

Seadding, formerly of Orillia, at present one of the curates of St. George's, N. Y.

Each delegation was called on in turn for its report concerning the missionary work or missionary spirit at the place represented. These reports showed a very great diversity of age and work in the missionary bodies represented. In nearly all the seminaries, more or less of local work was reported, and most of the older branches gave also a statement of regular contributions for various missionary objects, as scholarships in foreign mission schools, and the like. The oldest missionary association was that of the Virginia Seminary, dating back to 1823.

The substance of these reports was to show very great varieties of organization, of work, and interest in mission work—results as various as the character of the different institutions represented. The object of the association is to draw these into harmony, so far as may be, and, as was well put by one of the speakers, to interest the younger churchmen in the work of the ministry.

The evening of Friday a public missionary meeting was held in the Church of the Holy Communion.

Dean Hoffman, on behalf of the seminary, welcomed the delegates to the convention, and spoke in part as follows:—

"Nothing has given me more gratification during my office as dean than the increase of the missionary spirit, which has been steadily growing among the students under my care during the past three or four years. It would be difficult to imagine any gathering of men in whose hands is lodged a greater power for good than this missionary association. You are entering upon the world's stage when more can be accomplished for good or evil in a single life-time than in a century of other days. But if you would embrace your opportunity and make this notable gathering subserve its missionary purpose, you must keep your hearts open to the great principle which underlies all missionary effort, keep before your eyes the words engraven upon the charter of your Church: 'Go ye, make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' We are bound to it, not only by every vow which binds us to the altar of our God, and cannot ignore it without ignoring the vows of our baptism, but it is of the very essence of the love of Christ that he who possesses it will long to impart it to others.

"I am aware of the temptation which besets the parish priest, to thrust aside the claims that lie outside his special work. And you will find penurious laymen in every parish who will object whenever a collection is made for missions, because of the needs at home. But I also know that there is no surer way to kill the spiritual life of any parish (or, for that matter, of any individual Christian) than to allow its efforts to be confined to itself. The life of the missionary is the highest, noblest, most heroic work which a man can ever do. His work will outlast the proudest monuments of earth, nay, the very earth itself; for is it not written, 'They that turn many to righteousness shall shine as the stars for ever and ever.'"

The Rev. Dr. Phillips Brooks then delivered an address on Foreign Missions. The Rev. Thomas Richey, D.D., was the next speaker, his subject being "The Missionary Spirit." A few closing remarks were made by the Rt. Rev. Bishop Porter, who said that he counted it a happy augury for the work of missions, that various schools of theological training in our own communion should thus come together in manly recognition, that each has something to learn from the others. From such an intercourse would surely come a larger and more enthusiastic vision of the work, and the association would be a source of strength and efficiency to the individual missionary, wherever he might be, in the consciousness that there was somebody behind him in the knowledge of their brotherhood and sympathy and prayers.

We regret that we have not space to give further details of a meeting which was a brilliant success. During the following days essays were read and addresses delivered, and a society was organized which will, we trust, prove of the greatest value to the Church on this continent.

Bishop Thorold has also something to say about socialism, and gives a good definition of what it ought to be. It should mean, he says, the science of maintaining the right proportion of equity and justice while adjudicating the various claims which individuals and society mutually made upon each other. But he is quite aware that socialism in the ordinary sense of the term is very different. He thinks it is well, therefore, to warn his younger and more impulsive brethren against the danger of too hastily sympathizing with a cause which reason and reflection might possibly lead them to reject. It is the noble burden of the Church, the bishop says, to help the toilers of humanity; but there must be reason mingled with sympathy.

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### MONTREAL.

*Sabrevois Mission "At Home."*—Last week the ladies' committee of the French Missions' Committee of the Church of England gave an "At Home" at the mission school on Chatham street. This was the first social reception ever held there, and doubtless its object was achieved—an increased interest in the work of the mission. The invitations were largely accepted, and all who went evinced a pleased and somewhat surprised interest at what they saw. The handsome, well-appointed school premises were inspected and admired, as were the happy looking boys and girls in attendance. After the tour of inspection, tea or coffee and a variety of etceteras were served to the visitors, giving them an opportunity of conversationally exchanging their opinions on what they had learned in the preceding half-hour.

Among those present were the following ladies and gentlemen:—The Rt. Rev. Bishop Bond, the Venerable Archdeacon Evans, Rev. J. H. Dixon, Rev. George Rogers, of St. Luke's, Rev. Principal Henderson, Rural Dean Lindsay, Rev. Rural Dean Rollit, and Rev. Mr. Lariviere, Mr. and Mrs. G. F. Gault, Mrs. M. H. Gault, Mrs. James Findley, Mrs. Bond, Mrs. Denne, Mrs. Skelton, Miss Scott, Mrs. Rollit, Miss Cooper, Mrs. Brophy, Miss Renshaw, Mrs. McCulloch, Mrs. Carson, Mrs. Niven, Mrs. Brown, Mrs. McHenry, Mrs. and Miss Cole, Mrs. Stancliffe, Mrs. Frank Redpath and Miss Durnford.

At five o'clock, a Litany service in French was held in the church adjoining, Rev. Mr. Lariviere conducting. At the close of the Litany, Bishop Bond delivered a short address. Twenty-five years ago, he said, the lady who had been identified with the Sabrevois Mission, and under whose direction it had prospered, came to the clergymen and said she gave it over to them. There was difficulty in the situation, but the late Canon Bancroft had determined that the work should not be allowed to drop. They issued an appeal and followed it up with personal action and solicitation. The response was liberal. Now the fruits of that mission work could be counted by hundreds, and that was speaking much within the mark. They were not to look for these fruits in this particular place or that, but in every and all directions. They had had their difficulties in the work, but he for one had never despaired. He could look back forty years on the work. That very day began the tenth year of his consecration, and he was pleased to look forward on the prospect of their French mission, for to him it was bright. The right rev. gentleman concluded his brief but interesting address by telling his hearers that they saw the material buildings of the school, but they could not so easily perceive the work that was going on with the living stones. Those that were taught there would in matters of religious instruction put to shame any class of their congregation. People might think they were working in a little corner, and he spoke to them that they might bear testimony among their fellow-citizens, that they might invite people to come and realize what was being done.

A hymn and the benediction brought the meeting to a close.

#### ONTARIO.

*Pakenham.*—On Friday evening, 14th inst., a number of the friends of the Rev. S. Macmorine assembled at the residence of Dr. Baird to bid him farewell and to testify in a slight degree their appreciation of his worth, ere his departure for Manitoba. Dr. Baird, on behalf of the congregation, presented him with a purse of \$120; also a beautiful meerschaum pipe from the ladies. These gifts were supplemented by the following address, beautifully printed on blue satin: *Mr. Macmorine:*

REVEREND AND ESTEEMED PASTOR,—It is with feelings of deep sorrow and profound regret that we contemplate your removal from our midst, knowing that in all human probability, as far as our official duties as pastor and congregation are concerned, we are parting with you forever. We recall with great pleasure many little social pleasantries, many happy and kind words of advice, and the loving and self-denying interest you have always shown in the welfare of that Church you love so well. During the four short years of your ministry among us you have been called upon from time to time to perform the sacred rites of our Church—you have been with us at the font and at the altar rail when those near and dear to us were, by the solemn rites of baptism and

confirmation, received into and made members of Christ's Church on earth—and when death entered our homes and our loved ones were called away, you have come to us with words of tender sympathy and all the comforting ministrations of that blessed service which pours balm upon the weary soul and troubled heart, and creates undying hope and belief in the resurrection of our dead, and the life of the world to come. Your genial voice and kind face will be missed in many home circles, and we feel that we have, indeed, lost a faithful pastor, a wise counsellor and a loving friend—a friend in every sense that the world implies—and we would wish you to remember, when far removed from us and busied amidst new scenes, that there are many hearts that beat towards you, and many prayers that ascend in your behalf for that blessing which alone maketh rich. We would tender the same expressions of regard to Mrs. Macmorine, who will be greatly missed by us all. Indeed, you have both won a place in our affections which cannot easily be refilled, and we sincerely hope that the people of Portage la Prairie may reap much benefit from what is to us an irreparable loss. We ask you to accept the accompanying purse as a very slight token of our esteem, and we sincerely pray that our Father's richest blessing may rest upon you and yours in the many happy days to come, which we trust He has in store for you in your western home.

J. G. BAIRD, M.D.,  
A. MURPHY,  
T. MEREDITH.

Pakenham, January 14th, 1888.

Mr. Macmorine was deeply affected, but acknowledged the presentation in suitable terms. He left the next morning for Portage la Prairie by the Pacific Express, followed by the blessings and good wishes of his parishioners, and many outside the Church whose respect he had won by his sympathetic kindness and unflinching courtesy. Mr. Macmorine was greatly beloved by his people, and we may safely say that his ministrations have proved most beneficial to St. Mark's, and he leaves his congregation pervaded with a more true and loyal love for their Church, and a kindlier and more sympathetic regard for one another than ever before.

*Iroquois.*—After service on Sunday, of last month, Miss Ella Wallace, on behalf of the congregation of Wallace's school-house, one of the outstations of Iroquois, presented the clergymen, Rev. Canon White, with a sum of money as a mark of their affection and good wishes, requesting him to purchase therewith something that might serve as a memento. Mr. White thanked them for their kindness—said he appreciated the mark of esteem, and that he would with the money buy a fur cap and pair of gauntlets, as a protection against the cold while doing his work in the parish, and as a reminder of their thoughtfulness.

*CLAYTON AND INNISVILLE.*—The Rev. John Osborne entered on his duties in this newly formed parish on Sunday, Jan. 22. He is to reside at Clayton, as a very suitable house with five acres of land attached to it has been purchased for a parsonage. The incumbent will be glad to receive aid from the many friends of Innisville and Clayton, in the form of subscriptions towards paying for the house which is to be deeded to the diocese of Ontario as soon as paid for. The parsonage being an absolute necessity at once, the people are strained to the utmost capacity at the start, which makes it desirable that outside help should be given, and causes this appeal. Address Rev. John Osborne, Clayton, Ontario, who will acknowledge all subscriptions on behalf of parsonage committee.

*Notes of a Missionary Tour.*—On Monday, January 23rd, I left home expecting to meet the Rev. Geo. Metzler, incumbent of Cardinal, in Ottawa. Our journey was to the new rural deanery of Prescott—our object to hold missionary meetings. Monday 23rd was a cold day and snowing heavily, I had to drive into Ottawa via, Billings bridge, in order to secure the services of the Rev. J. M. Snowden for a funeral, which would take place in my parish on Tuesday, 24th. After a profitable time spent in his company, I remained all night at the house of an estimable parishioner, Mr. Smith, who was kind enough to drive me into Ottawa the next morning, when I met my colleague and convener, Rev. Mr. Metzler. We had been announced to speak at a missionary meeting in Alfred, in the mission of Plantagenet, that evening. We arrived at Montebello station, C.P.R., about 10.30, expecting some one to meet us to drive us through to Alfred; what was our dismay when we alighted from the train to find no one there. Here we were surrounded by French people, neither of us able to converse in that language, about 12 miles from our place of meeting. However, having made ourselves comfortable at an hotel, and having satisfied the "inner man" we awaited the consequences. We found we

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