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LINES.

FROM WHITTIER.

What matters it? a few years more,
Life's surges, restless heretofore,
Shall break upon the unknown shore!

In that far land shall disappear
The shadows which we follow here—
The mist-wreaths of our atmosphere!

Before no work of mortal hand,
Of human will or strength expand
The pearl gates of that Better Land,

Alone with that great love which gave
Life to the sleeper of the grave,
Resteth the power to "seek and save."

Yet if the spirit gazing through
The vista of the past can view
One deed to Heaven and virtue true—

If through the wreck of wasted powers,
Of garlands wreathed from Folly's powers,
Of idle aims and mispent hours,—

The eye can note one sacred spot
By Pride and self profaned not,
A green place in the waste of thought,—

Where deed or word hath rendered less
"The sum of human wretchedness,"
And Gratitude looks forth to bless,

Better than glory's pomp will be
That green and blessed spot to me,
A palm-shade in Eternity!

Something of time which may invite
The pure and spiritual sight
To rest on with a calm delight.

And when the summer winds shall sweep
With their light wings my place of sleep,
And mosses round my headstone creep,—

If words my lips once uttered still,
In the calm faith and steadfast will
Of other hearts, their work fulfil,—

Perchance with joy the soul may learn
These tokens, and its eye discern
The fires which on those altars burn,—

A marvellous joy that even then,
The spirit hath its life again,
In the strong hearts of mortal men.

WHICH IS THE TRUE CHURCH?

FOR the last few centuries how much controversy has arisen over the word "Church." The term itself is from a Greek word, and in New Testament times meant an assembly, or multitude, gathered together for any purpose, as we see in Acts 23rd, where it is used to denote a riotous mob, collected to assault the apostle Paul. Our Saviour only twice mentioned the word in all his recorded ministry; and then only to designate a gathering of his disciples or believers. How different from the preaching of some ministers of the present day, who preach "the church" as of much more importance than "the Christ." After the death of Christ, His apostles, in their teachings, seemed to have the same ideas of church matters as their Master. Thus we read of the church in the house of Priscilla and Aquila, the church in the house of Nymphas, &c.; also, the church in the wilderness, referring to God's ancient people worshipping in their wanderings, or travels to Canaan. Let us look at this subject as nearly as possible as the Master and His immediate successors seemed to regard it, as evidenced by their writings. No special forms of worship were enjoined. No grand cathedral or liturgical service was prepared for public use, no