

## MISSION FIELD.

A Faithful Layman of the English Church has sent to the Church Missionary Society a pledge of \$5 000 a year for the period of ten years, as a 'substitute' for personal service in the Mission Field. Here is a very proper and profitable suggestion to all those laymen who have the interests of Christ's work at heart and whom God has blessed with success in business relations or inherited wealth. In our late civil war it was a recognized and enforced principle, on both sides of the line, that every able bodied citizen owed personal service to his country, and from that personal service he was only excused by furnishing a substitute in the field. The purpose of the kingdom of Christ is the extension of the knowledge of God, and elevating the souls of men, through human instrumentality. Every one admitted into its fold is a citizen of the kingdom, and its purpose and its obligations rest upon each and all alike. Its work is a missionary work—it is nothing if not so—and every enrolled citizen of the kingdom owes a personal duty in that field. This is certainly true beyond all question. The basis of supplies is in the custody, as a sacred trust, of those who stay at home and carry on the ordinary business of life. These are prosperous, have plenty and often more, while the missionaries with their scanty stipends are giving entire and undivided labor in the good cause, with scarcely financial ability to keep the 'wolf from the door.' The plea of the 'substitute' should come in here with force. The true Christian man should say, I acknowledge it is my bounden duty to forward the work of God; I cannot go, I am kept at home; but freely and thankfully I offer from the substance God has given me to furnish a 'substitute' to discharge the duty. The ability is with the many; the duty is discharged by few. The Church is called a beggar and a mendicant when she asks but a trifle for the flock from them. We have heard a regular church goer talk as though the whole purpose of Christ's religion was to save his individual soul; to get all he could and keep it locked up within the limits of self. Such a religion is not worth the husks which the swine fed upon. The duty of substitution, in this respect, is obligatory on every one, without distinction to whom God has given the ability. If Christian men cannot themselves go in person, they can send one to represent them; and it is their duty to do it. That duty discharged would quickly, and at once, solve every knotty problem of the Missionary work, and leave another blessing at the base of its supply.—*Church Year.*

## NOTES OF THE MONTH.

[From the Mission Field for May.]

Bath had a most successful anniversary on March 26th. Bishop Corfe was able to be present, in spite of the fears that illness would have kept him away. The Rev. E. T. Stubbs read the local report, which

## Washing Clothes

or cleaning house with ordinary soap is like rolling a heavy stone up hill; it takes main strength and a good deal of it. The same work done with Pearline is like rolling the stone down hill—it's easy; quick; true; goes right to the mark; and with very little labor. All dirt must go before PEARLINE. It robs woman's hardest work of its drudgery—(a praiseworthy theft, by the way). The question is—does it or does it not hurt the hands, clothes or paint?

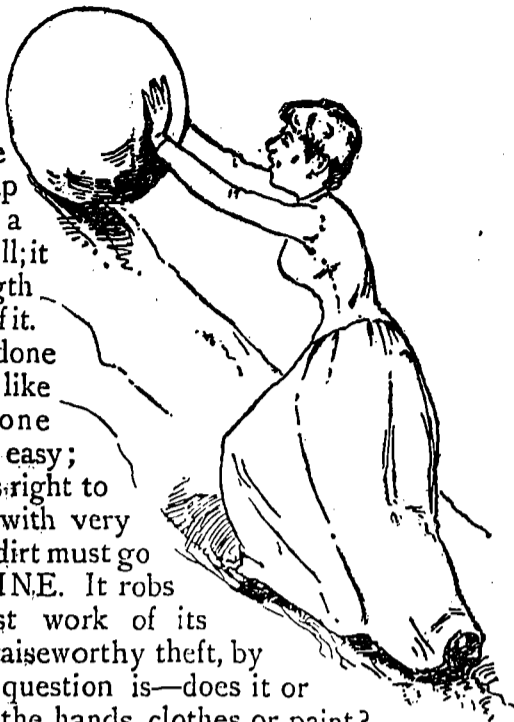
We tell you it don't—but we are interested (as well as you)—so ask your friends who use it; you'll find most of them do; the annual consumption is equal to about three packages a year for every family in the land. But better yet—get a package (it costs but a few pennies, and every grocer keeps it), and try it for yourself—your gain will be larger than ours.

## Beware

Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not, and besides are dangerous.

JAMES PYLE, New York.

stated that an important addition had been made to the diocesan organization, and the Committee were convinced that it would produce a more quickened interest in the Society and a more correct understanding of its work. Some time ago a meeting of the two Archdeacons of Wells and Taunton was convened at Wells, and Prebendary Ainslie then unfolded a scheme by which the supporters of the Society were formed into a Council for each Archdeaconry. A similar Council had been formed for the Archdeaconry of Bath. Mr. A. Stackoy Lean read the balance sheet; the Chairman Prebendary Salmon, spoke of the great needs of the Colonial and Missionary Church. The Bishop of Corea said that the field of his future labor was about the size of England, Scotland and Wales, and contained ten millions of people. Eight years ago it was quite inaccessible to Englishmen even one who entered the country being killed. Any Missionary who went there and wished to be counted an educated man would be compelled to learn two new languages before he could address his congregations—a particularly pure form of Chinese in use among the educated people, and the Korean language for the others. Under these circumstances, he would be unable to speak much for at least three years, and he intended to take out a doctor with him, who should open a hospital and teach the people, even before he was able to talk with them, that the Saviour who was to be preached to them was the Saviour of the body as well as of the soul. The Rev. H. M. Joseph, a colored clergyman from Antigua, gave a short but telling address.

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MONTREAL, 8th May, 1888.

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