

Woman's Work.

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O. C. W. B. M.

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The "Woman's Work" department in the EVANGELIST has been gradually shrinking into smaller compass for some time past—we hope the decrease is only on paper,—and when the issue of Oct. 1st came to hand, it had wholly disappeared. Possibly that in our contributions to this column we are too much inclined to tarry one for another; but as I am, no doubt, the greatest defaulter, I have nothing to say on that point.

It is a long time since any scrap from my pen appeared. Some of my friends have written to ask the reason; several things presented themselves that might be offered as reasons, but just then the words of the Christian Endeavor pledge came to mind:—"A reason that you can conscientiously give to the Master," and with these before me, I will not attempt any.

Since last writing I have passed through some of the experiences of the "common lot," as I have, for two months past, been nursing my boy through a lingering case of typhoid fever and its results. He is recovering, and the shadow that looked dark, is passing by for the present. We thank God for His loving kindness. But while the shadow of death has passed from our home it has rested upon others.

A dear friend of my childhood and youth, Mrs. Duncan Stilling, counts one less on earth, and one more among the lambs of the upper fold. We remember the sweet and comforting faith of the little maid of whom the Poet Wordsworth sings in his poem, "We are Seven;" even so, the number is still unbroken, "Severed only till He come."

These times when we draw near the brink of the unseen, either personally or with those we love, are not unfrequently seasons of refreshing from the presence of the Lord.

Bro. Errett, in writing me once when I was very sick, said that while he sympathized with me in suffering, yet he congratulated me upon such an opportunity of testing the strength of my faith and hope. Such testing times cause us to feel for the foundation, the rock upon which our feet are resting;—and who ever felt in vain for the refuge of the everlasting arms? None—there is not one such case on record through all the ages past. While on the other hand, a multitude, that no man can number, are ready to exclaim with Paul:—"Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort, who comforteth us in all our affliction." Yes, in all our affliction.

There is no promise in all God's Word that His children shall be exempt from any of the trials or suffering or sorrow that sin brought into the world; but the promise is, "when thou passeth through the waters I will be with thee, and through the rivers, they shall not overflow thee." And again: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." I want to bear record that these promises have not failed; therefore they are not the words of man, but of God. He does comfort us in all our afflictions. But let us not pause here in our reading. God comforts us in all our afflictions, "That we may be able to comfort them that are in any affliction, through the

comfort wherewith we ourselves are comforted of God." And how reasonable and natural this is. If a friend or neighbor is ill, how readily and solicitously we hasten to tell them of a remedy that has helped us in a similar affliction. We would even feel it to be a great unkindness on our part to withhold it. If then, we have found consolation in Christ and comfort in His love, if we have found that He is able to fill us with all joy and peace in believing, to give us rest when we labor and are heavy laden and to fill our hearts with the peace that passeth all understanding, then, why not, in His name I ask, why not tell it to the friend and neighbor who perhaps is hungering and thirsting for just such words of faith and hope as you can speak? Believe me, beloved, there is more winning power in a few such words spoken because we love to bear record of the Friend that we have found to be so faithful and true, than in all the elaborate sermons that point out only duty and the consequences of disobedience. Out of the fulness of the heart the mouth speaketh. O that we were more filled with the spirit that prompted these words: "We cannot but speak the things that we have seen and heard."

"O fill me with Thy fulness, Lord, Until my very heart o'erflow With kindling thought and glowing word, Thy love to tell, Thy praise to show," S. M. BROWN.

Programme for November Meeting of Auxiliaries.

Topic: "The harvest of the earth is over ripe."

Opening hymn—No. 612.

Prayer, by the President.

Scripture reading—John iv. 31-38.

Reading of minutes.

Reading of reports and other business.

Collection of dues.

Hymn No. 734.

Recitation of motto.

Prayer, by two sisters, for a spirit of greater usefulness in our Master's harvest field.

Remarks bearing on subject, by two or more sisters.—Joel iii. 9-13; Prov. x. 5.

Hymn No. 750.

Prayer, that we may have more laborers in the field.—Matt. ix. 38.

Roll call, with response of missionary items.

Ten minutes voluntary discussion on best ways and means of getting local sisters, not members, more interested in missionary work.

Prayer, asking that we may have a plentiful harvest.

Closing hymn—No. 580.

Benediction.

It seems but a short time since our eyes beheld the earth shooting forth its first green blades, and the orchards budding and then blossoming out in all their glory and beauty, filling the earth with such sweet perfume; and soon, what a grander sight we see in the rich golden grain of the fields, all ready to harvest, and the orchards yielding their abundance of the rich crimson and golden fruit, pleasing both to the eye and taste. While we think of the joys and pleasures of our earthly harvest, which replenishes both cellar and pocket, what are we thinking of the prospect of a spiritual harvest?

What are we feeble workers doing in our Master's harvest field, where we have the warm rays of the sun of righteousness ever shining over us, helping us to blossom forth into lives of faith, hope and love for our precious Saviour, who is ever ready to nourish us with the true bread of life and refresh our thirsty souls from the living

fountain of His love if we will but accept it.

Dear sisters, what kind of seed are we sowing by our daily lives, for just as surely as we expect an earthly harvest, as the result of labor, so we may expect a spiritual harvest if we are faithful workers in the vineyard of the Lord. Think of the rich reward awaiting the faithful laborer at the great Harvest Home, for we know the rewards will be in proportion to faithful labor for Him.

How many of us can say, we are doing the best we can? Before we can become fully enthused as faithful workers in this great harvest field, we need to appreciate and deeply feel Christ's great love for us, when he left the realms of glory and came to earth, not only to suffer disappointment and temptation, but to give His life, so that we might have life eternal. Then, and not till then, can we become earnest and faithful laborers in His great harvest field, where there is so much to be done and so few to do it. Let us, each one, strive to work more faithfully in the future than in the past. True, we feel it is but little we can do, but we know that we have a great helper in the loving Saviour, who is ever ready and glad to strengthen and give us all the help required if we will but seek it in true, earnest prayer.

How important it is, if we wish to do successful work for Christ, to live more prayerful lives, for there is nothing like close communion with Him to give us strength and courage to do our duty in this great field, the world. We will each be responsible for our share in this great work committed by the Saviour to His followers. While we are nourished and strengthened with the true bread of life, O how sparingly we deal out the crumbs to our poor sisters in heathen lands, who, it has been pathetically said, are

"Unwelcome at birth; Untaught in childhood; Uncherished in widowhood; Unprotected in old age; Unlamented when dead."

How thankful we ought to be to have our lives cast in this privileged Bible land, where salvation is a free gift, offered to all, and how fully and heartily we should work for Him, determined, as best we can, to follow the instructions of our Blessed Master, to work while it is day, before the night cometh when no man can work.

What a rich missionary harvest of golden grain will that be for our little band of C. W. B. M. workers, if we can be instrumental in bringing some dark, benighted pagans into the kingdom of our Lord, and how it will add to the brilliancy of our crown of glory, if there shall be woven into it many gems of precious souls gathered into the eternal home of peace and happiness! In this hope let us labor and wait.

"The sweetest lives are those to duty wed,

Whose deeds, both great and small, Are close-knit strands of an unbroken thread,

Where love ennobles all. The world may sound no trumpets, ring no bells,

The Book of Life the shining record tells.

"Thy love shall chant its own beauties After its own life-working. A child's kiss

Set on thy sighing lips shall make thee glad;

A poor man served by thee shall make thee rich;

A sick man helped by thee shall make thee strong.

Thou shalt be served thyself by every sense

Of service which thou renderest."

—Mrs. Browning. C. W.

Notice.

This is intended more particularly for those specially interested in O. C. W. B. M. work. Would all those writing the Cor. Sec. please take notice that for the rest of this missionary year—that is up to Jun. next—their communications should be addressed to Miss L. V. Rioch, 225 Maria St, Hamilton? She has kindly consented to fulfil my duties in this respect as I am about to start for Texas to spend the winter. I trust all those dear sisters that sent me kindly, helpful letters the past year, and those that at convention time promised to write for Woman's Column, will not be unmindful of their share of the work. It is such a source of strength to hear directly from those scattered over the province whose hearts and sympathies are in a common work. If the cor. sec. of each auxiliary band would be very prompt in sending in the quarterly report, it will greatly aid Sister Rioch in her work. We have every reason to go on bravely and hopefully. Thus far the Lord hath led us on; He hath greatly blessed us in our work in His name. May we never grow weary in well-doing.

BELLA SINCLAIR

The Foreign Christian Missionary Convention.

It is not necessary here to say anything concerning the business of the convention. An abstract of the report of the board has already been published, and the reports of the various committees doubtless will be from time to time as opportunities are presented. However, a few words concerning some of the addresses, sermons and devotional exercises may not be considered out of place. From this point of view, the first in order will be the sermon of W. T. Moore, on Lord's day morning.

Bro. Moore took as his text the 28th, 29th and 30th verses of the 8th chapter of Romans. It was an exegetical sermon. He has a growing conviction that these are the really profitable sermons. It was a development of God's part in redemption. All things—not some things—work together—not separately—for good. As a guarantee of this the apostle appeals to the history of God's dealings with His people in the past. "For whom he foreknew (aforetime approved) . . . he also glorified." As particular instances of God's watch-care he cited "Noah, Job and Daniel." However, he did not limit the power and protection of God to the past, but appealed to his own experience and to that of living saints as proof that "all things work together for good." It was a fitting introduction to the convention, since it led us to realize the nearness of God.

In the evening J. S. Sweeney preached on man's part in his own and the salvation of other men. Among other things he laid down the following maxim: "Where the Bible speaks we are silent, and where the Bible is silent we speak." This is not the maxim of the Campbells. There has been applied to many things they did not intend to apply it to. In fact, they intended that it should be applied to questions concerning the Trinity, etc., rather than to the salvation of man and his fellow-men. Out of this abuse has grown the necessity of Bro. Sweeney's maxim. An illustration was given. The great commission was chosen. "Go preach the gospel to every creature." The Bible speaks, Go. "He that believeth and is baptized shall be saved." But—be silent the Bible speaks. It does not tell us how to go, and here we may speak, and must go in the very best way we can. And like Paul and Barnabas, in case we cannot agree as to details, let us stop the dispute some-

where, and, Go preach the gospel to every creature.

The address of A. McLean, on The Gospel of Salvation, was literally packed with facts of the most interesting character, and in the most interesting way. The condition of the heathen world a century ago, and the attitude of Christians towards them was, I think, the first division of his subject. Second, their present condition, and the present attitude of Christians. Third, the work already accomplished; the work being done and the outlook. Everywhere emphasizing the fact, that it is vain to attempt to civilize unless you Christianize. The work may go hand in hand, but civilization never precedes evangelization. I am not ashamed of the gospel for what it has done, for what it is doing, for what it promises; it is the power of God unto salvation. These were thoughts running through the address.

S. M. Jefferson, speaking on the "Qualifications of Missionaries," said: It is not the qualifications of those who support themselves or are supported by some local congregation, that we are to consider; but it is the qualifications of those whom we as a people send out. Briefly, they are these: A man, a Christian man; a man not an invalid physically, morally, intellectually, spiritually; all of these by nature. Then there are to be developed to as great an extent as is possible. The fact is, we have no men good enough to be foreign missionaries. We do the best we can, we send the best we have.

The heart of the convention was given utterance to by Jabez Hall, in "The returned missionary among the churches." He spoke of the costliness of mission work. First, money, but money is not all; in fact, we all realize that it is but a small factor here, when it is compared with the lives of missionaries, their sacrifices, their devotion, and, if need be, their deaths for the cause. It is a noble thing for men to die for a noble cause, but what do you think of living for a cause and not for self. He dwelt at some length on the joy it gives a missionary or his friend to sacrifice for the cause. It was a fitting introduction to the finances of the convention, for at its close a larger sum of money was pledged for the work than ever before at a convention, with one exception. Yet, this large sum, as it was looked on, hardly provided for two weeks of the current year. Brethren, we need to carry our zeal home with us or the work will be hindered.

The leading thought in H. O. Breeder's address on "The preacher enlisting the church in missions," was that each member is to be enlisted as such, not as a mass but as individuals. The address will have weight, as it comes from one qualified to speak by actual, successful experience.

"Missionary resources in the Sunday school," called forth the efforts of E. T. Edmonds. Among the advantages to be found in this field of labor he stated this. The children have no conscientious scruples about organized work; in fact, they rather like organization, and work better with than without it. The resources are practically unlimited, owing to the great degree of development to which it is possible to attain.

Signs of Promise, a conference, led by F. M. Rains, and participated in by D. R. Dungan, J. H. Garrison, Jessie H. Brown, and others, was one of the gems of the convention. The fields are white unto the harvest. Let us enter in.

Those who led the devotional exercises made it manifest that this feature of a convention is not the least important. The prayers were of a definite character; in this they resembled the prayers of the New Testament. Altogether, it was good to be there.

P. BAKER.

Bowmanville, Oct. 9, '93.