

### Commendatory Resolutions.

"THAT we, as a Board, express our extreme regret at the absence of the Editor of our department in the OUTLOOK, and of our most hearty appreciation of the untiring efficient service rendered by her in her capacity as Editor of our Official Organ." This was carried by a standing vote.

LONDON (Dundas St.).—At a very largely attended meeting of our Auxiliary, held Nov. 12th, the following resolution was unanimously carried:—*Resolved*, "That, as an Auxiliary we present our cordial thanks to Mrs. Parker, for the years of faithful service to the W. M. S., in freely giving the time and talent necessary to the arduous duty of Editor of our department of the OUTLOOK. Our prayers will follow her that her well-earned rest from active duty may be a season of spiritual growth and blessing."—M. B., *Rec. Sec.*

### Missionaries Wanted.

The Board of Managers of the W. M. S., at its recent annual meeting, authorised the sending of a medical missionary, a nurse, and a teacher to Chen-tu, West China.

There is also urgent need, *at once*, of a missionary to take charge of the vocal department of music in the Azabu school, Japan. One skilled in the Holt system is preferred.

Applications, with references, to be sent as soon as possible to the Corresponding Secretary of the branch in which the applicant resides, or to the Corresponding Secretary of the Board.

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### Subjects of Prayer for 1895.

*January*.—That missionaries, officers, members and converts may surrender themselves to God's will and direction. Jno. xv. 14; Acts ii. 18.

*February*.—The Indians, Methodist Orphanage, Newfoundland. Psal. lxxii. 8, 9.

*March*.—Japan, Corea and Islands of the Sea. Isa. xli. 18, 19.

*April*.—French-Canadian Missions and Papal Countries. Rom. xii. 21.

*May*.—Work among the Chinese. Isa. xlix. 12.

*June*.—India. Jer. xxxiii. 3.

*July*.—That covetous hindrances to Christianity may be removed. Prov. xxiv. 11, 12.

*August*.—Africa, Missions to Jews. Hos. xiv. 5, 6, 7.

*September*.—"Another Year for Jesus," Retrospect and Prospect. Psal. cxvi. 12, 13, 14.

*October*.—Board of Managers, Supply and Literature Committees. Prov. i. 2.

*November*.—Thanksgiving, Thanks-living, Thanks-offering. Mal. iii. 10.

*December*.—Medical Missions. Matt. ix. 35.

### Systematic Benevolence.

BY MRS. G. N. FRASER, NAPANEE.

(Continued from October Outlook.)

THE question is sometimes asked, Does God require a poor man or a man in debt to give one-tenth of his earnings? We might reply by asking, Should a poor man or one in debt keep the Sabbath? Time is essentially money to ninety-nine per cent. of us. And he might reason like this, "to me time is money. I can make one dollar a day. There are fifty-two Sabbaths in the year; now, that means fifty-two dollars out of my pocket. I don't think God requires a poor man to lose so much time, and therefore, on what I regard as the

principles of common honesty and justice, I will work on Sunday as well as Monday. Would you advise a man on four thousand a year to keep Sunday, and the poor man on four hundred to work?" Certainly not. The only way to account for it is, because it is a law of God. By actual experiment on the part of individuals and nations, a man can accomplish more in his life-time, by working six days and keeping the seventh day. What is said of the Sabbath may be just as truly said of every other law of God, viz., that it was framed in the interests of man. When God commanded a tenth, He also pledged himself to pay back. "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruits before the time in the field." "Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "He that hath pity upon the poor lendeth to the Lord, and that which he hath given will he pay him again." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

Now, if these promises are *true*, there does not seem to be much danger that we will impoverish ourselves by giving. God will *allow no man* to be His creditor. The commandments of God are not grievous, but joyous, and in keeping them there is great reward. Then, if it is profitable for a poor man to keep God's time law, it must also be profitable for him to keep God's money law. Both precepts come from the same great law-giver.

That material prosperity in itself is to be compared in importance to spiritual prosperity; for comparatively, one is dross and the other is gold, one is the bubble on the ocean and the other is the ocean, one relates to time, the other to eternity, and there is no comparison. The Bible promises material blessings, and the reason is likely founded in the fact that our material condition very greatly affects our spiritual advancement. It is easier for a man with health and wealth to be good, than it is for a man stricken with disease and oppressed by poverty. The grace of God can and does equal any difficulty that may be in the way of any man's piety; but granting that two men are equally good, and that they represent the conditions referred to, one has a great advantage over the other. Now while it would not be right for us to give with the purpose of getting more back, and therefore make it a kind of insurance against want, yet I do not see that it is dishonorable or mean for us to expect God to fulfil what He has seen fit to promise us. Whether it is meaner for a man to give expecting to be paid back, or not give because he is afraid he won't get it back? I leave you to decide. People's motives are not always the purest in other lines, and we see God does not withhold the blessing. A man who does not work on Sunday because the law of the land will not allow him, or that he may be able to do more work in six days by resting on the seventh, could not be said to have the best motive, and yet he does derive the benefit of the rest. He gets the material, but he robs himself of the spiritual blessing. We may commence to give from very imperfect motives, perhaps because God demands it, and we are afraid to withhold, or because others expect us to and we can't get out of it, or we might give large sums of money to found some institution, more to perpetuate our name than to relieve the suffering or do good. This would not be ideal giving, but God receives and blesses us, and we then give because the love of Christ constrains to, not grudgingly or of necessity, "For the Lord loveth a cheerful giver."

One advantage of tithing is, that it systematizes one's benevolence. A man who has a system and then works to it, always knows what he is doing; persons who give without system, give according to their feelings. Sometimes they feel poor and refuse aid to that which is deserving; at other times when their feelings are touched,