

for the hearts of our loved and distant toilers; send men, increase facilities, and we will see that the money is at hand. And here we come to our present need. The prayers of years upon years have been answered in the open doors; the cry that has gone up to the Lord of the vineyard to send forth laborers has been heard, and has been, even in the last few months, marvellously answered. In the colleges of England and of the United States there are to-day hundreds of young men and women pledged to mission service. Why do they not go forth at once? Because the gold and silver that are the Lord's are withheld from His treasury.

The statement of our treasurer has filled our hearts with joy, and gratefully we have sung, "Praise God from whom all blessings flow." But is it the full measure of our ability? No, it is but a hint of what we might accomplish. We have more to do with this money question than perhaps we think. Husbands and fathers may be the money winners, but is it not chiefly for our comfort, and for the gratification of our tastes that it is expended? Is it not for us to determine whether we shall dwell in our cooled houses and wear purple and fine linen, while the Lord's vineyard both waste; or whether we shall please not ourselves, but lay our precious things at the feet of Him, who, being rich, for our sakes became poor. We have other gifts with a preciousness all their own. There are in our societies those who have been called to lay away out of their sight their heart's dearest earthly treasures. From the ashes of their grief is springing a light whose beauty will illumine many a darkened stricken heart, for the money which would have surrounded the loved ones—now beyond earthly needs—with comfort and perhaps luxury, has been sent over the sea, and is telling of Him who gives "the oil of joy for mourning, and the garments of praise for the spirit of heaviness." Blessed are ye that mourn. Doth it not comfort you to know that your Father can turn every tear into rainbow beauty, which shall reflect its thousand rays of the light of life, and make your every sigh to re-echo in the songs of hundreds of redeemed ones?

We rejoice that these poor gifts of ours can be taken by our Lord and multiplied a thousand fold. We remember the five barley loaves and two small fishes, and are comforted; but, do we remember that it is only when all the tithes are brought into the store-house that such blessing can be claimed?

It cheers our hearts to know that our treasury is constantly being enriched by gifts that involve self-sacrifice. There are many wise-hearted and willing ones among us, many who, with eyes lifted to the heavenly inheritance, and hands stretched out towards the millions who sit in rayless darkness, are toiling, and saving, and planning, that to them the light of life may be sent, and that the Saviour they love may "see of the travail of His soul, and be satisfied."

We have seen that the great need of the hour is money, and that our special work is the gathering of it. In order to do this, we must not only ourselves give according to what we have, but must also do our best to influence others. Our aim is, the 25,000 women in our churches for our aid societies! How are they to be won to our loved work? Only by every one whose eyes have been opened leading towards the light those who do not see.

The children of this world are wise in their generation, and know that their work can only be successfully carried out by individual effort, faithful in every detail. Our King's business requires faithfulness. Shall not we, the children of light, render Him a complete service?

"Know that the Lord hath set apart him that is godly for Himself."

Sketches of the Modern Missionary Movement.—No. VIII.

BY MRS. J. C. YULE.

Thus far in sketching an outline of the modern missionary movement we have presented the names of women only as they were associated in life and labor with their husbands. In this and the succeeding number will appear the names of two who may be classed as representative women. Their work must be regarded as very largely foundation work, but their lives beautifully exemplify the glowing fervor and enthusiasm which characterized the Christian women of that period; an enthusiasm which, so far from declining, has gone on with steady increase, and under God, is destined to continue to do so, until the prophetic utterance of the divine word shall have become an accomplished fact. "The Lord giveth the word; the women that publish the tidings are a great host."

In the winter of 1798, a young woman of twenty-four stood at the bedside of her dying husband, after a brief union of only little more than half a year. "Mr. Kilham was a minister of the gospel, and both he and his wife had looked forward to a life of usefulness in their united work, but the one was taken to his reward, and the other left for a life of distinguished service for Christ, and a record of labors many and arduous, such as falls to the lot of very few of either sex. A few months after the death of her husband, God gave to Mrs. Kilham a little daughter, but the blessing was hardly realized before it was withdrawn, and the young mother, brought the second time through the furnace of affliction, preparatory to the great work God was about to give her.

Mrs. Kilham was born in 1774, in Sheffield, England, and her "early consecration and devotedness to works of faith and charity," won her favorable notice from the poet Montgomery, who honored her memory, when tidings of her death reached England, with a tender and appreciative sonnet.

Early in life Mrs. Kilham, then Miss Spurr, united with the Methodist body, but, with her husband, who was also a Methodist, had some time before his death resolved to connect herself with the Friends, a purpose she did not, however, carry into effect until three or four years after his death.

By the death of her husband and child, Mrs. Kilham was left free to choose her own course. She accordingly threw herself largely into Christian work, and thus, while engaged in home mission and Sunday school labors, her sympathies deepened until they sought an outlet in foreign lands, and among the degraded negroes of West Africa. "Being thoroughly fitted for the work of a teacher, she opened a girls' boarding school in Sheffield, where she continued actively employed for some time, but ultimately, being deeply impressed with the duty of more definite work for Christ, she embraced the opportunity to go out to Sierra Leone as school missionary in connection with the Friends' Mission Schools already established there; and, as a preparation for this, she devoted some time before leaving England to the study of the Palook and Mandingo languages, under the tuition of some natives who were at the time in England. She also studied Arabic, with the intention of translating portions of the Scriptures into that language for distribution among the Arabs on the western coast.