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# The Lady With the Other Lamp

By Mrs. MORGAN DEAN

THIS is the story of Mrs. Blanche Read Johnston, daughter of the late Mr. and Mrs. James Moncrief Goodall, of Toronto. She was brought up in the Church of England, and was "so sorry for some people they knew who were Methodists, and it puzzled her childish soul how such nice people could be Methodists!"

She was of an intensely religious nature, always looking for some niche where she could carry out those desires for service which were burning into her soul. "In her dreams and visions she longed to do good in the world." But it was not in the Church where she found her opportunity.

In 1885, while in Guelph, she heard of notorious characters who were being converted by the Salvation Army, then in its pioneer stage of work in Ontario. Drunkards whom she knew were being changed, and the interest of this devout young maiden became aroused. Her parents allowed her to attend their services, and after hours of thought and prayer she chose her path in life with them, and for thirty years has never looked back.

Her voice has been heard "in squalid abodes, in open market and dignified hall, in Church, drill shed, opera house, and jail; anywhere, everywhere, that a creature could be found to respond to the eager call to come to the Lamp of Life and Hope."

Mrs. Dean has given us some touching tales of her rescue and uplift work from Cape Breton and Newfoundland to Vancouver. These stories are closely related to the whole work of that wonderful organization, the Salvation Army, in its chain of Rescue Homes, and its League of Mercy.

Let us follow her to the Central Prison, Toronto, the first time a lady Christian worker had been permitted to take part in the service.

Nearly four hundred men, of all ages, and from all classes of society were present. Boys—mothers' idols, old men—grey-haired and furrowed, the lines of sin and sorrow running deep in to their hard faces. Her address on "Hope," was concluded with touching stories of those who had been brought to purity of life and purpose and a happy experience.

"Many men wept silently, brushing the tears away with the rough prison coat-sleeve. Twenty-seven rose in their seats to signify a wish for a change of life."

A spiritual revival followed, and one hundred men were converted. Dr. Gilmour said years afterwards: "I believe in that sort of revival; not one of those men has been sent back to serve another term."

Mrs. Johnston was the first woman to visit Kingston penitentiary. How she was regarded can be imagined, by the fact that a convict who had accepted Christ and had served out his term, came to see her, and showed her a letter signed by twenty-seven prisoners begging her to go back.

She was appointed spiritual adviser to a condemned man who had killed his mother, and when she asked him to kneel with her he spread out his coat for her.

"My mother was drunk when I was born," he said. He always hated his mother who was continually drunk, and had never given him love or care, but had fed him on beef and whiskey, and yet his heart was instantly softened by the power of this gentle voice "speaking in tones of kindness, which were attuned to the voice of Christ the Divine."

One of the most appealing phases of her work was that in the ARMY RESCUE HOME for drunken women where she was in charge.

"It would make your heart ache to hear of Lizzie, poor struggling, failing Lizzie, whose parents bequeathed her that terrible legacy, the unconquerable desire for liquor. Outside she is known as the worst woman in Toronto. At the Home she is known as one of the many heart-broken wretched women fighting and failing. Think of a little nine months' old baby fed with whiskey until she is frantic at the smell of it! What can you expect? What in girlhood, in womanhood? Who is to blame? You and I, who, seeing such children are content to feel shocked and to say 'How horrible.'"

"This was ever the reason given me," she tells us, for delinquency and crime,—drink, drink, drink, seventy-five per cent. in that Central Prison were there through drink."

A poor convict said to her: "Look here! I never had no chance, not even at the start. My mother was a drunkard, my father a burglar. I was a drunkard at seven, and in the Reformatory before I was fourteen."

Mrs. Johnston gives very convincing reasons for her hatred of the drink traffic, but she says, "I am the sworn friend of the poor victims."

Into the story of her work, is woven very prettily the romance of her life, with the joy and sorrows which came to her as a mother.

Mrs. Dean has written this story in a most interesting way, and we hope that every one who has any interest in or inclination for Social Service work will read "The Lady with the Other Lamp." (McClelland and Stewart, publishers.)

## LETTERS OF A PRAIRIE PARSON.

(Continued from page 182.)

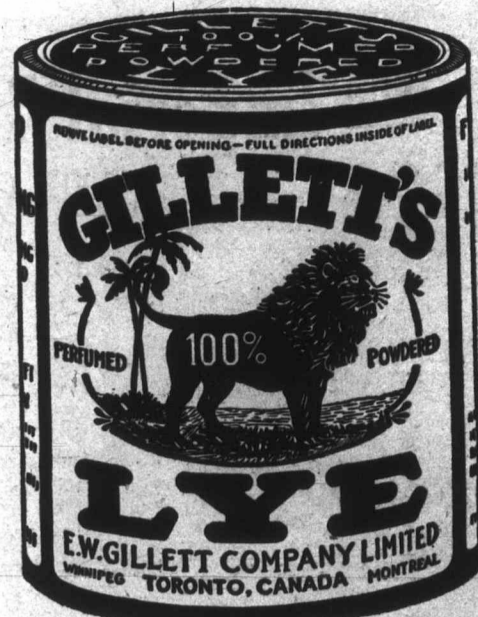
really loves our Lord. You had a little touch of "the fellowship of His suffering." How His heart must have ached at the worldliness of those professing to be religious! How refreshing the quiet communion on the mountain, after the deadly formality of the Temple! How He loved, and still loves, and longs to bring the peace of God to us all, worried workers and worldly wanderers! "Our hearts are restless till they rest in Thee."

We are all tempted to become weary in well-doing. We are depressed by the fact that so many of us Church of England people have never been converted. That is putting the truth bluntly. How many try to put spiritual things first, to do all to the glory of God? To be surrounded by nominal Christians who sing quite nicely (possibly in four parts), "O Jesus, I have promised to serve Thee to the end," and who have really never made the promise in sincerity, has a deadening effect.

Entertainments and debates and suppers all have their place, since, as the Chaplains reminded us, the distinction between secular and sacred is purely arbitrary—yet, if our Church is going to hold its members by providing such attractions, rather than by the appeal to life-service for the Saviour of the World, then she will commit suicide, and perhaps the sooner the better.

I am sorry I cannot deal with your letter more fully. I, too, believe in simple worship. I love music. Occasionally I enjoy a service where a good choir does most of the singing. But, as a general rule, I would sooner hear all the congregation singing heartily, even though they may be singing those tunes at the same time to "Peace, perfect peace."

I will conclude by echoing your own words, "Who can deny that as



long as the vast majority of men concern themselves so little with religion, putting business first, and frequently second and last, and leaving religion entirely to the clergy and women" (this does not apply to our little prairie congregations, I think), "except the financial part of it and the none too regular attendance at church—that disaster is ahead of us? My acquaintance with the Forward Movement brings me to the conclusion that it has scarcely gone beneath the surface."

It is too early yet to judge. In any case, let us keep going forward to God (or backward, as one of the Bishops puts it), and downward to the roots of selfishness, and upward to the heights of sacrifice. "Be not weary in well-doing." "Have faith in God."  
K. Anon.



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