

August 24, 1898.

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There is now in the United States on a visit the Rev. John G. Paton, missionary to the New Hebrides. In October, 1890, the Rev. Dr. Storrs said in an address: "If you wish to read the most triumphant book of this generation, it will not be the speculations of a philosopher, it will not be the researches of a scientist, it will not be the story of the campaign of a great general, it will be the autobiography of John G. Paton, out there alone on cannibal islands, smitten to the very heart by the death of wife and child, left there with nothing but the ocean about him and the cannibals around him, yet singing his triumphant anthems of praise and thanksgiving for it all." This apostolic man has lived to see the Prince of Peace reigning in those islands where before were only the most cruel savages. The profits of his book, more than \$25,000, have been devoted by him to continuing the work of grace so gloriously begun.

Taking the whole group known as Polynesia, including all the islands of the Pacific within the tropics east of Australia, to which New Zealand, Micronesia, New Hebrides, Fiji and others belong, seventy-five years ago they were all heathen. Now more than 800 islands are Christianized, there are more than 500,000 converts, and they are sending a large number of native missionaries to the unevangelized islands about them.

In Greenland, where the daring missionaries found nothing but heathen, it is said, to-day not a heathen is to be found. The gospel has conquered.

Of the Sandwich Islands, now the subject of political consideration, the Hon. Richard H. Dana, of Boston, wrote in 1860: "Whereas the missionaries found these islanders a nation of half naked savages, living in the surf and on the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs and abandoned to sensuality, they now see them decently clothed, recognizing the laws of marriage, going to school and church with more regularity than our people do at home, and the more elevated portion of them taking part in the constitutional monarchy under which they live."

India, in the face of the violent and persistent opposition of the East India Company until it was abolished by the British Parliament in 1857, has been the scene of some of the most devoted and heroic work on the part of the Christian Church. The progress of missions has drawn forth splendid tributes from English civil officers and military and naval chieftains, as well as from native princes and learned Brahmins, testifying to the power of the Christian faith. "Of one thing I am convinced," said a learned Brahmin in the presence of a large number in his own rank, "do what we will, oppose it as we may, it is the Christian Bible that will, sooner or later, work the regeneration of our land."

Within this century the fires of suttee were burning in all parts of India, and the widow bound to the dead body of her husband was with him burned to ashes; infants were publicly thrown into the Ganges as sacrifices; young men and maidens, decked with flowers, were slain in Hindoo temples before the goddess Kali, or hacked to pieces to propitiate the god of the soil; the cars of Juggernaut were crushing hundreds of human victims annually beneath their wheels; lepers were burned alive; devotees publicly starved themselves to death; children brought their parents to the Ganges and hastened their death by filling their mouths with the sand and the water of the so-called sacred river; the swinging festivals attracted thousands to see the poor, writhing victims, with iron hooks thrust through their backs, swing in mid-air.

All these horrors have been abolished. "These changes," says Canon Hale, "are due to the spirit of Christianity. It was Christian missionaries, and those who supported them, who proclaimed and denounced these tremendous evils. Branded as fanatics and satirized as fools, they ceased not until one by one these hideous hallucinations were suppressed." Still their main work has been the preaching and teaching of the Gospel of Christ, ministering to the sick and leading souls to the Lamb of God. Many thousands of native converts have died in the peace and joy of faith. There are now more than 150,000 communicants, half a

million baptized converts, and a million of adherents.

Of the results associated with the name of Cauldwell in Tinnevely and of Judson in Burmah, of the opening of the dark continent and all that has followed, and of the recent progress in China, Japan and other places, we need not now speak particularly, nor need we cite more examples in proof of the gracious, omnipotent power of the gospel to bring light to them that are in darkness and salvation to the lost.

The great commission stands out in bold relief. The Church, charged with a world-wide mission, asks of all her members, Who will give themselves, who will give their means, who will sacrifice most to extend the dominion of the Cross and make the kingdoms of this world the Kingdom of our God and of His Christ?—*Quarterly Message.*

THE STORY OF THE CHURCH OF ENGLAND.

A PAPAL INTERDICT.

As affording a specimen of Papal power in England, it may be remarked that in the year A.D. 1210 the Pope laid this country under an interdict, which if strictly carried out meant that all churches and all churchyards should be closed; that divine service should cease; that the dead should be buried in waysides and in ditches; and not an atom of Church life should stir until that interdict was removed.

Shortly before the death of Henry III. the Pope claimed to present to all benefices, as he did in fact frequently present English Sees and other Church preferments to foreigners.* Frequently the Pope bestowed a valuable living upon one of his supporters long before it became vacant; even boys of twelve years of age had livings given to them which they had never seen in their lives, and enjoyed the incomes arising from them, paying a miserable sum to some hireling curate to perform the work.

APPEALS TO ROME.

Again, Appeals to Rome† brought in very large sums to the Papal coffers. The Pope claimed the right to hear appeals, and, of course, claimed the fees. The Pope had agents all over the country, collecting taxes which he claimed; in fact those were the golden days of the Papacy, as regards this country. England's Church was considered a gold mine, and the Pope extracted all he possibly could from it. In the reign of Henry III. the Pope drew something like £200,000 a year as taxes, fees, and "first fruits"—that is, the first year's income of every bishopric and benefice—so it was well worth the Pope's while to do his very best to keep the Church of England under his thumb.

All of this came about by gradual encroachment. Every step and every advance was an infringement of constitutional rights in Church and State. But the progress of Papal influence was so insidious, and so parallel with continental conditions, that, though there was often angry protest, determined resistance was delayed till the yoke became too intolerable to be borne any longer.

At last the people became so angry at the state of things the Pope had reduced their Church to, that a society was formed to expel the foreign intruders, death they said being preferable to the burden laid upon the backs of the Churchmen in England. Complaints to Parliament were followed by the passing of the various Acts already referred

* "Forty stalls in York Minster were enjoyed by Cardinals of Rome, who never set foot in England or knew a word of its language."—Canon Trevor, *Our Parish* (1889), p. 84.

† Appeals came in under King Stephen. They were unknown for above 500 years after Augustine's time. During this period, as we read in the Constitutions of Clarendon, agreed and sworn to in A.D. 1164, Appeals were to be from Archdeacon to Bishop, and from Bishop to Archbishop, and from the Archbishop to the King, "according to whose commandment the cause should be finally determined in the Archbishop's Court, without any further process, unless by the King's leave" (see Wilkin's *Concilia*, Vol. i, p. 458). In King John's time, under Pope Innocent III., Appeals to Rome became common, "but they formed no part of the essential law, or original constitution of the Church of England.—Lord Selborne, *Defence of the Church*, p. 16.

to, limiting the Papal encroachments. Still things grew worse. This will afford some little idea of the impoverished state of the Church previous to Reformation times.

In the reign of Henry III. the Pope sent into England a number of friars, who were commonly known as the "Pope's militia." This was done at the instigation of St. Francis, a man of great personal holiness, who obtained permission from the Pope to allow him to go as a preacher to the poor and outcast.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

(Concluded.)

The Lord Bishop of Quebec on the Gaspé Coast.—Sunday, July 23, was spent in the important mission of Perce, and confirmations were held both at Perce and Cape Cove. The Rev. W. G. Lyster, Rural Dean of Gaspé, is the missionary at this station. He is also one of the Provincial school inspectors for Gaspé district. On Monday, the 24th, the Bishop's party embarked by steamer, and proceeded to Newport, where his Lordship and his son were entertained by Mr. Tardif, the Chas. Robin Co. agent, while the Archdeacon went on to Port Daniel, where he generally spends his holidays. At Newport a very interesting service was held in the evening by the missionary, the Rev. G. G. Nicolls, in a small building set apart by Mr. Tardif as a temporary church, and it is needless to say the Bishop's visit and address were greatly appreciated. On Tuesday morning the Bishop was driven to L'Anse aux Gascons, in the next county of Bonaventure, where an interesting service of confirmation was held. After dinner at Mr. Ph. Acton's, an opportunity was given to the members of the congregation to make personal acquaintance of their Bishop, of which a large number availed themselves, and then the Bishop proceeded to Port Daniel. On Wednesday, the 26th, the Bishop held a confirmation in St. Paul's Church, Port Daniel, the Rev. G. G. Nicolls' third station. Mr. Nicolls, the missionary here, is a grandson of the late Bishop Geo. Mountain, and son of the late Rev. Dr. Nicolls, the first Principal of Bishop's College, Lennoxville. After luncheon and an afternoon reception, the party moved on to Shigawake Parsonage, the whole road exhibiting, by flags, etc., many signs of hearty welcome. In the evening, the Bishop gave an earnest, practical instruction on the way to prepare to receive the Holy Eucharist. Next day, the 27th, 47 candidates were presented for confirmation by the Rev. Mr. Nicolls, and afterwards there was a celebration with 70 communicants. After luncheon a reception was held at the parsonage, an address of welcome presented, and the whole brought to a close with a most hearty rendering of "God save the Queen."

On Friday, the 28th, there was a long procession of carriages to Hopetown for the consecration of the church and cemetery. This is the first station of the Rev. E. B. Husband, who has built a church of good form and clearly intends to fill it with earnest and devout worshippers. In the evening, his Lordship gave an address in Paspebiac church to Lay Helpers. The next morning was spent in a survey of the mission, and in the afternoon a reception on an extensive scale was held, and many were the kindly greetings offered to the Bishop by the people; indeed the whole place seemed alive, for looking towards the shore, the ships at anchor, as well as the great fishing establishments of Chas. Robin, Collas & Co. and others, were showing all their bunting, and all along the highway, nearly at every farm, French as well as English, there was a flag, not to mention the beautiful arches of welcome at Paspebiac and New Carlisle churches, and the decorations at the parsonage. On Sunday, the 30th, there was a confirmation with celebration of the Holy Eucharist at Paspebiac church; in the afternoon a children's service with public catechising by the Bishop at New Carlisle, and in the evening the same church was literally filled to overflowing for another confirmation.

Thus this service proved to be a happy conclusion of the tour of the Gaspé Coast, and next day the Bishop and his son bade their many kind friends farewell, and returned by the steamer "Admiral" to New Brunswick, thence by the I. C. Ry., and on Tuesday morning reached Quebec. Taking a general survey of the whole matter, we may truly say that the whole tour, with its impressive ordination at Gaspé Basin, its eight consecrations, and its numerous confirmations, and its unnumbered kindnesses and greetings, is a call to deep and true thankfulness to Almighty God.

After a brief stay in Quebec, His Lordship again took the train on Saturday at 2 p.m. for Pictou, Nova Scotia, from whence he sails on Monday, Aug. 7th,