

are we sure that we have given all we could into the treasury of God? Let us be patiently persevering in prayer work and self-denial, and above all let us never yield to any feeling of discouragement let us never say of our effort to help "cui bono?" Let us think of the millions who have never heard of the Cross of Christ; who have no comfort in sorrow; no sure hope in dying, and pray and give—Christ bids us do both. Let us ask God to make all things well. Let us not fear the "testing work" it will teach and help and strengthen us. It will purify our work, our offerings and ourselves, purging away all that is weak and displeasing to God.

### MISSION FIELD.

#### The Missionary Work of the Church.

A whole day of the late Provincial Synod, including an evening session, was spent in discussing the missionary work of the Church of England in Canada. This in itself is a harbinger of better things yet to come for the Church in this country. When a Church sets herself to the discussion of Missionary questions she is feeling her way towards the work that her Lord commissioned her to do. Committees also are now engaged in discussing Missionary propositions to be brought up before the General Synod at its session next year, in Winnipeg; and doubtless some scheme will be elaborated by which the whole Church, throughout the Dominion, may have her Missionary society.

A Missionary Society is an actual necessity for a Church. There must be an organization at home for the encouragement and support of those abroad. And this organization must devote itself to the arousing of Missionary interest and zeal, to the collecting of money for the furtherance of its aims and all other matters in keeping with its high and lofty charter,—and that an organization of this kind now exists in connection with the Church of England in Canada is the subject of much congratulation. It has been before the country now for about twelve years, chiefly through its semi-annual appeals which it makes to all the congregations of this ecclesiastical province,—one for the support of Domestic Missions, the other in aid of foreign work.

But it has attracted special notice lately, because of the questions regarding its management recently debated in Montreal. Some members of the Provincial Synod took exception to the action of the Board of Management in putting the affairs of the Society in the hands of a paid officer. This elicited many warm speeches in defence of the action of the Board. It was pointed out that the experience of all societies was the efficient work could not be relied upon if placed in the hands of honorary officers, themselves engaged in other and more active duties, and that if the Domestic and Foreign Missionary Society ever hoped to be truly progressive the line of policy adopted by the Board of Management was the true one for it to pursue.

We see every reason then, why the Board should receive the warm support of the members of the Church in its endeavor to put the Society upon the same business-like and efficient footing as the sister society in the United States or the English Societies or those in connection with the Presbyterians, Methodists, and Baptists of this and other countries,—all of which could never have done the great work that they have done, had they not set apart and appointed men whose sole duty it should be to advocate and urge forward the principles they were called upon to uphold and advance.

The Report of the Board, read recently in Montreal, clearly indicated that a good work is going on, not only in the domestic but in the foreign field. The Society has in affiliation with it the Woman's Auxiliary, whose existence has made itself felt wherever it has been established, the Wycliffe College Missionary Association and the Canadian Branch of the (English) Church Missionary Society.

And among these a fair amount of missionary work is being done. But great possibilities lie before the Church in Canada. Already she has her own missionaries in the foreign field, confined at present to Japan, who are wholly dependent upon her for their support,—and if the Society can draw forth the sympathies of the members of the Church in what it now has in hand it will be a good beginning of a far more influential and extended work in the future.

We recognize that this will take time, but that the Board is proceeding in the right direction to achieve it we have no doubt and we gladly bespeak for it the sympathy and support of the members of the Church throughout the length and breadth of the land.

#### Are Missions a Failure?

A good many parish clergymen are beginning to doubt the value of the missions and "revivals" which of late have been so prevalent. Men of tried and proved experience have found that the effect is apt to be fleeting in the long run, and does not appreciably raise

the religious and moral tone of their parishioners. The question is one of interest, and perhaps our correspondent may have something to say on it. It will always remain a debated question among Churchmen. To many men and women of sober and unobtrusive piety, the accompaniment of a "revival," and the unconventional methods of the mission-preacher often repel rather than attract. But because the ordinary means of grace satisfy established believers, we must not assume that they do not occasionally need supplementing by special effort, if we wish to gain those who are without. Church history affords convincing proof that there are occasions when special efforts can be made with advantage. The Flagellants in the thirteenth century represented an extreme protest against one aspect of religious life; the Wesleyans in the eighteenth century gave practical protest against a dead theology which subsisted on evidential sermons, and denunciations of enthusiasm. The Tractarian revival of this century was a protest against dreary irreverence and hopeless Erastianism. In each of these movements there were excesses and follies, but each in its way did a great and good work for which we are all the better to-day. At the same time, while recognising the value of "revival" Movements and Missions, it is necessary to enter a word of warning against extravagances. Many a Mission has been marred by a scene of hysterical excitement, or by a rash and unscriptural utterance from the mission preacher. "The best thing corrupted becomes the worst," says the well known Latin proverb, and that thought should guard the lips of every missionary. It is not in the whirlwind of emotional enthusiasm that souls are won to Christ, or permanently abide with Him, but rather in the still small voice of fervent and single-hearted piety, in loving God and in doing His Commandments. The Church has ever taught that religion should be not only on our lips, but in our lives, and that it is not sufficient to cry "Lord! Lord!" and do not the things which our Lord commands. That sudden conversions do occur is patent to all believers, but they are rare. The old test applies to Missions as to everything else—"By their fruits ye shall know them."—Selected.

### BROTHERHOOD OF ST. ANDREW.

OBJECT—The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom amongst young men.

RULES—1. of Prayer, to pray daily for the spread of Christ's Kingdom among young men and for God's blessing upon the labors of the Brotherhood. 2. Of Service. To make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ, as set forth in the services of the Church and in young men's Bible classes.

Address: Spencer Waugh, General Secretary, 40 Toronto Street, Toronto.

#### Brotherhood of St. Andrew Provisional Convention, Toronto.

The Committee in charge of this Convention consider themselves fortunate in having secured Bishop Dudley of Kentucky and Messrs. Silas McBee, Second Vice President of the American Council and John W. Wood the General Secretary of the American Brotherhood to take a part in the coming Convention. This has enabled them to prepare a programme of more than usual strength. They feel that if the Brotherhood and Churchmen generally can but be got to realize what an important gathering this may be made that they will attend in such large numbers as to ensure the success of the gathering. Reduced rates and ample hospitality should make this feasible to any one who really desires to attend. Nothing can more inspire men for aggressive hard work than attendance at these Conventions. The Provisional Programme is as hereunder.

#### PROVISIONAL PROGRAMME.

FRIDAY, OCTOBER 25th, 1895.

8 p. m.—Opening service in St. Luke's church, corner St. Joseph and St. Vincent streets, with address by the Rev. E. A. Welch, Provost of Trinity College.

SATURDAY, OCTOBER 26th, 1895.

7.30 a. m.—Corporate communion St. James Cathedral, Celebrant the Rt. Rev. the Lord Bishop of Toronto.

8.30 a. m.—Breakfast at St. James school-house provided by the kindness of the Toronto branches of the Women's Auxiliary.

9.30 a. m.—Meeting for organization of Convention, St. James school-house, with addresses of welcome by the Rt. Rev. the Lord Bishop of Toronto and T. R. Clougher, Chairman of the Toronto Local Assembly Council.

10 a. m.—Conference, Chairman Rev. Canon Sweeney of St. Philips', Toronto.

A.—The source of power—(1) Prayer, (2) Holy Communion.

B.—The use of such power—(1) Service—(2) Man to man contact.

12.—Open discussion as to "What Constitutes a Brotherhood Man." Discussion to be led by J. W. Wood, Secretary of the Brotherhood of St. Andrew in U. S. A.

1 to 2.30 p. m.—Lunch, St. James' school-house.

2.30 p. m.—Consideration of following matters—(1) International Convention. (2) Revival and extension of Brotherhood work in Ontario.