

erned by their interests, as they apprehend them. They approach one another directly or indirectly upon that principle, and they make no mistakes on the subject. The time was when the clergy appealed to men in the light of their highest interests, of the deepest welfare of themselves, and of all near and dear to them. People once were taught that they were immortal, had souls to be saved, and that they could save them only or let them be saved by embracing their Lord and Saviour, who died to redeem them. Men were taught that Christianity is a scheme of redemption. At present infidelity is rife, both hidden and expressed. The secular press, the magazines, the novels, and popular literature, are boiling over with infidelity in some of its many guises. The most successful books are, as a rule, those which are most corrupt and immoral in their influence. Inside the church the evil shows itself. Indifference marks many. Universalism, in truth, predominates everywhere, even among those who profess to believe.

If men are to be reached, a new departure is necessary. If men will not go to church to hear the Gospel, it must be carried to them, and they must be taught the rudiments. When they realize that they have souls to be saved and must make exertions, they will comprehend also that it is their duty to succor others. Sense of duty is a tremendous power for good.

There are so many things to be said touching missions, and so much has been written about them, that I need not repeat the instruction. One method has been tried very little among men, and that is *personal solicitation*. It is the right arm of men who have schemes to promote. Let bishops, priests, and deacons, especially bishops, devote much of their time to visiting the laity, teaching them and soliciting them in behalf of the cause of Christ. Personal solicitation will aid missions as no other human power can.—*Spirit of Missions*.

LAYMEN do not always realize how much they might do to sustain the Church in weak places. We recently heard of one man who opened a mission in a church in a large city, which had been closed for over two years, and ordered by the bishop to be sold; yet he persevered for three years, holding lay services twice a week, establishing a parish guild, a chapter of the Brotherhood of St. Andrew, a Sunday-school, holding two sessions weekly, and a free sewing-school for girls. He paid all the gas and coal bills himself, and finally started a confirmation class numbering twenty-five, whom the bishop recently confirmed; a rector has been called, has taken charge, and is doing his best to continue the building up of the good work thus auspiciously begun by a layman. Are there

not many who could go and do likewise, reviving the services of the Church where they have been abandoned, and patiently and perseveringly seeking to win back to the fold those who have wandered or lost their interest?

ASCENSIONTIDE APPEAL.

The following is the Appeal issued by the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada at Ascensiontide on behalf of Domestic Missions:

In the year 1844 a large canoe might have been seen making its way slowly day after day up the Ottawa river, until it reached the French river, which flows into the Georgian Bay. Round the Georgian Bay, past the Sault Ste. Marie rapids, and close to the shores of Lake Superior, the canoe proceeded for many hundred miles, until it reached the waters which flow down from the height of land separating Rupert's Land from Algoma. Up these it was forced by twelve men, whose paddles were always in the waters, until Fort Garry was reached. Fort Garry was then only a post of the Hudson's Bay Company. It is now the city of Winnipeg.

In the centre of this canoe sat the Right Reverend Dr. George J. Mountain, the third Bishop of Quebec. He was possessed of a true missionary spirit—just such as the Canadian Church seeks to encourage in all her congregations and in every one of her members.

In days when the heavy cost, and the long delays, and the great fatigue of travelling in Canada were sufficient to deter any but the most resolved and undaunted, he had planned this long voyage of nearly 2,000 miles.

His purpose was to carry in quiet, humble faith the ministrations of his office as a bishop of the Church of God to the few settlers in the Red River District, and to prepare the way for the extension of the Church in her completeness to the far-stretching plains of the west.

Very large and blessed results issued from his venture of faith. A chief factor, or manager, of the Hudson's Bay Company contributed, a few years afterwards, \$60,000 towards the endowment of a diocese for the Northwest.

This was the foundation of the diocese of Rupert's Land, which, for many years, embraced the whole of the great Northwest. The first bishop was Dr. Anderson, whose faithful work was taken up by the present Archbishop of Rupert's Land and Primate of all Canada, the Most Reverend Dr. Machray, who in the vigor of his early manhood made light of his long and trying journeys by canoe in summer and by dog sleighs in winter; for, like Bishop Mountain, he was possessed of a