

With much regret we chronicle the death of Rev. Canon Logan, of the diocese of Toronto. He has left behind him a good record of hard and enduring work for Christ and His Church, and he will be long remembered for his kind and gentle disposition. Also on Sunday morning, March 22nd, we regret to say, the Rev. James W. Pyke, one of the oldest surviving missionaries of the S.P.G., died at Hudson, Quebec, in the parish of Vaudreuil, diocese of Montreal. To this parish he was appointed in 1841, and there he remained till the day of his death—a period of fifty-five years.

DOMESTIC MISSIONS.

Our various congregations are called upon, as usual at this season of the year, to consider the question of our domestic mission field, which extends through Algoma and into the far west, across the Rocky Mountains into British Columbia—north without a limit, except where the cold waves of the Hudson's Bay wash the shore, and the waters of the Arctic Ocean hurl great blocks of ice upon the frozen land.

In this enormous territory new ground is being occupied constantly. For instance, a fine river has recently been discovered in a large and partially unexplored region north of the Province of Quebec. It is larger than the Ottawa, and a great part of it averages a mile in width. It flows into James' Bay, after draining a vast country which is well wooded and will some day be the home of a large population; so that the demand for help from some new quarter may at any time spring up. For this reason it is a good thing that the Church of England in Canada has her Domestic and Foreign Missionary Society, well organized and equipped, for the purpose of receiving aid from people whose churches are already built, and whose services lie at their very doors, for those who are destitute of such privileges, and are unable of themselves to procure them.

It is terrible to contemplate what a place may be like without religion; a place where no church is built, where no voice of praise or prayer is heard, where no one speaks of God, or opens his mouth to warn the wicked of the results of his unchecked sin. Such places have been found by missionaries who travel in search of them—and it usually takes long patience and unwearied toil before the hallowed influence of the Church can be made to assert itself.

The natural tendency of man is to degenerate. Leave him untaught by the Church, unsupported by her sacraments, unwarned by her preaching, uncomforted by her ministrations; leave him with his children unbaptized, with no man of God before them as an example of what it is to be good and holy—he becomes careless and reckless, yielding easily to his wicked

nature, till the image of God once stamped upon his brow becomes effaced.

And for the young people themselves! How terrible must it be for them to have before them the example only of a wicked man, totally regardless of religion! It is a feature of Christianity that she cares for the children. This she learned from her divine Head, who always yearned over the little ones and loved them. "What can be done for the children?" is the ever solicitous cry of the religion of Jesus.

If, then, there are places where children hear nothing of God except in profanity; if they hear nothing of religion except in the scoff and in the jest, how may we hope for good men and good women? Where churches are, it is true, there is profanity and there is scoffing; and there is worse than that sometimes—infinity worse done in the very presence of the church; but along with it there is a restraining power which keeps evil in check and leads many to put a strong emphasis upon the good that is in them.

Do we wish, then, to benefit our own race? Do we wish to keep them looking upwards—feeling after God, if haply they may find Him? We shall do it by giving them the services and privileges of the Church. The Church nurtures the Holy Scriptures and teaches her sons and daughters, whether full-grown or children, to read them—"to read, mark, learn, and inwardly digest, them." She teaches men the two great commandments on which hang all the law and the prophets—to love God with all the heart, and with all the soul, and with all the strength, and to love their neighbors as themselves—a great lesson which, if well learned, lifts man to a high level, and brings him nigh unto God. She teaches men salvation, the only means by which they may be saved. It is done by early teaching. It is done by the power of the Word preached.

Yes, the Church of Christ does all this and much more. What would we do without it? How essential we consider it to our own happiness and safety, do we not? If not, why do we build so many churches? Why do we engage so many clergymen and ministers of Christ? Is it not because we feel that with them we are safe; that without them we would be in great danger? Is there not a meaning in this multiplication of churches, in this setting up everywhere the standard of truth? It must be so, and it must be a meaning which calls forth the strongest feelings of man's nature.

If, then, man feels the Church and what it can do for him an absolute necessity, is it not with reason that we ask Him to assist men to build churches who are not able to build them for themselves, and to engage men of God to minister to them when they are not able to engage them themselves? This is the meaning, as we take it, of our Ascensiontide appeal. It is a call to help. It is a call for the strong to come