

Foreign Mission Board

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 MARCH.

That the Spirit's power may graciously descend upon mission helpers, schools, outstations, and that all who are halting may now decide to live for Christ. For Mission Bands and their leaders.

The W. M. A. S. of the Baptist church, St. Stephen, held their first meeting of 1903 Jan. 6th, at the home of the President. Although the place of meeting was somewhat out of the way for many of the members, yet 20 were present. The programme was good. After singing "Gude me oh thou Great Jehovah," all present took part in the Bible reading on "Wanted, Willing Service." After the slips distributed had been read, earnest prayer was offered for an abundant outpouring of God's blessing to rest upon every hearer, doer, giver and receiver, and that this year upon which we had just entered might be a marked year of consecrated effort in missionary work. After reading "Tidings" a short sketch of our first M. A. Society (as previously requested) was read. Then followed the Treasurer's report, when it was found we had sufficient money on hand to take out a life membership certificate for one of the members. It was voted that we make the only member now left of the original society, who had not received a certificate, (organized 30 years ago) a life member. After singing came the mite box opening for Home missions. The mite boxes brought in contained \$8 this with the 10 cent Christmas collection amounted to little more than ten dollars. After prayer and doxology, the President invited all to remain for a social half hour. Refreshments were served and we enjoyed a talk on the outlook for missionary work for 1903. SEC. V. pro tem.

Woman and Christian Stewardship.

REV. O. P. GIFFORD, D. D.

The home is woman's kingdom. "And wherever a true woman comes, this home is always round her. The stars only may be over her head; the glowworm in the night-cold grass may be the only fire at her feet; but home is yet wherever she is; and for a noble woman it stretches far round her; better than celled with cedar, or painted with vermilion, shedding its quiet life far for those who else were homeless." Men make houses, but women make homes. Men sail the seas for war and commerce, but women keep the ports and make sailing worth the while. Men struggle in the field and shop and office to make money, but women make the making of money pay by making homes. The man is the husband, the house-band, giving strength to the staves, holding them in place; but woman fills the banded barrel with the wine of life. The man is the shepherd watching the flock, feeding the sheep, guarding the fold; but the wife is the weaver, changing the fleece into pattern and color and clothing; men may take from sheep, but women give to men; men struggle to get, women seek to save. If a man gets little, and the wife saves much of the little, you have plenty; if the man gets much, and the woman saves little of it, you have poverty. Not what is earned but what is saved makes wealth.

Woman is man's steward. Back of that word steward in the New Testament is a word that comes to us as economist. An economist is one who divides, apportions, controls the substance in the house. When the house manager is an economist, a little goes a long way; when she scrolls the bread and spills the wine, "Which spent with due, respective thrift, Had made brutes men, and men divine," she brutalizes men.

The man went into the far country to waste his substance, but there was plenty in the home he could not touch till he was penitent; but when woman wastes her substance in the home there is no reserve.

The homes of a country decide its character, and the women of a nation make the homes. The atmosphere of the home decides the destiny of the men who go from it. Jochebed saved Israel by saving and rearing Moses. Hannah formed the school of the prophets when she bore and trained Samuel. Mary has blessed the world by her training of Jesus. None of these women had large means, but men and not money are the means of God.

When we think of stewardship straightway our thoughts go to money; and women tell me that they have little money. True, men say at the marriage altar, "With all my worldly goods I thee endow;" but that

marriage vow, like the platform of a trolley car, was made not to stand on, but to get off from; yet most women have the handling and use of the money most men earn. After the rent is paid, the food provided, clothes furnished, there is little money left in most families. The margin comes in calculation; the economist makes much of little; the extravagant woman little of much.

The man may be the head of the woman, but she is the neck, and as she turns he faces. If she turns toward the world he faces the world. If she is given to social life he keeps step to the music. If she wishes an open house for hospitality he pays the bills. Atmosphere tells, and the wife creates the atmosphere of the home. If she wishes him to wear a heavy coat in the house the fire is low; if a thin coat the heat is oppressive. Her dominant thought creates an atmosphere. With this condition comes a great responsibility. Lydia urged Paul to make her home his abiding place; Mary broke the alabaster vase over the feet of Christ. But unlike Lydia you do not own the house; unlike Mary you have no vase of spikenard. True! but you can give your life to Christ, and that life given will control the home. The acorn has nothing in the world but dirt, rain and sunlight, but it has an oak in its brown jacket, and the earth and cloud and sun honor the controlling purpose of the acorn. "The mind is its own place, and of itself can make a hell of heaven, a heaven of hell." And surely it can make a heaven of an American home.

When the oil fight was on in Pennsylvania, and independent operators were fighting for their lives, the women offered to wear their "black velvet bonnets" all summer if necessary. If a woman will wear a black velvet bonnet all summer because of an oil fight, she can control her home for Christ with the same passionate purpose. Satan himself hadn't as much power over the first man as the first woman had. If Eve could lead man out of Paradise in spite of Jehovah, she can control her own home for Christ with the help of God.

The home is God's trust to woman. As Abraham entrusted treasure to Eliezer his steward, that he might find a wife for Isaac, so God has entrusted the home to woman that she may through its use and control serve him. If the home be taken as a trust, administered as a trust, used as Lydia used her home, for Christ as Mary and Martha used their home for Christ, out of it will come a power that cannot be stated in money; out of it will come children who will enrich the world far more than money; out of it will come a breadwinner who will not only share his substance with Christ, but give his life to helpful service.

Sister, your home—on street or avenue, having one room or many—is your point of contact with the world, and God's point of contact through you with the world. You are God's steward, God's economist in and over the home; use that as a trust, not for self, not for the world, but for God in the world.

God made man, men make money, women make homes; use the home as God's workshop for making boys and girls into men and women in the likeness and image of God.

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NOTES BY THE SECRETARY.

The Jewish Times is a paper published in Montreal, in the interests of the Jews of that city, in a recent issue of which there appears the following:

SALVATION OF THE HEATHEN.

"A new light seems to be breaking on the orthodox mind concerning the problem of saving the heathen. This light has long been glowing brightly, but only the unorthodox and infidels have discerned it.

"According to the New York 'Sun,' the Rev. Dr. McConnell, of All Souls' church, at a missionary meeting in Carnegie Hall, said:—"I do not know whether pagans will be damned or not. I will qualify that by saying I do not think they will. I do not think God will punish those who commit sin innocently."

"Whereupon a Congregationalist writes after this sensible fashion:—"Then the future state of the pagans will not be improved by sending missionaries. The case stands thus. If no missionaries are sent to the pagans, all the pagans will be saved. If missionaries are sent to the pagans, such of those heathen as have the gospel preached unto them and do not accept it will be damned. Send no foreign missionaries and no heathen will be damned. Now I want all the heathen saved. Consequently I will not give a cent for foreign missions and damning the heathen. I will save the heathen souls and my money. If there were no foreign missions, the heathen—in China, for instance—would have much less trouble here and none hereafter."

"Wise conclusions, and it were well if all the missionaries and missionary societies would see the point and come to the same conclusion. Thus would all the hea-

then be saved, the heathen population enlarged, hell diminished, and the devil and his angels have less to do in the way of tormenting the lost.

"By all means let the pious soul-savers save their money and save the souls of the heathen at the same time by leaving them alone in their ignorant innocence."

To this, Rev. G. Osborne Troop of the same city makes reference in the following vigorous language.

I hold that this puts the question before us in unexpected fashion, and is in truth a trumpet call to every honest and fair-minded Christian. The issue is fairly drawn. Either you and I are arrant humbugs, or we sincerely believe in our Lord and Saviour Jesus Christ. If we sincerely believe, we cannot other than believe in the extension of the gospel, because he has given the command: "Go ye into all the world, and preach the gospel to every creature."

We are brought face to face with this also. We must either take the ground of that letter, or be enthusiastic missionaries of the Lord Jesus Christ, because every argument that can be brought to bear against missionaries is an argument against Jesus Christ. Every argument against going forth to evangelize the heathen would have kept Jesus Christ sitting at the right hand of God. Our Lord Jesus Christ is the hero missionary of his own cause.

The deadly mistake that people make that ought to be enlightened, is to think that Christ left the throne of God and came to Calvary's cross to save our souls after death, only. He came that we might have life here and now, and have it more abundantly; that we might, here and now, have constant victory over sin, the world and the devil.

Breathes there a man with soul so dead as that he should say: "I wish I had been left a pagan in my innocent ignorance!" God forbid! Blessed be God's holy name for the light of his glory in the face of Jesus Christ! Shall we not utterly repudiate all that would keep us from obedience to the Son of God. Not only in theory, but in action, let us everywhere and anywhere keep our colors flying, and show that we believe in Jesus Christ; that we look out on this world with the eyes of Jesus Christ, and upon every man as a brother. This is the day of large things, and of large ideas. It is the day of imperialism—but there is no imperialism to be named with the imperialism of God and of Jesus Christ, which is to spread until he shall reign for ever and ever. God make us in sympathy with this imperialism.

Catarrh

is a constitutional disease.

It originates in a scrofulous condition of the blood and depends on that condition.

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