

of Christ Himself made to you at Epiphany and at Ascensiontide is distasteful, if it induces you to stay at home, to absent yourself from worship, because an appeal is to be addressed to you, what does this indicate, what does this reveal? Is it that the Gospel is a savor of life unto more life in you, or is it that the Gospel is a savor of death unto more complete death in you and in those whom you cannot avoid influencing? As you would be saved, lay this to heart.

To others among you our message is not unwelcome. On the contrary, you are interested in it, but you are vexed with yourself because you have not the money to help on the good work.

Your sense of annoyance may be well founded or it may be ill founded. If you are poor and really have it not in your power to help, God will accept your willing mind, "for if there be first a willing mind it is accepted according to that a man hath and not according to that he hath not."

But your vexation may be well founded. Have you spent all upon yourself and your family? Have you nothing left for God and His Church? Are you using all God's good gifts and blessings without one thought of Him, or of the claims He has upon you? Are you living without any definite rule as to your duties, the duties which Christ in His sermon on the Mount has enjoined upon you? Your prayers, your fastings, your almsgiving, are they attended to without any rule as to time and place and amount? Who can for long discharge his duty towards God or man in such a way? You must have a rule, a plan, a system.

If you have no rule, naturally enough you settle down into the practice of spending all you have upon yourselves.

It is a good sign, then, that you are vexed with yourself. Use that sense of dissatisfaction, to determine to set apart systematically a fixed proportion of your earnings or income for God and His Church. If Abraham and Jacob gave back to God one-tenth of what they acquired, can we Christians under the Gospel be doing our duty if we give back less?

There is another consideration which should make you welcome our appeals; we mean the excellency and the economy of our plan for collecting and applying your offerings.

In the first place, the work, from beginning to end, from the preparation of the Appeal, on and on through every step, until the money is paid to the Missionary, is the Church's work. It is not the work of a voluntary Society. It is the work of the Church. The Church is her own Missionary Society. It is not subscriptions which make you members of this Society. The same Sacrament which made you members of the Church, made you members of the Domestic and Foreign Missionary Society.

In the second place, the officers of the Society do its work without salary or reward. The Bishops

and Clergy are the officers and agents of the Society just because they are the officers and agents of the Church. Moreover the agents are in every place, in each Diocese, and in every congregation of every Diocese.

In a word, from first to last, the work is a work of love. Love changes the character of the worker, love improves and elevates all it touches. Work done for love is purer, higher and better than any other and such is the work of our Domestic and Foreign Missionary Society.

No payment is made to any clergyman or layman. The general secretary and general treasurer are honorary officers. No stipend is paid to either. The only outlay is \$300 for office expenses, and the travelling expenses of the officers when attending the meetings of the Board of Management.

These facts, which distinguish our great Missionary Society in Canada, will be appreciated. Show your appreciation of them by uniting loyally and heartily with the Church in her effort to do the great work entrusted to her in her own way, in her corporate capacity, as the Body of which Christ is the Head.

Do not confine your efforts to your offering on the occasion of each annual appeal. Enrol yourselves as subscribers to the two great funds, the Domestic and the Foreign.

The Society requests the members of every congregation to enrol themselves as annual contributors and to forward their names to the Society.

Voluntary Societies have found that the publication of the names of the subscribers in each place has been a means of provoking unto love and good works.

Why should not the Church in her corporate capacity do the same? It is true she may thereby be recognizing mixed motives, but she will not be contravening her Lord's own injunction, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

The words of the Bishops in the Domestic field who have written to us will set before you the pressing needs under which they labor at the present time.

#### DIOCESE OF RUPERT'S LAND.

"The great need of Rupert's Land is a sum for providing small grants, such as will make it possible to have clergymen sent to the following new missions among the incoming settlers: Fort Frances (part of the grant already provided), Wabigoon, Beausejour, Clandeboye, Posen, Reston, Baldur, Snowflake, Arden, Binscarth, Penrith and Lenore, Kings, and Gilbert Plains (grant almost provided).

"Indian Missions:—Two additional clergymen are required for the 2,500 Indians of this Diocese who are still in heathen darkness. Nearly all of