to acknowledge Jesus Christ, would place him under the ban of all his old authorities. This struggle can only be known by reading between the lines of this great man's history.

The chief points in his character as we gather them from his life, are, sincerity, boldness, earnestness, perseverance, adhesiveness, love, conscientiousness and energy. All of these attributes are more fully developed in Paul than any man of whom we have ever read.

His sincerity is fully shown in his persecutions of the saints, and by his enduring all things for Christ. His boldness is seen in the many instances where he "counted his life not dear" when danger stood in the way of duty. His earnestness is shown when he stands before Kings, reasoning on righteousness and judgment with such tremendous force that "Felix trembled." His perseverance is readily seen by every one who reads of his persecutions in Antioch, Iconium, Derby and Lystra, when driven from one place he fled to another, always doing the work of the Lord. His adhesiveness is that he ever adhered to his work, never faltering or turning aside, always saying, "this one thing I do." Seeing the crown that awaited him, he clung to his profession and life work with a tenacity that was stronger than death or life. His love was as tender as a woman's, what expressions of love flowed

from his pen! Even while in prison he cared for his house as if it would save him. He always held up "love" as the great thing in Christianity. Of his energy what shall I say? There is no parallel in history. Day and night, from city to city, from nation to nation, everywhere and on all occasions, in season, out of season, what a picture of earnestness is present in Paul's life! His excellent education was brought into full play when he came to contend with the Jews who were zealous for the Law, and with the Athenians who staked all on their learning and logic. His fine powers of Oratory enabled him to rivet the truth upon men until he was "almost persuaded to be a Christian."

How he towers above all his contemporaries when he comes to grapple with the question of the law and the gospel, showing the superiority of the gospel over the law to be as great as the superiority of Christ is over Moses, saying, "the law came by Moses, but the grace and truth by Jesus Christ." How grandly he settles the question of a life beyond, when he says, "having a desire to depart and be absent from the body and be present with the Lord." Thus putting to silence the ignorance of foolish men who say that "departing" means that the soul goes into an unconscious state until the resurrection.

How grandly he appeared as he stands in the immediate presence of death, saying, "I have fought the good fight, I have finished my course." A fit ending for such a grand life.

See what a column of eminent men, Calvin, Huss, Malancthon, Zwingle, Wesley, Luther, Campbell, and up high above them all is Paul the apostle who was called Saul of Tarsus.—Edison

OUR PLEA AND MISSION.

BY D. R. LUSGAN.

Continued

4. Whatever, therefore, shall be found necessary to a religious organization, the appointment must be from Christ, or it will not be his church.

5. Christ gave his law to the world and to the church by the apostles. So that when we have heard them and received their teaching, we have accepted of Christ, by whose authority they taught. John 17: 18. For not only did Christ send them into the world as his ambassadors, but he qualified them for all this work with supernatural power, by giving them the Holy Spirit, and causing them to speak as it gave them utterance. Acts 2: 4. Hence we may know the divine will by the teaching of the apostles, and the practices of the first churches, which met their sanction. Phil. 3: 16, 17.

6. Here, too, we must note again the fact that Christ has but one church. He has caused it to be represented by various figures, all of which clearly express its unity. Whether a *taan*, it is in the singular; if by the human body, it is one; if it is a building, it is a unit; whether a pillar, or a field, or whatever the figure, we cannot mistake its oneness. Hence we should keep the unity of the Spirit in the bond of peace, by bringing all who love and serve our Lord Jesus Christ together into one body, the church. "For there is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4: 3-6.

With these facts before us, we are ready to investigate that organism known in the Scriptures as the Church of God, and of which the Saviour speaks when he says, "Upon this rock I will build my Church."

1. In all matters of religious faith and conduct, the first Christians were guided solely by the revealed will of God. They were

built upon the foundation of apostles and prophets. 1. Thus Christ had before the chief corner stone. Eph. 2: 20. For through them, as well as the ancient servants of God, they received the Scriptures, given by divine inspiration, which were "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God might be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. Hence the constitution and by laws of the Church of Christ must ever be the revealed will of God, neither more nor less.

2. As individuals, the members of the primitive church were called brethren, saints, sons of God, Christians. As a congregation they were called "the Church of God," Acts 20: 28; Gal. 1: 22; "Churches of Christ." Rom. 16: 16; "My Church," Matt. 16: 18.

3. The officers of the Church of Christ are elders, deacons, and evangelists. The word elder, from *presbiteros*, signifies older, and is not used as an official designation, only as it is employed interchangeably with the word bishop—*episcopos*—which means an overseer, and is sometimes so rendered in the common version. If we carefully read Acts 1: 29; 14: 23; 20: 17, 28; 1 Tim. 5: 1; 5: 17-21; Phil. 1: 1; Titus 1: 5; 1 Peter 5: 1, 2, we are forced to the conclusion that when the term elder is used officially, the office of bishop or overseer is to be understood; and that they had a plurality of elders, or bishops, in every individual congregation. The deacons were to look after the finances of the church. Phil. 1: 1; Tim. 3: 8-13. This office grew out of necessity. See Acts 6: 1-6. The Hellenists complained that their poor widows were neglected in the daily ministrations—*Diakonia*—deaconate. Hence the apostles directed the church to look out seven men among them full of wisdom and the Holy Spirit, whom they would appoint, or ordain over that business; for they said "it is not meet that we should leave the word of God and serve—*Diakonein*—deacon, tables. Some have thought that these deacons were also preachers, because that Stephen and Phillip, two of the seven selected at Jerusalem, afterward preached the gospel. It is more probable, however, that, having "used the office of a deacon well, and, thereby, purchased to themselves a good degree and great boldness in the faith, they were thought to be profitable for the ministry, and were accordingly set apart to that work. Each congregation had a plurality of deacons as well as elders. Evangelists, as the word imports, were preachers of the gospel, whose duty it was to build up new churches and establish them in the faith. Acts 21: 8; Eph. 4: 11; 2 Tim. 4: 5. Their number seemed to depend on the supply and demand. They were recommended to the grace

of God by the churches knowing the efficiency of their service in the Lord. The missionary zeal and energy of the church, during the days of the apostles, are clearly indicated in the fact, that in the Acts and in the Epistles, we have the names of about thirty, who thus labored in word and doctrine.

4. The manner of converting sinners and adding them to the church was a very simple process. Following the appointment of the Saviour, (Matt. 28: 19; Mark 16: 15, 16; Luke 24: 46-49), the apostles and primitive evangelists preached the gospel till the people believed it, and repented of their sins; they then baptized them in the name of Jesus Christ, and added them to the church. Acts 2: 33-42, 8: 5-11; 10: 34-48; 18: 4. If any object to his plan of baptizing and adding to the church, I have only to say that we have no reasonable objection to the matter. We are only now noticing what Christ commanded, and what the apostles taught and practiced in this respect.

To be Continued.

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