

get plentiful supplies from home, they should not have given themselves so specially to prayer, nor, as it seemed to the missionaries, reaped this wondrous harvest. Verily there is a God, and He reigns. Oh, may we be given grace to take our stand more simply on His promises, and be sure that He will honour His pledged word. O.

THE EPIPHANY.

"We have seen His star in the east, and are come to worship Him."—ST. MATT. II. 2.

(January 6th, 1893.)

Lo, a fair and goodly star,
Dawning on the Persians' gaze,
Sheds its glory near and far,
Calls them with prophetic rays—
Calls them, draws them, leads them on,
Faithful, joyful, not afraid,
Till behold 't stays anon
Where the Holy Child is laid!

Is there now no star to guide
Pilgrims through a world of sin?
Outward beam may be denied,
Yet there shines a star within.
Holy Spirit, Living Light,
Rise serene in every breast,
Lead us on through storm and night
Safe to Jesu's Home of Rest!

—Fredk. Langbridge, in *The Church Monthly*

FOR PARISH AND HOME.

EUODIA AND SYNTYCHE.

THE Church of God is feeling, as never before, the vast influence of woman's work.

The Woman's Auxiliary in our Canadian Church is simply an organized expression of a great fact that, whether the work be home missionary work or foreign missionary work, women are the chief "helpers."

It is interesting to look back and see the prominent place women occupied in the early days of Christianity, not only when our Lord was upon earth, but after His ascension, when the infant Church was left to work out its own history in the power of the Holy Ghost.

There were at first great barriers in the way of women taking any active part in Church work; chief among these was the inferior social position which they occupied throughout almost the whole Roman Empire. There was, however, one region where the social standing of women seemed to be higher than in most parts of the civilized world, and that region was Macedonia. From Macedonian inscriptions we learn that monuments were sometimes erected by public bodies in honour of women. The deferential tone in which a Mace-

donian husband speaks of his wife is also noticeable. How modern such an epitaph as this sounds: "To my devoted and darling wife."

In Macedonia, therefore, the spirit of Christianity which uplifts woman and calls forth her best energies, found least resistance, consequently, as we follow St. Paul in his second missionary journey, when he plants his foot for the first time in Europe, and begins to preach the Gospel in Macedonia, we find women coming to the front. At Philippi, at Thessalonica, at Berea, women are prominent. Women of rank not only listen to the apostle's preaching and receive the truths which he proclaimed, but also become helpers in the good work.

When St. Paul, anxious not to lose any opportunity, preached the Gospel for the first time at Philippi, not to a gathering of men, but to a company of women, he probably little realized how much the women of Macedonia would accomplish for Christ.

When he visited Philippi again in the course of his third missionary journey, he found women taking an active part in Church work. There were two women of rank and influence, Euodia and Syntyche, who especially laboured with him in the Gospel, either as deaconesses or as prominent Church members without any official position.

Writing some years afterwards, from Rome, where he was a prisoner, St. Paul thankfully acknowledges his own indebtedness and the indebtedness of the Christian Church to these two women. But, alas for human nature! a rumour had reached the imprisoned apostle that some trouble had broken out in the Philippian Church in which these two women were involved. Their success in the work had been a temptation to them, and they were growing jealous of each other. How sad that their noble work should be marred in this way! And so, as the apostle writes to the Philippian Church, he adds, towards the close of his letter, this fervent exhortation: "I beseech Euodia and I beseech Syntyche to be of the same mind in the Lord."

Gratefully we acknowledge the good work which Christian women are doing in the Church of Christ to-day. Whether organized in societies or unorganized, whether as officers in these societies or deaconesses, or simply as active members of the Church. But

has the incident of Philippi no bearing on Church life of the present day? Do we never hear of a good work being marred through difference of opinion between the prominent workers, neither willing to give way, each appealing to other friends for support, until a church feud has resulted?

Possibly a Euodia or a Syntyche may read this. Why not sink little differences for the sake of the great cause? "I beseech you, be of the same mind in the Lord."

F. H. DUVERNET.

FOR PARISH AND HOME.

THOU FOOL!

NONE of us like being called fools. We don't ever like to have people think us fools, but what if, after all, we are fools? What if God, looking at my life, thinks I am a fool, a silly, senseless fellow, and by-and-bye tells me so? God more than once called men fools in the Bible; one parable goes by the name of the rich fool. He thought his goods were his own; "many years" (and even this was uncertain), seemed to him a very long time, and he did not trouble himself about anything to come after them, and so dawdled along without thinking of anything but money-making, just like any fool! He thought, in his folly, that *life*—the life of the soul—was made up simply of the good things which a man possessed.

What if he should become a millionaire? Let him in fancy come back to life and see the end of the things for which he has lost his soul. Lawsuit after lawsuit over his will; family feuds; attempts to show that he wasn't in his right mind when he made his will; children cursed by the wealth, which it cost him so much to hoard.

Take advice; it is God's, and don't be a fool!

C.

NO GOD.

IN a class of forty or fifty heathen boys, in the Tinnevely College, one of them asked this question: "Atheists say that science proves there is no God; what can the Bible say to that?" The teacher answered, "If you wish to know what the Bible says, it is this, 'The fool hath said in his heart, There is no God.'" The boy hung down his head and looked rather silly to find his difficult question, as he thought, so easily answered, and to feel that in God's sight he was but a fool.—*Selected.*