

life and almost make me forget that we were not still undergraduates together. As, when we were spending the two hours which intervened between the morning and afternoon Services in the vestry, he suddenly declared that his legs were so stiff with sitting still that he was sure he should not be able to ascend the pulpit steps, and so, placing two chairs close to each other, he leapt backwards and forwards over them till he was tired with the exercise and I with laughing. What a sight—had some "grave and reverend signor," some austere father of the Church, looked in at that moment! Ah me, would he not have concluded that the "deputation" who had so edified him in the morning had suddenly gone mad? But we knew better.

He remained with us rather more than a week. We found his society very helpful. His attitude of mind was deeply spiritual, and there was nothing which he loved more than to talk over some passage from Scripture, often throwing the most vivid light upon its inner meaning.

He was very full of his African work, and all the time he was with us was preparing those sketches of his adventures, many of which appeared in the *Graphic* and other illustrated papers, and a few of which have been reproduced in this work. Seated in a low chair in a corner of the study, with a box of water-colors and a sheet of drawing-paper, he would fight his battles over again, and narrate every incident with the keenest zest. I had the great advantage of hearing from his own lips most of those exploits which have been chronicled in these pages. He was full of hope after his last interview with the medical board, and was looking forward eagerly to the time when he should be again examined; for he firmly believed that he would in the end be permitted to return to the Dark Continent.

There was one change in him which, at the time, I failed to understand, but the cause of which has since been made clear to me. In former days Hannington had been the most generous of men. He did not seem to consider money, but rather rejoiced in spending it upon any object which took his fancy. Now, though he did not specially allude to the subject, I could not help seeing that he was careful in his expenditure, and weighed the cost of everything. I should not perhaps have noticed this, had I not been so familiar with his character; but, knowing his former habits, and that his income was not diminished, it did occur to me once or twice to ask myself whether this new phase implied that my friend was becoming "near." It was not until after his death that this was explained, and I discovered that he had been giving a FIFTH of his strictly limited income to one society alone, irrespective of his other charities. O thou noble soul; thy gifts did not stop short of self-sacrifice, nor didst thou offer to the Lord what cost thee nothing!

(TO BE CONTINUED IN OUR NEXT)

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

OTTAWA.—*White Cross Brotherhood.*—Notwithstanding the dark and slippery condition of the streets of Ottawa on Saturday evening, the 22nd January, there was a satisfactory attendance at the meeting of the White Cross Brotherhood, held in the school room of Christ Church. The Rev. E. A. W. Hannington, as President, occupied the chair, and opened the meeting with the very appropriate service compiled by the Parent Society in England. Mr. Hannington then said that the Brotherhood had determined upon holding meetings similar to the present one, in the various churches of the city, to which all persons would be invited. The work of the White-Cross Army was not carried on by means of large public meetings; each member was expected to do his duty by influencing his friends in the direction pointed out by his pledges, in a private and unobtrusive manner. All the said pledges taken by the members tended to elevate our nature, to make us manly, and to cause us to put away degrading vices. There was work even for the most timid, such as the repressing of impure language, oaths, &c. This could be done by tracts, reproof, example. The organisation was a young one, but he hoped to see it grow into a very strong one; there were already fifty members enrolled at present. The Ven. Archdeacon Lauder was then called upon; he said that his knowledge of the army and its work was only derived from books; he was interested in its welfare as being an organisation working for the accomplishment of worthy objects. It was the duty of every good man to follow the course pointed out by the army in its principles, even though he had not formally joined the force. The object of the White-

Cross Army was to combat the loose morality arising from the mixing of, and the freedom of intercourse between the sexes existing at the present day. The horrible accounts, as published, of immorality, not confined by any means to the lowest or most degraded classes, must give pain to every virtuous man. He hoped that the society would increase, spread, and exert a powerful influence. The Rev. Mr. Muckleson then acceded to the request of the chairman to speak. He stated that he had derived his knowledge of those matters within the scope of the Brotherhood, from the perusal of the excellent tracts written for the Church of England Purity Society, copies of which had been freely distributed by the local Brotherhood. The evils arising from sexual immorality are more serious in their effects than the mischiefs caused by drunkenness. He considered the seed of this vice as having been planted by the impure conversation of bad boys in the large schools of this country, where all natures and conditions were herded together. This Purity Society will encourage to defensive action those who do not like to have their ears insulted by ribald or blasphemous talk. From medical testimony he gathered that no indulgence of the reproductive faculty was required by nature in order to keep a man in good health and condition. The subject of prostitution was, unfortunately, tabooed in polite society:—a false prudery which was to be deplored inasmuch as this very secrecy was a danger, as being a protection to this wide spread evil. Capt. McElhinney thanked the reverend gentlemen for their encouraging remarks. There was a necessity for work in this special line of action. The world was, he was thankful to say, growing better as it grew older, owing to the great and increasing efforts put forth by philanthropists and moralists. He considered that the work of the society could, so far as men like themselves were concerned, be best done by influencing those they came in contact with in their offices, and while engaged in the ordinary pursuits of life. He promised that St. Andrew's Church, of which he was a member, would open, in turn, the doors of its school room to the society. Mr. Magee, as a Methodist, would relate his experience. He was induced to join the Brotherhood after reflecting on the sacrifices which took place in the Jewish Temple and Tabernacle of old time. A rich man could afford to offer, for the use of the Temple, a lamb without blemish, while his poorer neighbour could only spare two little pigeons. He thought that he himself might be able to present his two pigeons as his offering to the treasury of the Brotherhood. He would endeavour to teach his friends and acquaintances to keep constantly before their minds eye the awful text: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Dr. R. J. Wicksteed remarked that he had modestly refrained from speaking inasmuch as he considered himself as one of the hosts of the evening, the meeting being held in his own church. But his modesty had cost him something, for it would be difficult for him to add anything to the facts that had been given by some of the speakers, and he could not hope to equal the eloquence displayed by others who had preceded him. His remarks would therefore take the shape of a personal experience. The speaker said that ever since he had come to the years of discretion, he had endeavoured to follow the advice of the old Attic philosophers contained in their maxim: "Know thyself." These vigorous old thinkers and moralists, to whom we moderns owed so much, meant by this proverb that each man was to examine himself critically and unflinchingly, and ascertain what were his mental and physical powers,—what could he do thoroughly and well? It might also mean, he thought, in each person's case, examine thyself as a moral and responsible being. What, each of us should say to himself, are my weaknesses, what my moral frailties, what are my temptations, what sin have I specially to war against as a good soldier of the White-Cross Army, the army of Christ? Our matchless Catechism and Litany recognised three classes of sins, viz.: those of the devil, the world, and the flesh. All temptations to do wrong arise from these unholy sources. He had himself kept a strict watch over the avenues of the heart, and had used every precaution to prevent surprise by this trinity of evil. He had made it a practice every birthday to take one step upwards, however small the lift, and on the last anniversary he had joined the White-Cross Army, and he had now an additional moral "creeper" or "crescent-heel-plate" to keep his feet from falling while walking on slippery paths. After prayers and benediction the meeting adjourned until Saturday, the 12th February.

TORONTO.

Proposed Temperance Conference.—It is proposed to hold a Conference on Temperance work in connection with the Church of England Temperance Society, on May 11th and 12th next. The subjects for discussion will probably be the work of the C. E. T. S.; Scientific

aspects of Temperance; Prohibition, how far desirable; Social Aspects; Coffee Houses; Woman's Work; and Bands of Hope. After the day meeting for discussion on the 12th, it is arranged to have a public gathering in the pavilion, at which Mr. Graham, Professor Clark, and other speakers will deliver addresses. It is noticeable that there is now living in Toronto the person, who, 31 years ago established the first philanthropic coffee house opened in England, who personally arranged for many others in various parts of the country, and who, many years ago, sought to arouse an interest in this aspect of Temperance work by contributions to the press of Canada. We trust that the Conference will not be ruined by falling into the hands of fanatics, but will display Temperance in practical operation by a severe prohibitory law against mere wind bags.

ALGOMA.

BROADBENT.—The children of this Sunday School, had their second annual Christmas tree, last month. Tea was laid for the children and parents, in the house of Messrs. Broadbent. The tree, which was larger than last year, on account of the increased number of scholars, was tastefully decorated with toys, articles of clothing &c., given by the C. W. M. A. Society, of Toronto. The tree was beautifully illuminated. The scholars sang several hymns, and after playing a few games, received their presents. Three cheers were then given for the kind ladies who sent the presents.

GORE BAY.—The Rev. W. M. Tooke, late incumbent, left here late in November, to take up his abode under the stars and stripes. While here Mr. Tooke was indefatigable in his efforts to promote the interests of the Church; and both he and Mrs. Tooke, took with them the good wishes of their many friends. The unexpected arrival, (by the last boat of the season), of Mr. C. A. Eaton, of St. Bell's, Theo. College, Cumberland England, agreeably surprised the Church people here. Mr. Eaton, though not large in stature, is a heavy weight man in the pulpit, is fast gaining popularity, and, is largely increasing his congregation by people from the other churches.

On Christmas eve, the Christmas tree or annual S. S. entertainment was held, which proved a success, \$32.60 being realized. The entertainment consisted of addresses, recitations by the S. S. children and others, and duets, solos, &c. The children acquitted themselves admirably, reflecting credit on their teachers, especially Miss Hunt who has been the moving spirit in the school since its organization, and, who was made, (by the congregation of All Saints Church), the recipient of a beautiful album, and other presents to the value of \$15, in recognition of her services as S. S. teacher, and organist in the church. After relieving the tree of its burden of presents, principally for the juveniles, the meeting dispersed all well satisfied with the entertainment.

SHINGWAWK HOME.—*Acknowledgment.*—The following donations to the Homes are acknowledged:—St. Bartholomew's Church Sunday School, \$5.89; W. F. and D. M. S., St. John's Church, Peterboro, \$11.75.

FOREIGN.

STATISTICS OF FOREIGN MISSIONS.—The Rev. James Johnston, a Fellow of the London Statistical Society, and the author of various statistical works, presents in a pamphlet recently issued, the following information concerning the number of agents now employed by the various missionary societies of Protestant Christendom for the evangelization of the pagan and Mohammedan world, the amount of money raised annually by the societies, the results in converts, and other facts:

Three thousand ordained missionaries, 730 laymen, and 2,500 women have been sent out by the Protestant Christians of Britain, America, and the continent of Europe, into all parts of the heathen and Mohammedan world. These 6,230 messengers are now preaching the everlasting Gospel in twenty times as many languages as were spoken on the day of Pentecost.

If the 870,000,000 of heathen and 170,000,000 of Mohammedans were equally apportioned to those 6,230 agents, it would give 167,000 souls to each man and woman sent out; but, as they are very unequally distributed, some may be found grouped with less than one thousand to each, while others are scattered as one in the midst of millions. As many of the women are the wives of missionaries, there is not one female missionary to a quarter of a million of women, in those countries in which they alone can carry the Gospel to the secluded victims, chiefly by the tedious process of visits to their homes. The 3,730 men have often to labor singly among ten or twenty millions of heathen—the most unproductive form of mission work.