

the gardens and palace of Sombra, the broad river, studded with islands; the valley of the Nile, dotted with groups of trees; with pyramids on the north, fields and gardens and villas on the west; on the east is a barren cliff, backed by an ocean of sand." After eloquently describing the scenery, of which this brief extract from the Enc. Brit. is only the summary of a summary, His Lordship went on to speak of the Land of Goshen on the north-east, and its historic associations; of the ancient and sacred city of the Egyptians, On, or Heliopolis, at which place one is shown where the Holy Family dwelt when they fled into Egypt to escape the cruelty of Herod. You see the country where the miracles of Pharaoh's time were wrought. Here are the pyramids of wonderful construction; the waters of the Nile; the ancient Memphis. Here we can realize the might events of the past, from the redemption of Egypt to the present day, and behold the magnificent monuments of God's promises to Abraham and his seed in their present fulfilment. It is an awe-inspiring thought to look back and contemplate in this land the scene of God's miracles and justice visited upon Pharaoh and his host of rebellious and stubborn people, and the 40,000 first-born slain by the destroying angel.

There are said to be about 400 mosques in Cairo. One of them, which is of imposing architecture and beautiful, is situated at the base of the citadel, and though even in its present condition clothed in splendour, yet remains unfinished, and will in all probability remain so, so long as it endures. It stands unfinished, because when it had reached its present stage, the ruler who built it died, and it would have antagonized the superstitions of the people to have carried on the building to its completion after his death. Such is the extent of their superstitious fears. In this city is found the largest university in the world, the Al Azhar Mosque, in which instruction is given to some 10,000 students. Above the ordinary elements, the students are occupied principally in the study of the Koran, though a little astronomy is also taught; but the system is the old exploded Ptolemaic System, in which it is taught that the sun actually moves around the earth. They appear to know nothing of the Copernican System of Astronomy, which alone placed the study on a truly scientific basis. When His Lordship visited the Mosque of Mehemet Ali, and, having, according to custom, removed his shoes, had entered this Mohammedan fane, he saw the spacious interior of the building richly and beautifully finished, lighted with straight rows of hanging lamps. It was here he saw the most wonderful performances of the howling and whirling dervishes. These were some 25 men of various ages; some of them were old and withered-looking, and wore long hair, having a decidedly wild appearance. Close by them was a man who played the tom-tom, upon which he kept up a monotonous beating, then all together to the time of the tom-tom began to sway their heads backward and forward, the movement increasing gradually in rapidity as the tom-tom increased the time of its beats. They were formed into a circle; then came into the centre of this a whirler, who, with hands extended directly from the shoulder, turned round and round upon himself, increasing the rapidity of his whirling as the tom-tom increased the rapidity of its beats. The whirling was long kept up, and the other dervishes kept up their swaying motion, working harder and harder, and the whirler at length spun round so fast that he appeared to spin himself to sleep like a top. The poor fellows laboured, until they were exhausted with panting. The howling dervishes are but little different from these, their peculiarity consisting in a deep guttural sound, not very different from a swinish grunt. In witnessing a performance like this, one becomes very weary and oppressed, though it is but an ordinary and serious sacred service to them. The Mohammedans always worship and pray towards Mecca, and from each mosque is drawn a line to the middle of the square of Kaaba, in the City of Mecca, in the centre of which is the sacred black stone, to which all thoughts are directed in token of the unity of the Mohammedan worship of Allah and of their reverence for Mahomet, the great prophet and founder of their religion. How great is the darkness and superstition of this religion compared with that of our Lord and Saviour Jesus Christ!—while they profess to worship the one God of the Hebrews under the name of Allah, and distort their sacred history to their own advantage, even professing to regard Jesus of Nazareth as a great prophet. They mingle some wise precepts with low views of the future life, and are given over to superstitious practices, and marked cruelty towards those who do not hold their religion, where they are not restrained by the fear of the more powerful Christian nations. They may be likened as a decayed tree to the living vine of Christianity—the symbolic black stone of the Kaaba, having a significance infinitely inferior to that of the cross of Christ, the symbol of the entire redemption of fallen humanity by Christ, through the atonement obtained by His blood shedding upon the cross.

His Lordship then proceeded to give some characteristics of the famous Mohammedan fast, called *Ramadan*. This fast was kept up for months, during which it was not permitted to take a drop of water or a crumb of bread in the daytime. The beginning and ending of the day was marked at sunrise and sunset by the firing of cannon. Then all night long was devoted to high revelry, and all the cafes and places of entertainment were thrown open, so that the period of the great sham Mohammedan fast was emphasized by nightly feasting and gluttony. The next instalment of what has been given as the substance only of this lecture, will be the concluding one, and will appear in next issue.

(To be continued.)

INGERSOLL.—*St. James*.—The annual missionary meeting was held in this church on Tuesday evening, 12th inst., and was addressed by Rev. Canon Richardson, of Memorial Church, London, whose very able and instructive discourse was fully appreciated and enjoyed. The rev. gentleman alluded to the old-fashioned missionary meeting, and his partiality for it, as more productive, and richer in the true missionary spirit, than the modern innovation.

It is an apostolic institution, as St. Paul, on every return to Antioch, invariably gathered together all the brethren, thus holding missionary meetings. These meetings are also part and parcel of Church work. It was the missionary spirit of the Established Church which prompted England to send out missionaries with her armies, that wherever her drum was heard to beat, her chaplain's voice was lifted for her Church.

The rev. gentleman also paid a glowing tribute to the memories of Wm. Keith and Patrick Gorman, those pioneers of the Gospel in America, and their great missionary work in New England, over an area of 800 miles. He spoke ardently of the different societies which carry on the work of the Gospel, giving highest praise to the "Colonial and Continental Church Society." And of the Canadian Church, to her everlasting credit be it said, her first effort was the missionary one within her own diocese. The missionary feeling was the strongest one at the Consolidation Synod; and the great triple effort of the Canadian Church was—Foreign, Domestic and Diocesan Missions.

Cooper Robinson, whom Wycliffe College sent to Japan; Mr. Stringer, sent by the same college to labour among the Eskimo, making this his life work; and who has gone farther north on this continent than any other missionary—both these gentlemen were born in our own Diocese of Huron, and were fellow-students of our present rector. All honour to Wycliffe College for its zeal in missionary work to make known the unsearchable riches of Christ! The speaker then made an earnest appeal for help to remove the many difficulties in these our diocesan missions; for may be, in our absorbing interest in Japan, the Eskimos, and the Crees, we are apt to forget our own. Far-off fields look green; and while helping those who go to sunny lands, and where plenty abounds, our sympathies and ready help should be to those who labour among difficulties in our own land, in the freezing cold, and oft-times anything but plenty. If a liberal contribution from all over the diocese were not at once made, the already reduced grants of our own missionary workers must be still further depleted. In closing his address, the rev. gentleman, in his inimitable way, regretted the absence of a comrade to share his trials and efforts in conducting this meeting. The comrade referred to was Rev. Mr. Bloodworth, of Thamesford, who was unavoidably absent.

ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

MAGNETAWAN MISSION.—The Rev. Rural Dean Chowne, of Emsdale, paid a visit to this mission on the 22nd of January for the purpose of holding Holy Communion, baptisms, etc., and visiting the different stations. The attendance was not large at St. George's; most of the people have gone to the N. W., and those left behind live a long way off. Dunchurch was visited. Service was held at Mrs. Kelcey's residence, a child baptized, Holy Communion administered, and a business meeting held. This is a most discouraging place. A church building was started, a large sum of money has been sunk in it, and there is a debt of between eighty and ninety dollars, and it would need at least \$200 spent on it before it could be habitable. Spence was visited. Here no services had been held till Oct., 1894. They were started in the school-house, which was a mile away from the village. The attendance was good. The people decided to rent a hall in Spence, which is a "village" of about twelve houses. The people bought lumber and made seats and have made the place comfortable. The morning the Rural Dean was there was intensely cold, and though there was not a large attendance, there were sufficient to show signs of prosperity. A business meeting was held

after the service, and churchwardens appointed, and a few other matters satisfactorily arranged. Since the Rural Dean's visit a Sunday school has been started, and is likely to do well. A service was held at St. Peter's, Midlothian, two baptisms, two women churched, celebration of the Holy Communion, and a business meeting. The mission has now five stations, Magnetawan, Dunchurch, Chapman Valley, Spence and Midlothian. The Rural Dean expressed himself as well satisfied with the condition of the mission, not having seen it in so promising a condition before. Chapman Valley, Spence and Midlothian are the best stations. Spence has 19 families, 92 souls, 17 being communicants. Mr. Chowne spent three days in the mission staying at the parsonage with Mr. T. J. Hay, the catechist. The Rev. A. J. Cobb, of Broadbents, has been paying Mr. Hay a visit, and the opportunity was taken to baptize some children. A drive of thirty miles and 19 were baptized. There are still twenty more to be done. The mission is under the supervision of the Rev. C. Piercy, of Burk's Falls.

The Rev. Rural Dean Chowne begs to acknowledge, with hearty thanks, the following sums received in response to his appeal on behalf of a family in his mission at Emsdale, G.T.R., who are in a most sad state, now laid down by typhoid fever, and who lost everything they had by fire on 27th Dec. last: Mr. H. McDonald, Brockville, \$4; Mr. H. Rowe, Orillia, \$7; from a "Friend," Frankford, \$1; Mr. Freeman, "Scotch Block," \$1; Mr. Moberly, Collingwood, \$5; Miss Smith, Oakville, \$5; from a "Friend," Ottawa, \$2; Mrs. Taylor, St. Mary's rectory, \$1.25; Mrs. Osler, York Mills, \$1; L. O'Brien, \$1; name and place not given, \$1; "From a member of the W.A.," \$1; Mr. Philip Toque, Toronto, \$1; Mrs. Simson, Cayuga, \$1; A Friend, \$2.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., LL.D., ARCHBISHOP AND PRIMATE.

The Bishop's Charge of 1869.—I have before me a very interesting report—the "Report of the Synod of the Diocese of Rupert's Land, called by the Bishop, and held on Feb. 24th, 1869, including the primary charge of the Bishop," printed at Cambridge by J. Palmer, 1869. Fourteen clergy were present at this Synod. The charge begins with the words: "In God's mercy the Church of Rupert's Land once more meets to receive her Bishop's charge. The occasion is necessarily in itself a solemn one. The Angel of the Church has from his office to review the works, charity, service, faith and patience of her members, and to endeavour by God's grace to address to them some words suitable for the times." The charge occupies 50 closely-printed pages. From this charge we learn that the present Primate of all Canada laid the foundation-stone of Hellmuth Ladies' College. He also visited "Nashotah House, the missionary college of the American Church in the West. . . . The offertory at Nashotah House was devoted to our missions." One item in the report is, as advertised in "CANADIAN CHURCHMAN," \$170.87 for professorship of systematic divinity. The charge deals with many subjects—"The future of the country," church music, habits of intemperance, the present Church policy necessary from the state of the schools, the parish schools; "schools have been established in every parish"; St. John's College. Speaking on the college, the Bishop said in 1869: "I cannot too earnestly commend the college to your consideration and assistance. The time is coming when people will enter this land in such numbers, and be so scattered, that no help from abroad will enable us to meet the emergency. We shall have to depend upon the men raised up in the country. Let us, then, give ourselves heartily to the great work of building up the college." The charge also considers: Teaching of the pulpit, parochial visitation, our auxiliary means for reaching the people, missionary work, knowledge to be required of candidates for baptism, the marriage of a Christian and an unbaptized Indian, self-support, ritual, giving notice of Holy Communion, Holy Baptism, the Churching of women, catechism after the second lesson at evening prayer, on the celebration of marriage, burial service, proposed changes in the Liturgy, the meaning of certain passages in the Prayer Book, the language of privilege extended to the baptized, the expression "Receive ye the Holy Ghost," the power of absolution, and the Lord's Supper. His Grace, in the closing paragraph, says: "It is in no controversial spirit that I have laid these remarks before you. Nothing is more hateful to me than controversy. Nothing can be more injurious to the edification and growth of the Church. However faithfully you may preach the doctrines of justification by faith alone, and however earnestly you may press home to men's hearts the primary facts of sin, righteousness and judgment, you may make up your minds to errors by and by gaining ground if you leave your people uninstructed on other points."