

to find scattered through the life of Christ, and the writings of the apostles, illustrations and directions, clear enough to point out the manner, as well as the spirit of all true work for God. How graciously He promises to lead us by the hand, to guide us by the eye, to be a light to our path, a lamp to our feet! In this aspect it may prove interesting to gather from the New Testament, some notices and description of mission work in the early dawn of christianity.

To find the first missionary organization we must go back more than eighteen centuries and recall that period of Jewish history when Jerusalem had gone through a great religious crisis, culminating in the resurrection of Jesus of Nazareth. During the forty days that elapsed before His ascension, Jesus had from time to time shewed Himself alive by many infallible proofs. As ascension day approached He spoke more plainly to His apostles, telling them "they should be witnesses, both in Jerusalem, and unto the uttermost parts of the earth." Once as they were sitting at meat, He suddenly appeared, leaving them this distinct command, "Go ye into all the world, and preach the gospel to every creature." And His last injunction was, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." About ten years after the ascension when St. Paul had fully proved himself a chosen vessel, called to be an apostle, an ordination was held in the Church of Antioch, where, under the special direction of the Holy Ghost, St. Barnabas and St. Paul were set apart as travelling missionaries, to preach the gospel in Asia and the adjacent coasts. Besides this ordination, Antioch has another interesting memory. There the disciples were first called "Christians."

The apostles were in the habit of sending deputations to stir up languid zeal, and strengthen weak churches. Epaphroditus, whose large and loving heart and tender sympathy proved too much for his delicacy of constitution, leading him to labor beyond his strength, not regarding his life because of the work for Christ, was sent to the Philippians by St. Paul when he was detained at Rome. Tychicus, a beloved brother and faithful minister, was sent to the Colossians. Timothy and Titus were continually going to and fro, filling up vacant posts, encouraging and comforting, bringing reports that sometimes cheered, and at others deeply grieved the heart of St. Paul.

In Acts ix we have the prototype of our Dorcas associations. In an upper room at Joppa, around the bed of one who had passed away, were assembled a company of mourners. She who "by her good works and alms-deeds which she did" had contributed so materially to their comfort and happiness, was gone. In loving affection were displayed to St. Peter the coats and garments which were the work of her hands. Soon their sorrow was turned into joy, when he presented to their astonished eyes their friend alive. Was this unlooked-for resurrection a tribute to the value of her works of benevolence, as well as a proof of God working by his servant St. Peter, so that many believed on the Lord?

From the upper chamber in Joppa, we turn to a retired spot by the river side on the outskirts of the city of Philippi, "Where prayer was wont to be made." One hearer was there, who found in the address of St. Paul all she wanted, whose heart the Lord opened, and henceforth Lydia, the seller of purple, devoted herself, and her household, wholly to God's service. As a model missionary record we have the Acts of the Apostles, so simple in its style, so minute in detail, full of lively narrative and stirring incident, dangers and escapes—exhibiting the characters of the apostles in their lives and works, every sermon and address—preaching Christ crucified as the hope of salvation, and faith in Him as that which ensures salvation, leaving to missionaries in all time to come, an example of patience, courage, endurance, and indomitable perseverance. In apostolic times an important though subordinate part of their work was its finance. This became apparent at a very early stage, and to prevent confusion, a body of men were appointed to take charge of all pecuniary matters. Throughout the Epistles there are

notices of collections, at one time for the poor saints in Jerusalem, at a period of great scarcity. To the Corinthians, and Galatians a plan is proposed to secure regular systematic giving. "Upon the first day of the week let every one of you lay by him in store as God has prospered him." St. Paul speaks of receiving through Epaphroditus the things which were sent, "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God."

By the guidance of such gleanings from the Word of God, are organized the missionary societies of to-day. The same high commission, to send the gospel of Jesus Christ, in its purity and entirety "to every creature." The same worldwide field "to the uttermost parts of the earth." Along with the commission was sent the power, the gift of the Holy Ghost. In Eden, God breathed into man and he became a living soul; the Risen Saviour breathed upon His disciples and they became quickened spirits, men full of the Holy Ghost.

To the apostles, to St. Stephen, St. Philip and others doubtless this gift of the Holy Spirit was accompanied by more or less of miraculous power, but the indwelling of God's Spirit belongs to all God's children, it is their new life which results in the christian walk and conversation, and produces as its first fruit all true devoted service to God.

Preceding the gift of the Holy Ghost, and always accompanying it, we read of reverent and fervent and frequent prayer—"And then the Apostles had prayer," the Holy Ghost fell upon the awakened disciples, and here is the very soul and motive power of all missionary effort. All God's work must be done in God's strength; as well expect the railway train to move along the rails without the steam, or the message to reach its destination without the electric fluid, as think real work for God can be effected without the constant presence and ever-present help of His promised Spirit. Surely our Lord must have thought much of this aid when he said to His disciples, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you." In the present day of religious freedom, we do not require with timed steps to ascend to some upper room secured by bolts and bars, or to seek the hallowed retirement of the river side; nor, as in times not very long past, hold our meetings in some secluded valley, or in the secret caverns hidden by the tall pines. We have our warm and comfortable school rooms open to us, and just as far as the devotional spirit is cultivated, faith in God's promises realized, and self-denial practised, will there be real missionary success. God's temple—the church—is composed of "lively stones," and just in proportion as living christians are gathered in and put their hand to the work, will it grow and prosper. When there has been any remarkable awakening at home or abroad, it may be traced to the fervent prayers of God's children, offered, it may be, at a distance of many thousand miles. It is in the monthly meeting of each parochial branch for devotional exercises, Bible reading and missionary intelligence, that the main strength of this association will be found. The Woman's Auxiliary to the Board of Missions, in whose interest we met to-day is a new agency, but it professes no new principles, nor does it seek out independent fields of labor. It rather aims at becoming a central point of union for existing associations of missionary work. It will furnish a valuable record of the missionary efforts of each parochial branch, and, as it is hoped ere long will be the case when each parish has its own branch, of the aggregate mission work of the diocese.

Another aim is by frequent intercourse, united prayer, and the circulation of missionary information to stir up a greater zeal and activity, to excite a more lively and extended interest in the three departments of mission work—Diocesan, Domestic, and Foreign. As yet the Woman's Auxiliary is regarded as something rather mythical, seen through the haze of its three constitutions, with their respective boards and adjuncts, but ere long, we trust, the mist will be dispelled by "the clear shining that marks the path of the just." As an Auxiliary the W. A. is not an independent society, but offers herself as an aid to the Board of Missions. To this Board the Provincial Treasurer of

the Woman's Auxiliary transmits all monies sent to her from the treasurers of the various diocesan Boards, who in their turn receive the collections of the parochial branches. It is the little stream swelling the rivers which empty themselves into the great lakes. In parishes where the "Parochial Mission Association"—the excellent scheme inaugurated by the Bishop of Toronto—is faithfully worked, the whole field is covered and only requires to be more extensively and individually carried out. In order to simplify arrangements, and show his interest and confidence in the Woman's Auxiliary, the Bishop of Toronto has agreed that, while all contributions for diocesan purposes should be paid directly to him, subscriptions to Domestic and Foreign missions may pass through the Women's Auxiliary, and by this channel reach the "Board of Missions." Subscriptions to any special object in which particular interest is taken, will always be applied to that object when clearly designated.

Just at present there is an application from Rev. Mr. Tims, Saskatchewan Diocese, for a missionary teacher to fill a position opening a great door of usefulness. Mr. Tims calculated the sum required at \$800. Whatever can be raised for this purpose will be forwarded by the Board of Missions. The Dorcas department of this Diocesan Woman's Auxiliary is the most efficient at present, because the Church Woman's Mission Aid, an older and very valuable society, has become incorporated with it. To this society for years past Algoma and the North-West have been indebted for clothing, gifts to Sunday schools and churches, and much that has relieved the poverty and added to the comfort and usefulness of these dioceses. But it must not be forgotten that money is needed for the payment of the clergymen, maintaining churches, and for the foreign field. Were the apostolic injunction of putting aside weekly or monthly for God's work as He hath prospered us implicitly obeyed, all requirements would be easily met. It is the practice of systematic giving that has yet to become general: for instance, a monthly subscription of 75cts., 25cts. for each department, Diocesan, Domestic and Foreign is an annual sum of \$3.00 each. Would it be very difficult to find in our larger congregations 100 members to do this and raise \$900 per annum? or making the subscription \$1.00 per month, \$1,200 per annum?

Even where this could not be afforded, let it be halved or even quartered, and the revenue would still be considerable. The 10cts. per month given by 100 persons would bring in annually \$120. We must not forget that while the sacrifice of the costly alabaster box, with its ointment of a sweet odor, whose fragrance has come down as a memorial, earned the affectionate commendation, "She hath wrought a good work, she hath done what she could." It was the poor widow as she threw in her two mites that make one farthing, that the Lord pointed out to His disciples, "Verily this poor widow hath cast in more than all they which have cast into the Treasury," teaching us how much the real value of the gift lies in the devotion, which makes self-denial the willing sacrifice of a glad and grateful heart.

TEACHINGS OF LENT.

Christian! up and smite them,
Counting gain but loss;
Smite them by the merit
Of the holy cross.

Christian, answer boldly:—
"While I breathe I pray!"
Peace shall follow battle,
Night shall end in day.

"Well I know thy troubles,
O my servant true;
Thou art very weary—
I was weary too:

But that toil shall make thee
Some day all My own:
And the end of sorrow
Shall be near My throne."