

St. George's Church be deferred till after the Easter Vestry.

GALT.—Rev. W. Crompton will preach in Trinity Church on Sunday next, the 27th, morning and evening.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

UFFINGTON.—The congregation of St. Paul's, in the Mission of Gravenhurst, held their first Harvest Thanksgiving and Festival on Wednesday, the 9th inst. The day opened with a heavy and steady downpour of rain, which, as the morning advanced, was increased by a high wind into a terrific gale, blocking up the bush roads with trees, and making travel at once dangerous and impossible. Happily, by noon a better state of things began to obtain, and, what had been indeed a stormy morning became a bright and cloudless evening. Accompanied by my wife and family (who had traveled up from Gravenhurst the previous day) and the Rev. Thomas Ball, of Tecumseth, and Mrs. Ball, we reached Uffington—some three miles from our lodgings—without disaster, although we had to do some "logging" on the way. A goodly congregation speedily gathered in our little church, which was tastefully decorated for the occasion, the hour of service being 4 o'clock. The service was joyful and impressive, and the responses heartily rendered by the people. Rev. J. Ball preached a very appropriate sermon from "The Harvest is the end of the world, and the reapers are the angels." After service an enjoyable evening was spent at the house of Mr. Smith, where a plentiful tea was fully discussed, followed by vocal and instrumental music, and speeches, short, pithy, and to the point. The receipts, about \$7.00, will be expended in some needed improvements in the church, before winter.

British News.

FOREIGN AND COLONIAL MISSIONS.

The following paper was read at the Sheffield Church congress by the Bishop of Pennsylvania,—Right Rev. Wm. Bacon Stevens, D.D., LL.D.:

I do not think it necessary to occupy your time with any effort to show the necessity of Foreign Missions, or to defend them from their manifold assailants; they stand recognized on your programme as a Christian fact, and as such we have to deal with them. Every day the Church is learning more and more the lesson that her growth, her health, her very life depends on her mission work in foreign lands, and every day the blessed fruits of its foreign work are made more and more manifest, so that the most eminent statesmen and scientists and historians are forced to say that the cause of sound government, true science, and real philanthropy are deeply indebted to the work and teaching of the missionaries of the Church of Christ.

It is, however, in spiritual results that the greatest blessings of the work are to be found. These results are large and gratifying, and I might almost say are beyond the power of the present faith of the Church to believe or apprehend.

I have not the means of tabulating these results, so as to present them in a form that would at a glance, as it were, show what had been done; but this much I can say, from long and careful investigation, that the Mission work of the Church in "the regions beyond" has a thousandfold repaid every outlay of time, money or men; and that, if we estimate results by the arithmetic of the gospel, which puts the worth of one soul as of more value than the whole world, and the conversion of one soul as the cause of as much joy to the angels of God as the creation of a world, then must we say that no estimate that the mind can make, or figures represent, can fully set forth the vastness and value of the work which the Church has done, and is now doing, in its Foreign Mission field.

Much, however, as has been done in the past, there is still "much land to be possessed;" and the voice of our Divine Leader to the Church is,

Up, and go in and possess the land! for the Lord hath given it to His Son for an inheritance, and the uttermost part of the earth for His possession. These words of cheer and hope sound along the whole line of the sacramental host of God's elect, and should nerve each arm with new strength, and stir up each heart to new zeal, in so blessed a warfare. Never has the Church been in so good condition to carry on this work as now, and never has it been in so good a position to meet its responsibilities.

The resisting power with which the Church has to contend is less now than ever before; and the aggressive power to press on her work is greater now than ever before. I say that the resistance to be encountered is less now than at any previous time. Why? Not because sin has lost any of its antagonism to God—not because the enmity of the human heart to the truth is less—not because the great adversary of God and man is not as vigilant and as powerful as ever, but because there are at work in all the principal religions of paganism disintegrating elements, eating out their life-blood, diminishing their vigor, and making them less bold, defiant and persecuting than before.

Such religions as Brahminism and Buddhism and Confucianism cannot long resist the encroachments of modern science and modern philosophy. They must go down before the advance of science, which necessarily uproots a religious system based on false principles of cosmogony, and the advance of a mental philosophy which must perforce break up the system of false psychology in which these old religions have reposed for ages.

Science and philosophy are themselves going forth as children of light into these once dark regions of error, and are pointing out the flaws and fictions which lie at the basis of all these towering systems of idolatry. As a broader education advances—as a better intelligence is diffused, as schools and colleges and learned societies shall be fostered, as the results of modern discoveries in all departments of knowledge shall be more widely accepted, so will the gross darkness lose its grossness, and become at least but crepuscular, and by and by this twilight will, by the very laws of light, work its way into increasing brightness, and herald the dawn of the rising of that Sun of Righteousness which, wherever it shines, shines with healing in its wings.

The work which is thus being done by the science and literature of the day is to the work of Christian missions what the engineers and sappers and miners do for the army. They map out the land, they remove obstacles and open up pathways, and thus prepare the way for conquest. Through the researches of philologists and geographers, and natural philosophers and others, we have learned more of the inside of these heathen religions, their dogmas, their inner life, their real foundations, within the last half century than ever before. We now go forth to meet them, knowing exactly what we cope with, and how best to do it; and hence fight with a decided advantage, and with hopes of assured success. All through Asia, and in all its leading religions, we see to-day the stirring up of the public mind, and the restless longings of the Oriental spirit. It crops out in a hundred ways, and the daily development of God's Providence in shaking old faiths, in weakening old systems of error, in loosening old fetters of superstition, and in introducing new lines of thought and action, and new views of truth and right, are indeed marvellous, and cannot be observed by the Christian without deep thanksgiving and delight.

What is true in this respect concerning Buddhism and Brahminism, and the other religions of Asia, is also true of Mohammedanism. It is evidently in its last days. God has wisely overruled its existence for the production of most important future benefits to His Church. But now "Mene, Mene, Tekel, Upharsin" are broadly written on the walls of the Sultan's palace; and when the European Powers, which now, for a purely political reason, uphold the Sultan, the purely political reason, uphold the Moslem faith, shall withdraw their supporting hands, the throne of Turkey will fall, and with it the prestige and the power of the Mohammedan religion. In addition to this, many of the most fundamental tenets of the Koran are totally at variance with

the generally accepted teachings of modern learning; and as true knowledge gains ground, these errors will appear more clearly, and the system which is based upon them must prove itself, to the demonstration of all thinking minds, to be also erroneous and unworthy of belief. We are, then, in a better position to-day to carry on the work of Missions than in any previous period of the world's history, since the days of the Apostles.

When the religion of Jesus Christ began its career, and for hundreds of years after, the civilization of the world was entirely pagan, and not merely pagan, but directly adverse to everything that was essentially Christian in social and domestic life. The governing power of the world was also pagan, oftentimes a paganism roused into intense persecution of the new religion, and seeking nothing less than its complete extirpation. Then the received science and literature of the world was essentially pagan and superstitious; so much so, that scarcely any of the physical sciences, as then taught, have any place in modern learning. Then the means of intercommunication between nation and nation were slow, painful, and dangerous, so that travellers were few, and each nation was shut up to the laws and usages and doings of its own people, with scarce any knowledge of the existence even of outside and distant kingdoms. Then the ability to transmit thought by books was toilsome and costly, and only a few could possess themselves of the simplest parchment volumes. Then the education of the masses had not been thought of, and the vast majority of the people could neither read nor write, and were steeped and stultified in ignorance. Then commerce was mostly confined to the Mediterranean Sea, and the western coast of Europe, and the southern borders of Asia, linking together only a few seaports of a very few nations by a scanty trade. All this, and much more that hindered the work of the Lord, has passed away; and how different is the present aspect of the world! Now the civilization of the world rests at least on a Christian basis, and finds its highest exponent in the most Christian nation.

Now the most intelligent and influential of the governing powers of the world are nominally Christian, and only recently the Queen of Christian England has been proclaimed Empress of idolatrous India. Now there is a vast and varied Christian literature and science brought to bear on people and races heretofore shut out from common education. Now commerce knits together remotest lands, bridges over ocean-separated countries, and by steam and electricity masses the whole commercial world into certain great metropolitan centres of trade, which in their turn radiate their mercantile and manufacturing influences all over the earth. Now regions long shut out from European eyes—long marked on maps as "*terra incognita*"—as in Africa, for example—are being explored, and will soon be opened to the merchant and the missionary. Now the leading languages of the world have been analysed and digested into grammars and lexicons, and so made ready to have the gospel poured into these vessels of thought, and drawn out as the new wine of the kingdom to refresh the varied races of the earth. Now science, with its many agencies and many hands, is breaking down the effete systems of superstitions by showing their variance with the first principles of natural philosophy and of geographical facts, on which the religion of six hundred millions of souls rests. Thus, wherever we look, we find the resisting power of paganism weakening, and the aggressive power of the Church strengthening. If now we turn from this merely worldly and intellectual aspect of the case to what the Church is doing, we see here a great advance on the old order of things. Foreign Missions, once looked upon with opposition and distrust, once frowned upon by governments at home and abroad; once disesteemed by Bishops and the great mass of the clergy; once sneered at by politicians and the press, and looked upon by nearly all as but the pietistic outburst of over-heated zeal seeking to do impossible and unneeded things, is regarded in this light no longer. Foreign Missions have conquered for themselves a bright name and a high place in the Church of this age. The lives of the missionaries have been "living epistles, known and read of all men." The works of the

ad by J. Beard, or quarter end. per Rev. H. don, per Rev. abatt, \$12.00; antford, Grace lected by Mrs. d, \$6.00; St. 5. For Shingstock, Sunday tal, \$61.55.

are pleased to improved by e has renewed ergy and vig- nes' have pre- hundred and earty welcome

lersigned mem- the first oppor- to welcome you that your trip t have resultd ealth, and that nd mentally by ly aware that been consider- beg that you f the same by of our esteem ying that the as heretofore. ily, GNED

We regret to Incumbent of rmittent fever lying country, to resign the ed and unim- ery much from nd have some- nature old age

The Rev. J. C. ations we had in this parish Divine bless- rogress in St. eavy debt on moved in a makes good hearty sup- ing service on ended and a e choir. The of the Diocese lgoma.

Incumbent of recipient of a ntry, of \$210, rch. Of this he scholars of had been con-

ulate the Rev. 1 of the Mes- uninterrupted The Church, lf-supporting, the Society. may mention an organ for eaded the list l dollars.

as been found tion. It has g a wing each e will be com- reepened for f December. held in the

Meeting, last , as it is now largement of