

has been baptized, and others are interested. Mayeda San has since moved to Tokyo, but she goes to church there.

A marked feature of our women's work this term is the fact that so few women desire fancy-work, and yet the attendance keeps up well.

We have had nine general meetings this term, with usually large audiences. These meetings do good, as instanced by the fact that no less than five men who were present at our general meeting in Niragaki have since attended Sunday preaching, though only as outside listeners. To two of those men we had sold Bibles.

### THANKSGIVING AT EASTER. WHY AT EASTER?

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*We ask a special consideration of the following suggestive paper:—*

DEVisING plans to advance the Redeemer's cause, further His purposes of love, and establish His kingdom in the world, is the natural outcome of consecrated mind. Mary of Bethany, always thinking of Jesus, always asking her own heart the question, "What can I do for Him?" planned and prepared her offering, and in the overflow of her gratitude shed the odors of her precious perfume on and about the person of the Lord she loved. Christ approved the act that proved her affection for himself, and, linking that approval with His own testimony, "Inasmuch as ye have done it unto one of the least of these ye have done it unto Me," the Christian women of to-day, representing the W. M. S., would manifest their devotion and gratitude to their Master by devising ways and means through which they may pour the joys of salvation into the lives of those who represent Christ on earth now, the helpless ones, the little ones, the women and children of heathen homes.

With the impression upon them that they should undertake and accomplish more and greater work in that direction than hitherto, it has been deemed advisable to establish an annual season of thanksgiving, the services in connection therewith to be held regularly at Easter, under the auspices of the W. M. S. In view of the advantages, educational, financial, spiritual, that may grow out of such an effort, wisely directed and carefully improved upon, it would seem as if the Lord himself, by His unerring Spirit, was in the movement, inspiring and leading the thoughts of His handmaidens. Almost every society or institution has its anniversary exercises for the purpose of bringing its special work into notice, promulgating its particular theories, arousing the enthusiasm of its adherents, and winning recruits to its ranks.

As the Easter-tide is already a recognized festival of the Christian Church, almost universally observed by that Church, what could be more appropriate than to lay hold of it as a time, not only to commemorate the resurrection, but to make a special, united, general effort to spread the Gospel tidings and sound abroad our dear Redeemer's praise. And what can be more appropriate than that the women of the Church should lay hold of this missionary festival; for while the hallowed memories of that auspicious morn when Christ arose are the heritage of the race, it does seem as if they belonged especially to women, because of the part they enacted in the scenes of that eventful day, and because of the Saviour's recognition of, and commission to, them as the first heralds of His conquest over death and the grave.

Let us glance back for a moment. The disciples had seen the lifeless form of Him whom they loved and honored as the Messiah consigned to the grave. Though they could not understand the events connected with His death, neither could they understand that death itself, and in consequence

their hopes concerning Him were cruelly shattered, their faith in Him as the anointed One was well-nigh crushed.

But that company of devoted women, who had hovered around the cross as long as Jesus hung there, reluctantly left it to await impatiently the time when they might visit His resting-place, and pay their homage to His remains.

We see that little company troubled and afraid, but impelled by an affection that could brook no hindrance, as, in the early morn of that first Lord's Day, they make their way to the garden, where, as they supposed, lay their dead Master. We see the dismay pictured upon their countenances as they remember the stone that shuts in the loved form they came to anoint with sweet spices, and ask, "Who shall roll it away?" We witness the mingling of surprise and consternation as they see the stone removed and a heavenly apparition seated upon it.

Then it dawns upon them that death's grasp, Joseph's tomb, Pilate's seal, and Cæsar's soldiers are all alike powerless to prevent, when the Lord of life would rise.

Instead of expending their tearful ministrations over a dead body, they are told that "Christ is risen," and sent to communicate the intelligence to other anxious hearts.

Jesus Himself meets Mary, and reiterates the angel's command to "go" and "tell."

Surely to carry to every people and every land the story of Jesus' life, death, and resurrection is emphatically *woman's work*—her commission to do it received from Christ's own lips. (The sealed lips of women have been an invention of the devil to keep the world from hearing of the salvation Jesus provided for every soul.)

How much that glad message, "Jesus lives," meant to those disheartened disciples lingering in Jerusalem.

How it changed the saddened memories of the past, and gloomy forebodings of the future into loving reminiscences and joyous anticipations.

How it lifted them out of the crucifixion night of despair into the resurrection morn of glory. What the news of the resurrection did for those disciples it will do for the world's millions who are waiting for the message of the Marys upon whom even now Christ's command is resting.

Can any of us imagine what a knowledge of the Saviour's victory over the grave means to the poor benighted heathen, oppressed by the sorrows and lost in the mysteries of death and its attendant suffering, realizing the germ of immortality within, but knowing nothing of the inheritance, "incorruptible, undefiled, and that fadeth not away," of the Christian. It is generally conceded that if the Christian world could be made to realize the need of their heathen contemporaries, more would be done for their evangelization. And it is but charitable to assume that much of the indifference that hinders is attributable to ignorance. People cannot be expected to make much sacrifice to advance a work the necessity of which they know but little.

In view of this, would it not be well to make the proposed anniversary a time for disseminating knowledge on the subject of missions.

Public meetings could be held at which facts and figures should be presented in a way to awaken thought—and we all know what the result of awakened thought would be.

Burn into the mind of a Christian the fact that over ten hundred millions of his fellow-beings are living without the Christian's privileges and dying without the Christian's hope, and over against this place Christ's command, "Preach the Gospel to every creature," and surely a conviction of his individual responsibility must come upon him. Present to the mind of a Christian woman a picture of the abject misery of a home in heathendom, and let her know that 510,000,000 women and girls sit in the shadows of such a home with their lives going out in a darkness unilluminated by a single ray of light or hope when their earthly anguish termin-