

places now the Church's plan is thoroughly carried out, and Lent is devoted to some definite Christian work of self-denial. For instance in Trinity Church, Boston, whose rector is the great and gifted Phillips Brooks, a number of young girls belonging to the upper classes in society hold missionary working parties between Ash Wednesday and Easter. At these gatherings articles of clothing are made and packed; money is collected sometimes for a poor parish in their own Diocese, sometimes for a distant missionary station, each circle selecting its own especial object.

Another good example of definite Lenten work occurred in St. Paul's Church Sunday School, St. John, New Brunswick. Some time ago when the mission boxes were first issued for the Diocesan Church Society, they were taken by the St. Paul's Sunday School children with some eagerness. After a time their interest abated, and it was deemed advisable to withdraw the boxes from the school. Just before Lent Bishop Kingdon addressed the Sunday School on "Home Missions," and the school pledged itself to raise \$50 for a font in the Ludlow Church, and \$50 yearly towards the salary of a clergyman. Boxes were distributed to any of the children who wished to take them. During Easter week these boxes were called in and opened. They contained \$102, being rather more than the full amount pledged by the school for the year. Though the school is large, having on its roll about 300 scholars, yet they are principally very young children, many, if not most of them belonging to the poorer classes; the result was therefore as unexpected as it was satisfactory, and proved in this case at least the benefit of definite and periodical work. Much more might be said on this point, but I will only add in conclusion, do not think that in this paper I have attached too much importance to Foreign Missions. Their value can hardly be over-estimated. I only regret that I have not expressed myself as fully or as forcibly as I could wish on this great and interesting subject.

A HISTORY OF WOMAN'S MISSIONARY WORK.

By Mrs. McLeod Moore.

The subject of the present paper, viz: "Advance in Woman's Missionary Work in Queen Victoria's Reign," is chosen with special reference to the year and month in which it is read before you, and when we bring to mind the exalted character of a Jubilee year, as first ordained by God Himself, an institution full of the deepest spiritual significance, and belonging to an era in the world's history, very long before earthly sovereigns had any existence, one of its many grand provisions being that "the captive should be loosed, the bond should be made free," it is fitting that a missionary Society, whose fealty to the King of kings, and the dedication of whose loving loyal service to the work of emancipating from the bondage of

sin "them that sit in darkness in the prison house," supply the reasons for its existence, should at this time draw closer the bonds that unite all workers for Christ, and seek with thankful gladness to trace their descent from the earlier laborers of the period named, the pioneers in what is rapidly becoming the well trodden path of female effort; the women who we feel must have lifted up their hearts in the old yet ever new appeal, "Lord, what wilt thou have me to do?" Our sketch is necessarily imperfect, as we can gather up only those facts which lie more upon the surface; and it is also to be borne in mind that the Mission work of women, though not less valuable than that of men, is far less frequently chronicled, with the exception of some few lives, which stand out more strongly and forcibly than others, partly perhaps because their special circumstances presented some remarkable opening for their work. In such cases the co-workers, probably equally pious and zealous, are lost sight of, and the name of some one woman remains embalmed in such record as has been preserved, (though instances are not wanting of only the results being remembered at all) there seems to be some reason for thinking that changes in style and nomenclature, indicate changes in the character and administration of the work done. As in the earlier days we read of valuable, and to some extent permanent labors, conducted more or less systematically, with which; as has been said, one name only is associated, then a faithful few informally banded together, then by degrees parochial societies came to be considered as necessary and integral parts of even small communities, and they paved the way for associations which widened more and more, until now female organizations and their branches or offshoots may be numbered by hundreds and hundreds. What little we know of the lives of the devout women who first bore the heat and burden of the day, assures us that they indeed "sowed with tears the harvest we now reap in joy." To recall briefly some of the names and incidents linked with woman's work, may not be without interest and profit, and although with the data at hand such a resume cannot be made as consecutive as might be desired, in some instances at least the nature of the work accomplished will give a clue to the era, and help us to imagine the surroundings.

Sierra Leone, one of the very earliest fields of the Church Missionary Society, is the last resting place of many devoted women who with their husbands perished there, as with patient hands they strove to kindle the lamp of life among the miserable, benighted people of that colony. Their deserted graves lie thick about the land, where one after another of the missionaries died at their post, but not in vain. Great things have arisen there, yet there is but slight record of individuals, if we except one woman, whose memory was most fondly cherished, and her name (unknown to us) only mentioned with tears, and also Mrs. Hinder-