

The Rev. James Chalmers, a missionary in New Guinea, is visiting England. He thinks some 4,000 of the natives are under the influence of the London Mission, of whom 350 are Christians. These are attached to fifty stations along some hundreds of miles of sea coast. He says: "Savages do not yearn for the Gospel. The gospel of the New Guinea is red beads, tobacco, tomahawks and hoop iron. When I find myself with a strange tribe I pull out my pipe, have a smoke, and make friends. The savage is the most conservative being in the world. You ask him to plant a pumpkin, and he says, No, why should I? My father did without pumpkin. So can I! Some of the tribes are cannibals. They call human flesh 'long-pig' but do not like missionaries (to eat) that is, if white men. He believes the people can be gained to Christianity by patience and just treatment. He never carries weapons of any kind in his journeys, and his trust in the savages is no doubt one source of his influence with them."

A new Protestant Episcopal Church was opened in Lima, Peru, (South America), on Trinity Sunday, for the use of the numerous English, American and German residents, the great majority of whom are of the working classes. For some years they were without a chaplain, but thanks mainly to the churchwardens, the more well-to-do Protestants were recently induced to combine in guaranteeing a chaplain's stipend, and now, by great exertions and liberality, a handsome little church has been built, though not quite free of debt. The trust has been arranged in accordance with the wishes of the Bishop of the Falkland Islands and of the Archbishop of Canterbury, so as to ensure the permanent connection of the building with the Church of England. The consecration must await the next visit of the Bishop of the Falkland Islands to this part of his extensive diocese. There were celebrations of the Holy Communion on the opening day at 8.30 a.m., and at the midday service, all the members of the foreign Protestant community of Lima and Callao being invited to attend the service.

The Assyrian Christians bury their dead swathed in cloth, but without coffins. A rude stone coffin is built about the corpse in the grave over which slabs of stone are piled upon the last of which earth is poured in the form of a cross. Prayers and hymns are chanted while this is done. The head and foot stones are blessed, and then all turn to the east and pray for the departed. Then passing to a stream of water, which is blessed with the sign of the cross, all wash their faces and hands, and this is the curious ending of the funeral rites.

The letters of the Assyrian Missionaries continue to offer most attractive reading. They had reached Kochanes, the home of the Metropolitan of the Assyrian Church. The Bishop himself is a venerable person, a temporal as well as spiritual ruler, a good deal of a Patriarch in the historical sense of the word. Mar Shimoon, for so he is named, is "a king among men," ruling with dignity and obeyed with reverence. The missionaries have opened a day school, to which a bishop-designate is already promised as a pupil. A college for the instruction of priests already ordained will be opened. More than twenty such students were promised including the designated successor of the Metropolitan himself. A third missionary will soon be needed.

The evangelistic lyrical services of the missionaries of the Church of England, in several villages of India, have made a deep impression by their novelty, and adaptedness to the present condition of the Hindu mind. Singing accompanied by violins, and simple gospel preaching, with illustrative quotations from Hindu literature, have aroused a new enthusiasm, and made several conversions. Some opposition has also been manifested; and educated Hindus have thought it best, in imitation of Christian methods, to frame new systems of religion, and form new religious associations: "Brahmo Somaj," "Revival of Aryanism," "Theosophy," "Propagation of True Religion," "Publication of Sceptic and Cynic Papers," and "Track!" They have open air and street preachings and prayer meetings. They hold what they call "divine services," preach sermons, have compiled prayer books, publish catechisms, appoint and send missionaries. They preached against idolatry, caste and sin, but the Word made flesh they reject. There seem to be signs of a great movement among the Hindus, recently described by a missionary who had been ten years in India, toward the formation of a national Hindu Church to express the religion which is gradually developing in the Hindu race, unlike any of the religions brought to them by the numerous sects of Christians.

A German physician defines the main difference in the effects of whiskey and beer to be; "Visky makes

you kill somebody else; mit peer you only kills yourself."

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

THE MISSION FUND.

SIR,—In view of the serious and lamentable effects upon several of the missions of our diocese, which, for lack of funds, must sooner or later remain vacant for an indefinite period, cannot something be done by the well-to-do members of our church in our many wealthy town and city parishes, towards paying off the large debt of the Mission Fund? I have never heard whether the conditions stipulated for by the Rev. Professor Boys before his magnanimous gift of \$500 towards this object could be claimed, have been complied with. But I conclude that nothing has come of it, or we should all have heard. In the place of an effort being made to put the Mission Fund upon a satisfactory financial basis by obtaining ten large contributions of \$500 each, might not the burden be distributed upon the shoulders of a very much larger number? I would suggest that an appeal be made to our well-to-do members asking for an immediate response.

Some such scheme as the following would be more practical, to my mind, than Mr. Boys, and at the same time a larger number would be allowed the privilege of clearing away the incubus.

Let fifteen clergymen, professors, and teachers, subscribe \$20 each; twenty clergymen, professors, and teachers, subscribe \$10 each; twenty-five members of the legal profession, subscribe \$50 each; fifty members of legal profession, subscribe \$20 each; twenty-five wealthy business and independent gentlemen, subscribe \$50 each; fifty wealthy business and independent gentlemen, subscribe \$25 each; one hundred wealthy business and independent gentlemen, \$10 each, and a total of \$6,250 would at once be contributed, and once more our Bishop would be relieved of the heart breaking burden of this disgraceful debt.

I would have great pleasure in making one of the fifteen clergymen to subscribe \$20 each, and have very little doubt that an appeal to the devoted and prosperous members of our Church in Toronto and other large places would at once meet with a cordial and spontaneous response.

Who will be the first to make one of each of the other lists? We must not allow it to be said that the wealthy diocese of Toronto does not contain 285 members equal to the self sacrifice of giving, beyond their usual annual contributions, a sum of money in no case larger than \$50, or a total of \$6,250, towards providing with the means of grace—the very bread of life—the many thousands of our poorer brethren, who must, without our aid, submit to spiritual starvation, or go elsewhere for the crumbs which we withhold from them.

Requesting that you will make widely known this appeal through the columns of your journal.

Yours, etc.,

Lindsay.

Nov. 9th, 1886.

P. S.—The Bishop has kindly given his consent to this appeal.

SIR,—May I ask what was the nature of the service held at the grave of the late Rev. C. L. Ingles on the first day of November? I fail to see that the Church of England any where teaches that prayers should be offered either to or for the dead. We pray to follow the good examples of those departed in the faith. In these days, when we are asking for the union of Christendom, let us avoid the appearance of holding erroneous doctrines. If our dissenting brethren consider we are not Anglican but Roman, they assuredly will not be willing to unite with us. Yours,

ANGELICANUS.

HELP REQUIRED.

SIR,—A disastrous fire occurred in Southampton, on the morning of Thursday, November 4th, in which a great portion of the town was destroyed. St. Paul's Church was burned to the ground. Books, Sunday school, library, surplices, and all furnishings were lost; in fact, everything was consumed but organ and communion service, which leaves us in a very pitiable condition to carry on service. Loss about \$8,000. Small insurance on church building; but not sufficient to enable us to rebuild without assistance. We trust

some kind, loving friends will remember us in our hour of need.

Southampton, Ont.,
November 23rd, 1886.

ARTHUR PRIME,
Warden.

YOUNG MEN WANTED.

SIR,—May I call attention of young men seeking work for the church and desiring to take holy orders, to my repeated advertisement, of two lay readers wanted. I have six stations on my hands, and unless I can get help, four of them must be given up. There is a good opening for a man to work up a mission for himself.

Yours,

ARCHDEACON DAYKIN,
Madoc.

I am the more anxious as we hold a seven days mission in January.

SKETCH OF LESSON.

3RD SUNDAY IN ADVENT. DECEMBER 12TH, 1886.

The Choice—Egypt or Israel

Passage to be read.—Exodus ii. 11—22.

The description given us of the choice Moses made is intended to teach us an important lesson—how to choose wisely. The more we try to understand the position Moses held at this time, the better we shall realize the difficulty of a decision.

1. *The Alternatives.* Moses was now grown up, verse 11. Up to the present he was, to all appearance, an Egyptian prince, and forty years of his life had been spent at Pharaoh's court. By most of his countrymen he was looked upon as an Egyptian, but he had not forgotten that he was an Israelite. He was drawn in two different ways—two roads opened before him, as before all, and he must choose one. Which should it be—Israel or Egypt? Pharaoh's court or the drudgery of slavery? To decide wisely was no easy task. If he remained as he was and ceased to think of joining his oppressed countrymen, he was in the road of earthly power and greatness, and the choice was already made.

If, on the other hand, he took the part of his suffering brethren, he must expect to share their lot, and tribulation, sorrow, contempt, would be his portion. He would lose rank and wealth, and exchange the name of prince for that of slave. But in this case he would secure God's blessing and the eternal reward.

2. *The Decision.*—One day he sees an Egyptian smiting an Israelite. At once his mind is made up. The oppressed is his brother, and he must assist him at all hazards. He does take his part, and having made the choice he remains firm. Pharaoh hears of it and his anger is greatly roused. He seeks to slay Moses, who is obliged to fly, learning at the same time that obedience often brings tribulation and sorrow.

What directed Moses in his course? Unquestionably his faith.

The things that first attract the outward sight are often not the most valuable. We require to consider which will last, and which is in reality the best. Moses acted by faith, which means taking God at His word and obeying Him. He looked at "the treasures of Egypt," and he felt and knew they would last but for a season.

He considered the despised Israelites, and knowing they were God's chosen ones, and that their afflictions were for righteousness sake, he knew their reward would be enduring and eternal.

3. *The Result.* He met with repulse and disappointment, Acts vii. 21, 25; but having put his hand to the plough he turned not back. He became a fugitive and an exile; but he looked to the reward, and at last obtained it.

Family Reading.

ST. STEPHEN.

He has fallen asleep; and there's none can awake him,
Till the trumpet shall sound, in the day of the Lord;
Till his Master, descending in glory, shall take him,
The soul to the glorified body restored.

He has fallen asleep, and the angels of heaven
Have carried him swiftly to Abraham's breast;
His prayers are accepted, his sins are forgiven,
And Jesus receiveth his spirit in rest.

He has fallen asleep; and no foes can oppress him;
He is far from the malice of envy and hate;
The spirits of just men made perfect possess him,
Who joyful the day of redemption await.

He has fallen asleep; and may we who are gifted
With knowledge unfolded and vision unsealed,
Fall asleep in the Lord, and with faces uplifted
By faith see the Saviour to Stephen revealed.

H. F. P.