

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address MRS. J. W. MANNING, 240 Duke Street, St. John, N. B.

PRAYER TOPIC FOR JANUARY.

For Bobbili, its missionaries, outstations and school, that the seed sown may yield an abundant harvest. For our Women's Missionary Societies that every Christian woman may become interested in missions.

Selections from the beautiful Prayer Calendar for 1901 of the Baptist W. M. S. of the United States.

On the first page are the pictures of those who have died during the year called the "Crowned Ones" with these words in the centre.

"Life is ever Lord of death
And Love can never lose its own,"
"Come ye blessed of My Father."

Another year is but another call of God
To do some deed undone; and duty we forgot;
To think some wider thought of man and good;
To see and love with kindlier eye and warmer heart
Until acquainted more with him and keener eyed
To sense the needs of man, we serve
With larger sacrifice and readier hand our kind,
For therefore am I sent.

Upon the tide of Time's eternal sea,
A new born year is wafted to our shore,
From out the darkness of eternity,
A century's dawn breaks on the world once more
May the Christian world come within the range of
the Redeemer's prayer, so that we may all be one in Him.

Rich gift of God! A year of time,
May we use it for Christ
We ought never to be willing to live any year just
as we lived the last one.

For a wise and great enlargement of Missionary
operations,
Let us all join hands and help
For to-day we are alive.

We are entering an era of Missionary opportunity
and power such as the world has never known.

That we may be more like Christ
Speak a shade more kindly than the year before,
Pray a little oftener, love a little more,
Cling a little closer to the Father's love,
Life below shall liker grow to the life above.

There is nothing so kingly as kindness and nothing
so royal as truth.
In little faces pinched with cold and hunger,
Look lest ye miss Him! In the wistful eyes,
And on the mouths unfed by mother's kisses,
Marred, bruised and stained His precious image
lies.

Why is the sun more bright for rain?
Why does night bring forth the day?
Why do souls grow strong through pain?
'Tis God's way.

Measure your life by loss not gain,
Not by the wine drunk, but by the wine poured
out.

The work of the world is done by few,
God asks that a part be done by you.

So while the things we planned to do lie still,
Unfinished, till God's waiting time be past,
Close to his heart we come to know, at last,
The sweet divine appointments of his will.

Use me, my God, in thy great harvest field,
Which stretcheth far and wide like a great sea,
The gatherers are so few, I fear the precious yield
Will suffer loss. Oh, find a place for me!

Mission Bands.

There is no more important work before us, that bears on the future, than with the young: to instruct them in their duty and responsibility to those without gospel light and privilege, to establish and develop in them the true spirit of benevolence, and thus fit them for future usefulness in God's Kingdom is no light work, and should be the business of the church.

It was with much hesitancy I consented to become Band Superintendent for N. S. Having so done I desire to do what I can to promote this work, in helping leaders in their important duties and assisting the churches where as yet no Bands are, to organize.

It seems impossible, in this age of Missionary intelligence, and enthusiasm, that there can be a Christian Church without some sister who is alive to the importance of having the children instructed in the work of missions at home and abroad, and is consecrated enough to attempt the work.

I regret to state there are only 51 Bands reported for N. S. while there are 195 churches. There should be a Band in each of our churches; and this is pos-

sible if one consecrated sister in each church will make it a matter of prayer, and resolve not to rest until the church is so awakened that a Band can be organized. It is quite easy to get the joyous consent of the children to join and unite in the work if parents, pastors, S. S. Superintendents are interested, and above all, a leader who will give time and heart to the work.

If the children can be gathered into Bands, and receive proper instruction, in years to come, when these shall constitute the church there will not be the stunted contributions to the God-appointed cause of missions. Let each sister endeavor to secure our grand aim "A Band in each church and every child a member."

Through illness, since convention I have been unable to write or to visit churches. I hope at no very distant day to be able to do both. In the meantime, if any desire my assistance in organizing, or in methods of instruction I shall be happy to do all in my power. I would like to visit every Band in the Province, but this is impossible in my present state of health. I will gladly visit when it is possible. I will be pleased to receive letters in reference to the work either from Bands or those desiring to organize. During the next few months my address will be "Auburn, King's Co., N. S."

MRS. P. R. FOSTER,
Band Superintendent.

Amounts Received by the Treasurer of the W. B. M. U. FROM DEC 12TH TO DEC 26TH.

Milton, F. M. \$6.10, H. M. 35c; Reports. 20c; Antigonish, F. M. \$8, H. M. \$2; N. W. M. \$2; Liverpool, F. M. \$6.14, H. M. 52c; Crusade, Meeting, F. M. \$8.52; Tidings, 25c; Reports. 20c; Hazlebrook, F. M. \$6.69, H. M. \$3.33; St John Leinster street, F. M. \$12; Wilsonburg, "four sisters," F. M. \$4; Chipman, a Christmas gift from Mrs G G King, to constitute her sister-in-law, Mrs Hiram Briggs, a life-member, F. M. \$25; Jacksonville, F. M. \$4.25, H. M. 50c; Tryon, F. M. \$20, H. M. \$17; Reports, 30c; Tatamagouche Mount, Mrs Rachel Downing, F. M. \$1; Mabou, F. M. \$6; Wine Harbor, F. M. \$3; Argyle Head, F. M. \$3, H. M. \$1.30; Bedeque, F. M. \$7; Tidings, 25c; Reports, 20c.

Omitted in last acknowledgements, Middleton, F. M. \$11, H. M. \$4.33.

MARY SMITH, Treas. W. B. M. U.
Amherst, P. O. B., 513.

Moneys Received by Treasurer of Mission Bands. FROM DEC. 3 TO 26.

Hazlebrook, F. M. \$2; Centreville, F. M. \$10; Cavendish, for support of Amelia, F. M. \$7.82; Milton, toward Mr Morse's salary, F. M. \$6; Gaberous, F. M. \$3; St Andrews from Ella Tupper and Frank Bleakney, F. M. \$6; Hopewell Hill, F. M. \$5.16; and Chipman, to constitute Enid Higgins, life member, F. M. \$10; Port Clyde, F. M. \$1; Billtown, F. M. \$4; St Martins to constitute Marion Cornwall, life member, \$5, H. M. \$5; River Hebert toward Mr Morse's salary, F. M. \$5.

MRS. IDA CRANDALL, Treas. Mission Bands.
Chipman, N. B.

Dr. Goodspeed's Book on the Second Advent.

As we should expect from such a quarter, Dr. Goodspeed's discussion takes an argumentative form, and so requires a careful reading. It is a book to be studied. The author comes to his work sobered by a knowledge of the whole situation. He speaks of a "growing reluctance to antagonize the views of estimable brethren" who hold the view that Jesus must return before any really great and permanent results as to the kingdom of God can be secured. He notes the persistency and enthusiasm with which the pre-millennial view is propagated. Conventions are held, at which this is the main topic, "institutions are maintained in which this belief is the central feature of the teaching, and a superabundant literature is scattered everywhere," to press this view. On the other hand, those of us who believe that the return of our Lord will not take place until the general Resurrection, "do not feel called upon to give their view special emphasis. . . . Indeed they are tempted to give the whole subject less attention than it deserves." They do not take pains to propagate their views, and so it comes that "those who wish to secure something on the post-millennial side of the question . . . find it difficult to obtain."

But that there is much to be said in favor of the more quietly held belief, Dr. Goodspeed's work is in evidence. That there is good ground for the argument against the pre-millennialists is the reason of this work.

We confess to a good deal of perplexity over this great theme. It is left in a certain indefiniteness by the statements of both the Old and New Testament Scriptures. Sometimes we have felt awayed now to this side, now to that, especially in our younger days. It is one of those matters we have found it difficult to decide upon. But as the years have rolled by, and as formula after formula as to the second advent has proved worthless, the belief has grown upon us that the Holy Spirit is the Great Agent in the regeneration of the world, and that to him

is committed the work which our second advent brethren insist can only be done by our Lord. "It is expedient for you," said Jesus, "that I go away, for if I go not away the Comforter will not come; and when he shall come he will convict the world," etc. By which we understand the Master to say that it is better for him not to be here for the evangelization of the world, and that the Holy Spirit is the personage to whom this has been committed. It has been a slowly growing thought with us that those who insist that Jesus must come before the great world-movements can be inaugurated, are placing in the shade him whom Jesus has placed in the foreground. It is more and more clear to us that the dependence of the church must be upon the Holy Spirit; and that the repetition of the Pentecost already experienced depends upon him. He has, so to speak, been placed in charge of this dispensation, and will not fail in any respect of accomplishing the work of bringing the world back to its rightful Sovereign. Why, then, the suggestion comes to us, need we be faint-hearted in regard to the work of the third Person? and what are we to gain by the presence of the second Person? If the work has been delegated to the Spirit, we honor him by recognizing him, and do not dishonor the Son at all.

But we are anticipating; at least we are not attending the very able guide before us. It is better to hear what the Master in Israel has to offer, upon this vexed question.

Dr. Goodspeed deals carefully first with the Resurrection, and opposes the view that the righteous dead alone are raised at the second coming, and makes it his endeavor to establish the position that at the return of our Lord both the righteous and the wicked dead are to be raised. "It is essential to the view held by Second Adventists that the former of these positions be established from the Word of God." Of course they believe that the Scriptures bear them out in the belief that there are to be two resurrections, separated by a long interval, during which the Messiah shall reign on earth. The author, in one of those clinching statements for which he is known, says, "It is only as the resurrection of these two great classes is torn asunder by the interjection of this vast period that the pre-millennial view can stand." Here he joins issue, and by appeal to the statements of the Lord Jesus Himself, establishes, to our mind, the doctrine of one resurrection. He quotes John 5:28, 29, where our Lord declares that *all* shall rise, the good and the bad, each to his doom. "Can we conceive our Lord would have spoken in this explicit way of there being a single resurrection for both classes to their opposite destinies had he known that a great stretch of one thousand years, which many think to represent a year for a day, or 365,000 years, . . . was to intervene between the resurrection of the righteous and the wicked? . . . Would not the intervention of such a period—the most stupendous in the history of the race and the climax of the ages—be too great to be ignored?" The Master's plain words in this passage can hardly bear the forcing into them of a long period between the raising of the righteous and the wicked. The professor goes on, examining other passages bearing upon this point, especial care being given to Rev. 20th chapter, to which difficult passage a whole chapter is subsequently given. But we must be content with his conclusion that "the plain implication of almost every clause of this passage shuts us up to a single resurrection and judgment, including both the righteous and the wicked."

Dr. Goodspeed's belief is thus seen to be opposed to the coming of our Lord before the grand raising of all the dead. When the trump of the arch-angel sounds, all mankind will arise, and be judged of all the deeds done in the body. There is no room for a thousand years between the two events.

As we have just hinted, the same careful attention is paid to the passages bearing upon the general judgment, and the argument leads to the same conclusion. We must not attempt to make a work of such a kind, and dealing with such a theme, the subject of a single brief notice. If our readers will bear with us we purpose to lead them further in future numbers. What we have presented is quite enough to engage attention for a week.

D. A. STEELE.

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