

## SELECTIONS.

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**The Necessity of an Aggressive Spirit in Church Work.**

I think it is evident to the observing Christian that the majority of our churches are living much below their possibilities. The churches have a much wider field of work than simply holding their Sunday service and weekly prayer meetings. They have had abundant opportunities to occupy territory in advance of wrong, but they frequently failed to see their opportunity until the forces of evil had strongly entrenched themselves.

I had this fact strongly impressed upon me in visiting one of our enterprising Maine towns. In the words of our modern Western phrase, the town had recently received a "boom." Some capitalists had taken advantage of the magnificent water power and built two woolen factories and a large pulp mill. These industries employed about two hundred young men and half as many young women. The streets of the town gave evidence of the usual neglect incident to "boomers." Every one seemed to be hunting for the concealed dollar. So engrossed were they in their search that they found no time to look at their surroundings. The old "burghers" had evidently been taken by surprise; so much so that they had not yet sufficiently recovered to sweep the dust of passing progress from their front door steps.

In the mean time what were the young people doing that were employed in the mill? Most of these young people were unmarried, and so had no homes of their own. I stopped for dinner at one of the boarding houses where about thirty young men took their meals. As is my custom I entered into conversation. I soon got an expression of opinion from them to the effect that the town was insupportably dull (I had myself arrived at the same conclusion,) using their expression, "there was nothing going on." Some clamored for dances and some for shows. All agreed that nothing could induce them to stay in the town except the fairly good pay they were receiving; some even declared they should stay only a short time longer, and then go home. Did they go to church? No, they did not feel like going to church. They either went boating Sunday or sunned themselves on the front doorsteps of the boarding house.

Here, thought I, is a tremendous power of young energy, waiting for

something to do; what can be done with it? The business men were too much engrossed in their business to do anything. What were the churches doing? So far as I could learn they were doing what is ordinarily expected of them to do. Each Sunday they gathered within their walls their usual number of fifty respectable citizens who "needed no repentance" and held their weekly prayer meetings of two dozen women and a few scattering men. Judging from past experience I inferred they would do nothing more until some enterprising servant of the devil had started a gambling saloon or brothel. They will then, no doubt, slowly raise their disheveled heads from their comfortable coverlets, and, rubbing their sleepy eyes, wonder what in the world can be done.

Perhaps then they will do what they should have done before; try to accumulate this young energy and turn it into channels of healthy action. I lay out the following suggestions for work. Let the churches have some rooms that can be open every night in the week. The young people should get accustomed to seeing the doors of the church open and an inviting light within. The churches should have a well organized reading room and a circulating library. The church parlors should be open to frequent socials. Evening classes of various kinds should be started; many a young man and woman would be glad to avail themselves of opportunities for study from which circumstances had debarred them. In fact, let the members attempt every device that will make the church a home for these homeless young men and women. The church members should frequently entertain these young people in their cultured homes. You cannot confine young life in a seven by nine room in the attic of a boarding house. These young people will congregate in places of evil or gather in places of good; which it shall be depends largely on the influence of their surroundings.

Here, then, is a marvelous opportunity for church work, and how few have undertaken it! Such churches as have undertaken this piece of work have met with signal success.

This appeal is not simply to the churches in our "booming" towns, but to all churches. The churches in young growing places have some shadow of an excuse in the general confusion arising from the newness of things; but our city churches have no excuse. They, at least, are acquainted with young life and ought to know its demands; they

have watched the ebb and flow of young life for years. They have seen its storms and its calms. Its waves have dashed and broken at their very feet. But, safe within the harbor, how little inquiry have they made as to whither the tide was turning!

Let the churches rouse themselves and do work worthy of their existence!—*Morning Star.*

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**Charity Work in Japan.**

STORY OF UADA O YUMI SAN.

Like in all the world, there is much poverty in Japan, especially in this city—Tokio—with 1,000,000 inhabitants. We did not notice it so much until about two years ago, when rice went up in price, which increased the number of poor people. I have seen as many as six different lots of beggars, sitting a few together, in the shortspace of about three hundred yards; and it is often the case that we meet them in groups; then all the children expect so nothing, and often one or two will follow us a long way, if we do not give every time.

Now, we do not know all these people's history, nor the reasons of their poverty, but from close observation, it has been thought, in England where there is poverty enough to make the world weep, that drink and want of work are the chief causes of it; and in America, with the rest, pride and bad management in money matters. But here in Japan it is not so much the former reasons, but more of the last mentioned, together with low wages and a proper lack of forethought. It is characteristic of the Japanese to enjoy the present. They are slow to learn that many of to-morrow's duties are depending on to-day. We have had much trouble with some of them on this subject; yet we do not wish you to think there are no exceptions to the rule, for there are some, and it is of one such cases I will write, trusting that it may be the means of opening the hearts and pockets of some of the American ladies who have hitherto done nothing for foreign missions. There are some people who like to do a little charity work because they may get a better name than they would by giving regularly to a general fund.

O Yumi Uada San lost her mother when she was about fifteen years of age. Her father was not a Christian, but in a good position as regards this life, though like many more of his own countrymen, wasted much that he had, so that in a few years, by the time he had a second wife and a young family, he had become a poor man. O Yumi was put into the Presbyterian mission school, where she became a Christian and a grad-

uate by the time she was twenty-one. Her father had for some time promised her to become the wife of a Christian man in fair condition, so two years ago he took O Yumi as his wife, and the whole family as well, to help support, of which there were six beside his wife. O Yumi and her husband lived alone in a comfortable little home, but the poor husband was killed last November while away from home doing duty as guard on the train. The family were then left in great trouble, so O Yumi gathered all her courage together, went to the head station-master, laid the whole matter before him, and, as it was the rule to help if possible any of their own servants thus killed, he—the master—at once gave her father work at the railway station to carry money to the treasury department, but as he is an older man than they care to have besides a little deaf, his only wages is five yen—about four dollars—a month. It was not long, though, before O Yumi, hearing that I wanted an interpreter, came to me, and I am thankful to say has been a very good one, besides, giving me no trouble at all. We have been giving her as wages six yen a month.

Little by little have I drawn this bit of history from her. She never complained, but on hearing how small her father's wages were, together with her own—about nine United States dollars—I asked her if they had enough to eat. She said, "We have enough rice, but not enough of other things; can only buy fish twice a month, and vegetables occasionally." As there are eight in the family—father, mother, five children, beside O Yumi's own baby—they eat seven yen worth of rice in the month, so that there were only four left to pay rent, buy other food, and clothes. My heart ached. The mission at once raised her wages to seven yen, but still there is much want. Can not some one whose wardrobe is full of dresses that are so long in wearing out, send O Yumi or her baby a little present, because I don't want to lose her from the mission through want of clothing or proper food this winter. Or you may wish to help others; there are a few families that I feel it my duty to help with old clothes when I can; they will take them to pieces and re-make them into Japanese clothes.

Trusting some one will begin to work from to-day, I close with Christian love.

MRS. AMELIA JONES.

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Don't judge a man by the cut of his coat, nor a woman by the style of her dress.

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—Steal, strive or strave, is a physical law, look, love and live is God's spiritual law.