

EPIPHANY APPEAL, 1896.

To the Reverend the Clergy, and the Laity, of the Church of England in Canada :

DEAR BRETHREN,—We once more appeal to you on behalf of the foreign missionary work of our Church. In 1883, or about twelve years ago, the Domestic and Foreign Missionary Society was formed. It was formed at a time when the Church of England in Canada was making no united effort on behalf of foreign missions. Some work was being done, it is true, but only by the separate efforts of certain parishes or dioceses. By the formation of the Domestic and Foreign Missionary Society, the nine different dioceses composing this ecclesiastical province were enabled to move shoulder to shoulder in the two great departments of missionary work indicated by its name; and it may be well to state here a few figures to show the progress that this society has made in the work that it was called upon to do. The result of the first year's appeal for domestic and foreign missions, which was in the year 1884, was \$14,887.94. The amount collected last year was \$42,070.67, or nearly three times as much as was contributed eleven years ago. This is a fair indication that the appeals issued regularly by the Board of Management of this society have not been without good results, but that they have been met with a spirit of growing interest and appreciation on the part of the members of the various congregations. We cannot refrain, however, from saying that \$42,000 is not a sufficiently large sum for nine such dioceses as those of eastern Canada to contribute for missionary work outside their own borders. It is only an average of about \$4,666 for each diocese, any one of which—except, perhaps, Algoma—ought to be able to contribute more than that. Let us hope that a growing interest in missionary work will produce a steady increase in the contributions of the people, for, without a good supply of money, no missionary society can send an adequate number of workers to the field.

The result of the regular preaching of the Gospel, and the ministration of the Sacraments, and other means of grace in our parishes, ought not only to be seen in the consistent lives of our home population, but also in men and women coming forward to offer themselves for "service at the front," where the forces of "the Captain of our salvation" are directly engaged with those of the enemy in battle. Christian parents, will you not offer your children? Young men and maidens, will you not offer yourselves for "the help of the Lord against the mighty"? When God asks, "Whom shall I send, and who will go for us?" which of you will gladly say, "Here am I, send me?" Alas! the Saviour's words regarding His own age are as true now as they were then—"The laborers are few."

"The laborers are few"—painfully so in proportion to the work which has to be done—and save in rare instances they cannot be increased in number without the aid of money. To say nothing of the actual support of the missionaries themselves, every move connected with the work involves expense. The opportunities to-day for missionary work are splendid, for the Christian preacher may go where he will. The whole world lies open before him. No walls are built against him, no gates are closed in his face, no sword is drawn to oppose him. Here and there some few savages may strike a missionary down, or some excited people may put the few Christians among them to death, but such cases are only exceptions to an almost universal rule of the day—that the world is now open to receive the Gospel message. There is no national feeling against it.

At the same time, missionary work can not be done without the expenditure of money. People wonder sometimes that there is such a demand for money in connection with it, but a little reflection will convince them that it must be so.

Printing, for instance, is a powerful assistant in the prosecution of missionary work. A new language has to be studied and reduced to a system, so that the Bible, Prayer Book, and hymns, and tracts setting forth the Gospel story, may be printed and circulated among the people whose conversion is being undertaken. Yet this involves not only an enormous amount of labor, but also very considerable expense.

Again, education is a large factor in missionary enterprise. Instruction must be given to heathen children. Schools and colleges must be established, teachers engaged, maps, books, and appliances of various kinds obtained, all for this single purpose—in every sense of the word a good one. Children—sometimes poor, naked savages—must be gathered into schools to be taught things which their fathers and mothers knew not. They have to be clothed and fed, taught to read, and instructed in the many refinements of civilization, and then sent back as useful missionaries to their own people. For these children, while taught the ways of civilized life, are taught also the salvation which is in Christ. They are taught to pray and to sing hymns. In fact, as far as can be, they are made intelligent Christian children.

The wisdom of this method can not well be controverted. It has its difficulties, it is true, for sometimes it is no easy matter to persuade a heathen people to allow their children to be taken from them. But, still, it is done, and in some cases with the very best results. Yet such work can not be carried on without the aid of money. The missionary in a distant land, living among a strange people, sees that he can teach them, in many cases only through their children, but he needs help. He needs money. Is it any wonder that he tells us so? And if