

Turn with me to Malachi iv : 16, 17 and read : "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts in that day when I make up my jewels" We know how a word or two from one of God's saintly ones has cheered and helped us on our way, pointing, perhaps, to some precious promise or word of comfort and strength, so why should we, weak in faith though we may be, withhold our aid from others and fail to witness for that dear Saviour who says, "Whosoever shall be ashamed of Me, of him shall the Son of Man be ashamed when he cometh in His glory?" (Mark viii : 38). To women was given the first message of the Resurrection, and all around us we find many who, calling themselves Christians, yet know not even the faintest touch of the joy that comes from really giving the *whole self* to the loving Christ. Missionary women, we call ourselves, and so, thank God, we are, but while ministering to the Domestic and Foreign fields let us not pass over those about us. So many have not any thought of God and His service as a settled part of their life, giving Him only a second or perhaps lesser place in their busy round, putting self and pleasure in the foremost one. Now, if we could be used to help some of these to the privilege of consecrated service, would it not be well worth the effort of speaking, however dear it might cost us? We ought not to rest content till every one within our reach has God and His Missions *vital*ly at heart.

Next comes giving. If all Christians did this on the Scriptural lines of the tenth of their income, the heathen would soon have the gospel preached to them and all other work for God be so amply provided for that the need of this constant demand for funds, so prevalent now, would happily be done away with. Try it, dear sisters, if you have not done so already, and you will see how the Lord will bless you in thus obeying Him. Many people say that it is an Old Testament law, but nowhere in the law is it abolished and our Saviour says, "Think not I am come to destroy the law, but to fulfil," (Mat. v : 17). The tenth "is the Lord's," (Lev. xxvii : 30 to 34), *not our's at all* and only *after* that has been set aside does our giving or free-will offering really begin. "According as the Lord has blessed thee," on definite portion named, (Deut. xvi : 10 to 17). And do let us be "cheerful givers" gladly receiving those who come to put the opportunity before us to give to the Lord's work, so lightening the now very unpleasant task of "collecting."

Last comes work. This in our dear Auxiliary

takes various forms, sewing, writing, packing, etc., all most necessary and right. One great danger which seems to be growing is that we should be looked upon as a sewing and charitable society only. Appeals come from all parts for every sort of needs. Now we are a Missionary Society and all help we give in money or clothing must have a missionary background, so to speak. When cases of distress come to our knowledge, we, as women and followers of Him who Himself fed the hungry and healed the sick, are bound individually to do our utmost to relieve them, but, unless there is a missionary element in the case our help must go through some other channel than the Auxiliary. It is not honest that the funds of the W. A. should be used for, nor the receipts enlarged by, what is only philanthropic or charitable for those who already know of Christ. Let us remember, too, that all our work should be undertaken as Jesus' was, "in secret prayer." Half an hour's work after faithful prayer is far more acceptable in God's sight than days, aye months of the busiest activity carried on in our own strength only. "Not by might, nor by power but by My spirit," (Jer. iv : 6). As we sew and pack each garment into a bale let us ask that it may be blessed to the wearer and that they may ultimately be clothed in the "garment of righteousness." The promises to answer prayer as found in St. John xiv : 13 and xv : 16, so often quoted alone, really depend on the believer doing "greater works" and bringing "forth fruit" as the words "and" and "that" distinctly show us, so our fifth and first class of acts are closely linked together. Then there is one kind of energy we all need, to say "no" to social engagements when they clash with any work we have undertaken for God, W. A. or whatever it may be. Set that time apart as much as Sunday and never let a W. A. be heard to say, "I cannot go to the meeting because I have promised to go to this or that lunch or tea or concert, etc." To whom is your promise most binding? To God for whom you have undertaken this little bit of service, and Who has given His own Son for *you* or to Mrs. So-and-So, no matter how pleasant she may be. These things are all very well except when they keep God's workers away from His work. This stand may bring out misapprehension and adverse remarks, but what need we care? How much better to take them all forgivingly and then when our hands are folded and the portals of Paradise roll inwards to receive us, looking into the loving Face of Jesus to hear Him say, "Well done good and faithful servant, enter thou into the joy thy Lord."

Workless faith God never regards,
Faithless work God never rewards.

L. H. M.