

feel themselves upon a common level, it would be a kind and beautiful thing, for such members, when elected delegates or officers, to draw their expenses from the *general funds*, and make their contribution in some other way. But—why send delegates? Trades, professions, politics, art, science, to ensure life and progress, must encourage study and experiment and make frequent interchange of experiences and results. Hence, the political campaign; medical, musical, literary and scientific associations, from the most unpretending valley club to the Royal Society of London or Paris. Missionary interest is no exception to this general rule.

These meetings stimulate and supply our first great want—knowledge—information.

Of that part of the work of Foreign Missions which has come so wonderfully and so exclusively to woman, in the last twenty years, that no Christian woman dare shut her heart to the call, how much here is to learn—of its fields, its subjects, their wants, the supply, our investments and the returns, our trusts and corresponding obligations, best ways of eliciting and continuing interest.

We need an *intelligent* faith. Twenty years ago the mission fields of the Presbyterian Church were as much a *terra incognita* to most of our women as was the interior of Africa before we had a Livingstone or a Stanley. Our Sabbath School children of ten years know more of our missions and missionaries than did their mothers a few years ago. This awakening is largely due to meetings where devoted leaders from various parts of our land, and missionaries from the field, have brought to *masses* of women the results of patient research, untiring effort, loving devotion, ripe experience. We cannot afford to lose the benefits of these training schools where, as Mr. Willing so admirably puts it—"100,000 women are monthly bringing the best products of their brains, where 36,000 women are learning to preside, to keep secretaries' books and treasurers' accounts, and where all are learning to collect and judiciously expend several million dollars annually."

Who can estimate the possibilities of a meeting of one of our woman's societies? What our Methodist sisters call "sound conversions" often occur.

Send the sister whose horizon needs broadening—who does not believe in *Foreign Missions*.

Send the timid, modest shrinking sister—so bright, active, efficient, so quick to perceive, so clever to plan, so brilliant to execute in the home and social circle, but who is tongue-tied in the missionary meeting. The dumb may speak.

Send your woman of *one* idea, she may come back with *two*, or the one who is all surface and no depth may return with *one* idea.

Send the critical sister who thinks that missionary societies are made up of very peculiar people, of women who are unfitted to shine in other walks of life. Her eyes will be opened.

Send the hard-worked, busy wife and mother, who treasures up her scraps of time and her bits of coin, that she may make an offering for the cause she loves. It will be a strengthening cordial for her.

Also send the sister whose graven brass, curtains, embroidery, fine twined linen with open work rival the cunning work of Bezaleel or of the son of the woman of the daughters of Dan; she may become one of the "wise-hearted who did spin with their hands, and brought that which they had spun as a willing offering to the Lord."

Send the *girls*, that in the fresh young life they are taking on this great subject may have its place.

Do you wish to create a missionary sentiment in your community, to bring about a revival of faith and zeal, to draw out the latent sympathy and the latent talent of your

church, to educate your children, and enlist your young people? Do you desire a full treasury, to nerve the arm of the Foreign Mission Committee, to hold up the hands of the missionaries, to speed the coming of the King? If so, these meetings are of vital importance, attend them, study for them, pray for them.

INFLUENCE.

BY ANNIE CHILDHERHOSE.

INFLUENCE is a "moving power," something that has a beginning sometime, but no end; something that moves on forever and grows wider and deeper all the time. Some one has compared it to a streamlet that leads to greater things of the same kind. The stream may be so small that a single animal could drain it dry on a summer's day, but how soon it becomes a mighty river. As to how long it lasts we need but look at Eve's influence for evil over Adam and ask, "When will it end?" Never! as long as the countless ages of eternity roll.

But some one will say, "I have no influence; I am so weak, so insignificant, no one ever notices me; it matters little what I do." To be a human being is to have influence. How many of you ever saw a group of men acting foolishly, making light of religion, and a good man or woman come into the room? What a change in their conduct! It may be the person just entering did not notice them, but who will say that he or she had no influence over them. On the other hand let one of their own class come in, and note the effect. *His* presence but adds to the fun. Where, then, is our influence to be felt? The time was when woman's sphere was said to be behind closed doors, but that time is gone and forever. In this enlightened nineteenth century of ours who can read God's Word with the light of the Spirit and not see the privilege given to women, nay, laid upon them, as well as men.

At first women were supposed to be a help for men, but when redeemed Paul would say, "Help those women who labor with me in the Gospel," and in the women he referred to, we find them representing all the various conditions of life.

But what is going to tell most on the next generation is our influence as mothers and sisters in the home. There is a transcendent power in example; we reform others unconsciously as we walk uprightly.

So much depends on what vine we are branches of. If of the true vine, then our influence *will* be for good. Christ Himself said, "He that abideth in Me and I in him, the same bringeth forth much fruit." "By their fruits ye shall know them." What are our fruits in our homes and in our intercourse with the world? Are we "examples of believers in word, in conversation, in charity, in spirit, in faith, in purity?" Have we received power to become witnesses for our Lord in Jerusalem? If not, our witnessing in Judea is not of God. The only life worth living is a life hid with Christ in God. Let us then "come out from among them and be separate," that we may inherit the promised blessing. If our work be done in the spirit of Jehu, when he said, "Come and see my zeal for the Lord," when he destroyed the worshippers and the temple of Baal, and all the while had a great idol in his own heart, called self-glory, it will profit us nothing.

How different was the spirit of Moses when he talked with his father-in-law of all the Lord had done for the children of Israel since they last met.

It becomes us then to examine ourselves in the light of God's Word, and if we find in our hearts the witness and seal of our acceptance that we have been "planted in the house of the Lord," let us be "steadfast, unmovable, always