



Devoted to the interests of the Mission Circles and Bands of the Woman's Missionary Society, Methodist Church.

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IN THE BREAKING OF THE DAY.

In the gray of Easter even,
 When the light begins to fade,
 Fly two angels out of heaven,
 Veiled in vesper shade.
 And they watch by those who sleep
 As they watched Immanuel's rest,
 And they comfort all who weep
 As they soothed sad Mary's breast.
 Soft they whisper through the night
 "Wait until the morning light !
 From your sorrows look away
 To the breaking of the day."

In the Easter dawn victorious
 When the stars in rose-light fade,
 Rise those angels, plumed and glorious,
 Like the sun arrayed.
 And they gather up the flowers,
 From the purple plains of morning,
 Far and wide in bloomy showers,
 Graves of midnight woe adorning,
 Saying, singing "Christ is risen !
 Watch no more the open prison !
 He has led your loved away
 In the breaking of the day."

Harper's Mag.

WHO HAVE A RIGHT TO THE NAME OF CHRISTIANS?

THE name originated at Antioch, where the disciples of Christ were first called Christians. To be a disciple means to be a follower. According to this none are entitled to the name who are not followers of the blessed Christ. Judged by this test, what multitudes bearing that sacred name, come lamentably short. Many whom we meet have little or no sympathy with our missionary efforts

amongst the Roman Catholics and French. They ask us, "Why spend so much valuable effort and means upon those who already believe in God, in the atonement of Christ, and the Holy Spirit? Better spend your energies upon the heathen abroad, who know nothing of God and the sacred Scriptures." It is true that in their creed Romanists admit these truths, but by their teachings and traditions they make their creed of none effect, as did the Pharisees in the time of Christ's personal ministry. Jesus, in sending forth His missionaries, told them to begin at Jerusalem. Why should they do so while still here stood the ancient holy temple, where still, as for centuries, solemn long-robed priests controlled the people, ministering to them in regular courses, repetitions of innumerable prayers and imposing ritualistic services? Why did these need the first efforts of the gospel messengers? Because both priests and people had intermingled with their worship of God so much of heartless ceremony and pompous ritual, that when their promised Messiah appeared, as the meek and lowly Jesus of Nazareth, they refused to receive Him and cried, "Away with Him, away with Him." So in Romish teachings, there is so much to attract the senses, in ritualistic performances, appeals to the Virgin Mary and innumerable saints, images, relics, etc., that the people are kept in ignorance and superstition, instead of being directed to Jesus as their only Saviour and Redeemer. All these outward performances so conceal Christ from many weary sin-sick souls, that they are in little better condition than the heathen in distant lands, who seek to conciliate their deities by gaudy shows and costly offerings. Are those who worship thus, entitled to the name of Christians? Can these have the spirit of Christ whose