

according to the privileges with which they are favoured. The Gadarenes had seen the Saviour but once on their coasts, and had but slender means in other respects to become acquainted with his power and goodness; whereas the guilt and the obstinacy of those who profess to believe in His eternal power and Godhead, and yet refuse to give up all for Him must be a thousand fold greater than theirs.

MISSIONS—THE MANIFESTATION OF THE CHURCH.

THERE can be no Epiphany of the Church where she confines her ministrations within her own borders. The thing is impossible. Even in the times of the Jewish Church, the exhibition of the true religion and worship was an object aimed at to a much greater extent probably than we oftentimes seem to imagine; and when the prophets look forward to the diffusion of the Gospel of the Messiah among the Gentile population of the world, they break forth into the sublimest strains of rapture in contemplating the future glory of Immanuel and the universal spread of the blessings of His grace.

In the sister Church of the United States, the subject appears to be taken up on the most correct and satisfactory principles. The *Spirit of Missions*, referring to the way in which they have taken the matter in hand, states: "Our Society is neither the Domestic nor the Foreign, but the Domestic and Foreign Missionary Society, and it comprises all the members of this Church. It is not competent therefore for any individual, any Parish, or any Diocese, to say, 'Here is so much to be done, that we cannot compass that which is there.' In the Appeal of the Board of Managers, a larger sum than usual for the work abroad has been asked for, because by the same great command that determines our duty in respect to Church work at home, we are just now called to aid those Christians in Mexico, who are reaching out to grasp the blessings which came to our fathers with the overthrow of Papal power, and a return to the faith and practice of a primitive and purer Christianity; and much more than this, we are bound to make the Epiphany a real and tangible matter to the 800,000,000 Gentiles who (to the shame of Christendom be it said) know nothing of Him in Whom 'was life; and the life was the Light of men.' Speaking of our duty in this regard, the Bishop of Albany has well said: 'These Missions are not foreign to us in any distance of duty or of sympathy; but only as they are Missions to those who are strangers to the covenants of God.' In a word, if any individual having contributed to the work at home rests satisfied, if any Parish having made an offering for Domestic Missions does no more, if any Diocese determines, because its own needs are great, not to look beyond; that individual, that Parish, that Diocese has adopted a policy which leads to the crippling of the Church's work abroad; and does react inevitably upon and cripple the Church's work at home."

In very truth, by our neglect in the impor-

tant duty of sending forth the Gospel of Christ, we ourselves shall come to want the joys of His salvation. The lamp of truth shall feebly burn that does not diffuse its light around. The candle that is put under a bushel shall be dimmed and extinguished by its own stagnant vapors. And, by our delay in the work in which we ought to be engaged with so much earnestness, the perdition of our brethren is increased by our negligence—the coming of Christ's Kingdom is retarded, and that by our fault. Have we any right, when we refuse to extend the blessings of the Gospel, the essence of which is universal love, have we any right to expect that its fullest blessings will be showered upon ourselves? When the Lord had used all His efforts to evangelize Jerusalem, by discourses, by miracles, by going out and in among them, He could not look upon their forlorn condition without tears; their miseries affected His tender heart. And can it be a matter of indifference to us when so many multitudes pass into eternity without an effort on our part to save them from perdition? Can it be a matter of indifference to us to know that, after all that has been done for us, so many hundred millions of our fellow-men fail to give glory to their Redeemer, and to send to Him their prayers unceasing, through the culpable negligence of the Christian Church? And should not some of the spirit of the Prophet Isaiah animate the breast of every member of the Church, when he said: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth?"

THE LATE MRS. McMURRAY.

MRS. McMURRAY, wife of the Venerable Archdeacon of Niagara, whose death on the 17th was briefly noticed in the last number of the *DOMINION CHURCHMAN*, was no ordinary woman. She sprang from a noble race who, a century and a half ago held undisputed control over a large and important section of the great North-West.

She was the daughter of John Johnston, Esq., an Irish gentleman, highly educated and connected with some of the best families in the North of Ireland. He came to Canada about the year 1780 on the staff of Lord Haldimand, and being fond of hunting he was advised by friends at Quebec to go to the far west, where he would find it in perfection. On this advice he acted and found himself in the territories of Waubogieg, a celebrated chieftain and warrior, who had been present at Quebec with his braves when it surrendered to the British, and witnessed the death of General Wolfe. This great chieftain's territories extended from the Falls of St. Anthony to a point at the foot of Lake Superior.

Here the gallant young Irishman was arrested by the beauty of Waubogieg's eldest daughter, whom he soon afterwards married, and remained during a long life enjoying the society of his Ojibway relations, and the excellent library which he obtained from Eng-

land at a heavy expense, and never returning to Ireland except for a brief visit. After the death of Waubogieg (Whitefisher) the chieftainship of these immense territories descended to Mrs. Johnston according to the Indian law of descent. She was a woman of very superior talents and discharged the duties of this important office, aided no doubt by her able husband, with consummate ability.

Anxious for the education of their children Mr. and Mrs. Johnston sent the eldest daughter to England for her education, whilst Mrs. McMurray, the third daughter, was educated at Detroit. When in 1832 the Archdeacon was sent to the Sault de St. Marie as a catechist (being then too young for orders) Miss Johnston kindly acted as his interpreter; and when he returned in deacon's orders in the Autumn of 1833 she became his wife. After labouring at the Sault for six years and laying the foundation of the present extensive work there, they removed to Dundas in the Diocese of Niagara, where they lived much respected eighteen years. Here and at Niagara Mrs. McMurray entered heartily into every good work of the parish, greatly strengthening the hands of her devoted husband in every good work. Unfortunately at that time the laity had not learned to contribute to the support of the clergy, so that the leading clergy were obliged to keep boarding schools. Here Mrs. McMurray's sterling qualities had opportunities for usefulness; and many of those for whom she acted the part of a kind and tender mother will hear with deep sorrow of her death. At Dundas and Niagara she dispensed a most refined hospitality, presiding in her house with much grace and dignity. This is well remembered by the surrounding gentry who survive her; and the few remaining of the Western Clerical Association will never forget the delightful reunions which they were privileged to enjoy at the Rectory, Dundas. But her attentions were by no means confined to the upper class of society; but were extended to the poor and the destitute also, doing all in her power to alleviate their wants and soothe their sorrows.

Having lived long in the fear and love of God and in the faithful use of the means of grace, she was fully prepared to endure without murmuring the troubles and trials of life, and especially her long and painful illness; and at last in the possession of all her faculties, with mind serene and perfectly stayed upon her God, on the morning the 17th inst., surrounded by her relatives and kind friends, she commended her soul into His hand with a hope full of immortality.

Her funeral was attended, on Sunday the 20th, by a large concourse of sorrowing friends, whilst the services in the church were taken by the Rev. H. Holland, Rector of St. Catherines, and the service at the grave by her oldest friend then present the Rev. D. Shelton, Rector of St. Paul's Cathedral, Buffalo. Thus on the 21st anniversary of his entering on the duties of St. Mark's Church, Niagara, amidst the tears of heaven, was the Archdeacon called upon, in the providence of God, to part with one who had proved a good