

his teaching that (on his representations) the Society and the Government joined in determining to provide for their religious wants. He was asked to go there himself. He consented, but in twelve months failure of health compelled him to leave. This was in 1833.

The overstrain was partly due to Romanist opposition. It appears that some priests of that communion had gone to the islands and stirred up some of the people against his mission, but they do not seem to have attempted what is called in politics "effective occupation." In 1840, that is to say, seven years later, an English clergyman found the islands in a state of "practical heathenism," and baptized 542 children; and the Society determined to send another resident missionary, the Rev. F. G. De La Fontaine, who arrived in 1843, and thus wrote of their condition: "The profligacy and corruption of these poor people is so enormous, wickedness under all its forms is so deeply implanted in the hearts of most of the inhabitants of both races, the disgusting manners and habits they have contracted during slavery, when the blacks lived like beasts, and the whites with no less sensuality, are still so general, that the fact of a few of them abandoning" (as they did under his influence) "such an abominable life for a pious and sober one, can be nothing but a glorious victory of the Gospel over the devil and his angels."

The See of Mauritius had not then been formed, and by the desire of the Bishop of London the islands were visited by Bishop Chapman, of Colombo, in 1850. Nearly twelve hundred persons had been baptized, but no church had been built. It was not until the first Bishop of Mauritius arrived in the Seychelles that churches were consecrated on the islands of Mahé and Praslin, and licensed one on La Digue. Bishop Chapman was much struck by the beautiful palm, peculiar to these islands, which General Gordon regarded as a fruit of Eden, and is called the Coco-de-mer.

The Seychelles group includes about thirty islands altogether, and their population is about seventeen thousand in number. In most of the islands the Romanists have an enormous numerical preponderance. It is on Praslin, one of the larger islands, and the one to which General Gordon attached his theory, that the Anglican Church is strongest, six hundred of its eight hundred people being Church people of our communion.

The Society's missionary now is the Rev. R. H. Pickwood. He is a coloured clergyman, a native of St. Kitts, in the West Indies, and excellently he works. He was ordained in 1884, and was stationed on Praslin in 1896. Well attended services, day schools, and a boarding school are maintained under him. He visits other islands, including the Ile Curieuse, where there are lepers. In every point of view the islands furnish contrasts. This terrible scourge with its typical associations is found where the conditions are so favourable to health.

External beauty is the scene of human depravity. May the energy of a priest, who by descent belongs to a race not long since heathen, recall those who with Christian ancestry have failed to keep the commandments of Christ to their obedience, and turn those, whose religion has been scarcely so much as skin deep, to thorough love of holiness and of God.

### The Prayer Book.

The June number of *St. Andrew's Cross*, the organ of the Brotherhood of St. Andrew, gives reports of several diocesan gatherings in the United States of America. Among others is an account of the doings of the Brotherhood men in North Carolina, from which we clip the following:

The reason "Why We Use the Prayer Book" was convincingly stated by Silas McBee, second vice president of the Brotherhood. None of us know the Prayer Book as we ought, or it would be useless to undertake to say why we use it. In using it "we are treading where the saints have trod." If we ceased to use it, we would divide ourselves from history and separate ourselves the saints of all ages. Just as it is true that the nation which has no written language cannot grow, so it is true that a religion which endeavours to maintain itself without a literature or liturgy may struggle for a time, but will eventually go backward. We can find the growth of a religion recorded in its ritual. As we recede from the Reformation period, other bodies of Protestant Christians who do not accept the Prayer Book are gradually accumulating a certain amount of ritual of their own. As an instance of how the growth of the religious spirit is recorded in a liturgy, Mr. McBee spoke of the prayers set forth by the Bishop of North Carolina during the war with Spain. The present Prayer Book prayers for times of war are defective in that they teach us to pray for our own success without reminding us of our duty to those who oppose us. He expressed the belief that another revision of the Prayer Book would lead to the substitution of prayers similar in spirit, if not in exact language, to those set forth by Bishop Cheshire. Again, as Bishop Brooks once pointed out, the Prayer Book enables the clergy to give and the people to enjoy a symmetrical presentation of Christian truth, for it requires the Scriptures to be read in due order, while its collects, epistles and gospels present year by year the complete round of our Lord's earthly life. Perhaps few of us have thought how nearly alike are congregations of Protestants and Romanists. Both are dependent upon the clergy for what is said and done. The Roman priest stands at the altar and ministers in an unknown tongue. The Protestant minister offer such free or extemporaneous prayer as seems to him to be best. In neither case can the people take the personal share in divine worship which is

theirs by right. The Anglican liturgy preserves for us a common worship which can be had nowhere else. Mr. McBee then reminded his hearers of the inspiring fact that on the Whitsun Day upon which he was speaking, the very same words, which had been used at the opening of the meeting and at the church services, had been or would be used by more than 400 millions of the 500 millions of Christians throughout the world. Christians everywhere to-day need the unifying power that comes from joining in the prayers of all the ages. There can be no more compelling force towards the realization of Christian unity than common prayer.

### Consecration.

[This very beautiful hymn was given by the author, who is a great invalid, to a member of the London Nurses' Association, and is sent to THE ALGOMA MISSIONARY NEWS with the hope that it may comfort someone in a similar position.]

Lord Jesus, Take me, Break me, Make me.

O, Loving Jesus, take me  
Into Thy sacred heart,  
Lest through my guilt and sinfulness  
With Thee I bear no part.  
Take me, in mercy take me,  
I would be wholly Thine.  
Yet only dare I plead for this,  
Trusting Thy love divine.

And break me, O dear Master  
My heart, my pride, my will—  
And teach me here beside Thy Cross,  
To do Thy holy will.  
Fill me with holier, purer love,  
Grief penitent and true,  
And guide me, e'en in this, my God,  
That I may live anew.

And then, sweet Jesus, make me,  
With patient love and care,  
More pure, more humble, less unfit  
Thy precious life to share.  
Grant that in all life's discipline  
I may cling close to Thee,  
So that "Thy Likeness," dearest Lord,  
My sole desire may be.

Dare I ask Thee, Lord, to take me?  
I so full of shame and sin;  
Yes, in love Thou draw'st me to Thee.  
Thou Who died my soul to win,  
"Take" and "break" till no part resteth  
Alien to Thy love, thy will.  
"Make me, Jesus" only make me  
All Thy purpose to fulfil.

A. F. A. LEV-WARNER,

Walsingham, Norfolk.

Eve of The Purification, 1895.

Adventure not all thy learning in one bottom, but divide it between thy memory and thy note-books.

It is only by labor that thoughts can be made healthy, and only by thought that labor can be made happy.

If your life is dark, then walk by faith, and God is pledged to keep you as safe as if you could understand everything.

Set before you high models. Try to live with the most generous and to observe their deeds. Be contented, yet aspire; that should be the faith of all, and the two are quite compatible