

choral services, and many other similar observances which are now becoming common. The first surpliced choir in the west was organized in 1884. In 1887 a mission was started in Point Douglas, an outlying part of the parish. A lot has been purchased, an old warehouse transformed into the mission chapel of St. Mark, and the Rev. R. G. Stevenson, M.A., the curate-in-charge, is working up a good Sunday school and a congregation in a very poor part of the city. In 1890 the school-house was enlarged to seat 300, with provision for guild room and kitchen, and in 1891 the church building, which was considered unsafe, was torn down to the floor, and the present building erected. It is a plain, brick veneer building, with massive square tower, has a seating capacity of 650, and a spacious choir and sanctuary, with room for sixty in the choir.

One of the features of the building is the side chapel on the northeast corner, known as the Chapel of St. Agatha. This chapel, seating 75, is fitted up for celebrations of the Holy Communion. There is a weekly celebration here every Sunday in the year, and it is most useful at all times, especially in the winter. On the walls are framed portraits of the bishops who have held jurisdiction in Canada. The seven windows are all memorials, one of them commemorating the introduction of weekly communion in 1882, and the other the founding of the first branch of the Girls' Friendly Society in the west.

There are several memorial windows in the church, one of them in memory of the late Hon. John Norquay, Premier of Manitoba. The church is rich in special gifts. Among them may be mentioned a marble pulpit, marble font, lectern, prayer desk, Litany desk, and a handsome reredos of oak with three panels, the centre one being the figure of the Good Shepherd. Most of the sanctuary fittings were given by the "Nursing Sisters of St. John," of London.

The church is located too near the railway, and is in a part of the city which is fast filling up with foreigners. Within a quarter of a mile there are six churches with services in foreign languages. This change has taken place within the last five years. The church will always be a mission church, and urgently needs a partial endowment to secure it from the fluctuations of a constantly changing congregation. There are 300 communicants, and 275 children in the two schools. The seats are free and unappropriated, and there is a good organ, which cost \$3,000. The church has been noted for its musical services, and on occasion of the meetings of the Provincial and Diocesan Synods, and consecrations of bishops, some notable orchestral services have been given.

Several young men have entered the ministry from the parish, having graduated at St. John's

College. The rector does a large amount of work among the immigrants. He receives those sent out by the "Girls' Friendly Society," the "United British Women's Emigration Association," and the "Church Emigration Society," and is the agent for the "Children's Aid Society." Christ Church is, indeed, the church of the poor. The immigrant and the stranger, and many English people, re-echo the words of one who wrote to her friends in England: "I cannot tell you how great a comfort Christ Church has been to me in this strange land. It is so like home."

### MISSIONARY MOTIVES AND ENCOURAGEMENTS.

BY REV. E. DANIEL, RECTOR OF ST. JOHN'S CHURCH, FORT HOPE.

(Concluded.)

IN any review of motives and encouragements to missionary effort, the success which God has already bestowed upon missions must not be overlooked. Only a few years ago, Canon Taylor subjected the whole matter of preaching the Gospel to the heathen to the most severe and searching criticism that it has ever endured in modern times. And what was the result? It simply brought out the facts of the case, and proved to a certainty that when we reach the year of grace 1900 we shall have closed the most wonderful century of missionary success that has ever been known since apostolic days.

It is now but little more than a century since William Carey, the famous missionary to India, was treated with scorn and called a miserable enthusiast because he propounded this question at a meeting of Christian ministers: Is not the missionary command, "Go ye into all the world, and preach the gospel to every creature," still binding upon the Church of Christ? To sum up the words of a speaker at the great London conference of 1888, a hundred years ago the Church of Christ was practically asleep upon the subject, just as she had been for many centuries. A hundred years ago there were only three or four missionary societies in connection with the whole of Protestant Christendom. To-day there are at least 150, with many thousands of devoted laborers.

A hundred years ago there was scarcely a Christian government that was not opposed to missions, as a matter of policy, and as for the heathen world it was closed and barred against them.

A hundred years ago the whole idea of evangelizing the heathen was looked upon as a piece of fanaticism, the butt and laughing-stock of fashionable literature, but now, as a recent writer truly says, "The old school of scoffers is ashamed, and since Livingstone was buried in