

provinces free of cost, there being no timber in the district; paying a tribute to those who gave the lumber, and who were Presbyterians, but who laid aside all feeling in the matter to enable the people to be reached by the missionaries; speaking of the difficulties he had to contend against in getting some of the timber that had been put off at the wrong spot and had floated a distance of four miles; how every stick of it had to be carried on his own shoulders a distance of a hundred yards, and then how he had to set to work and construct the building himself. Subsequently an iron church, 50 feet by 25 feet, was sent out from England, and this with the help of a small boy he also had to put together.

HARDSHIPS OF THE LIFE.

He had, he said, often seen the people listening to the Gospel with the thermometer far below zero and when the snow would drift in upon the Bible as he was reading from it. He related what to anyone but a missionary would be hardships—tramps of 500 to 1,000 miles on snowshoes, wading through ice-cold water in order to cross rivers and streams, how he had tramped 200 miles in winter in order to reach the nearest doctor, and how a fortnight at a time he had not had a dry thread on him. And as he told of these and like experiences, he must have touched a sympathetic cord in the hearts of his hearers, most of whom in all likelihood never dreamed of the hardships that have to be undergone by those who have devoted themselves to mission work in that great one land.

Then he turned to the brighter side of the picture, told how the people were thirsting for the Gospel, how women made journeys of 100 to 150 miles to have their children baptised, and how the people covered equally as long distances in order to be present at a Sunday service and partake of the Holy Communion.

WORK NEEDS SUPPORT.

If the work in the northern part of the diocese was to be carried on, he remarked, sympathy and support were needed, for the people could not support themselves, let alone contribute towards the sustenance of a missionary.

These missions were started by the Church Missionary Society many years ago, and now it said that it must withdraw all its assistance and let the Church in Canada support her own missions, leaving the Church Missionary Society free to go into other countries where the Gospel had not been preached.

He believed that the Church Missionary Society was perfectly right. He believed that there were sufficient people in Canada who could take up the work and carry it on if they only knew of the needs. He did not say that the


people of Canada should not send missionaries to China, Japan, etc., but he wished them to remember that "charity begins at home," and he wanted them to think first of all of their own vast land.

We had heathen as much in this land as they had in China and Japan, and it was the duty of Christian people to send the Gospel first of all to those who were really and truly their fellow-citizens.

THE TINNEVELLY MISSIONS.

(From the S.P.G. Mission Field.)

THE HISTORY OF THE MISSIONS.

 HE introduction of Christianity into a province or country must of necessity mark a special era, not only in religious thought, but also in the morality of the people concerned, in civilization, and in general progress.

The first Christian missionary to labor in India, it is alleged, was St. Thomas the Apostle, and the evidence of his mission to this country has been carefully collected by the late Rev. Dr. Kennett.* Without entering into details it may be remarked, in passing, that Bishop Heber, when writing of St. Thomas' Mount, observed: "That it is really the place I see no good reason for doubting; there is as fair historical evidence as the case requires that St. Thomas preached the Gospel in India and was martyred at a place called Mylapoor."† The thought that the soil of India has been christened with the blood of a holy apostle, and thus purchased for Christ, will infuse fresh zeal and energy to the Christian missionary. The community of the Christians of St. Thomas is still in existence on the western coast of India, and they trace their origin to Apostolic times. Even so cautious a writer as Hough thinks that their claims may be allowed.‡ But of all missionaries since the Apostolic age, perhaps the most zealous and successful was St. Francis Xavier. Landing at Goa in 1542, he commenced his work by making various reforms in the nominal forms of Christianity which he found there, and afterwards extending his travels, he visited the whole of the towns and villages on the sea-coast of India from Goa up to Madras, and to this day, as known to the writer of this account, the people of the fisherman class in those places are Christians. By this intrepid champion of the Cross the district of Tinnevely was visited, and many of his letters were written from Manapad, on the coast near Trichendur, which

* "St. Thomas: the Apostle of India." Addison & Co.: Madras. 1882.

† "Narrative of a Journey." By Bishop Heber. Vol. 3, p. 212. London: John Murray. 4th edition. 1829.

‡ "The History of Christianity in India." By Rev. J. Hough. Vol. 3, p. 43. Seeley & Co.: London. 1839.