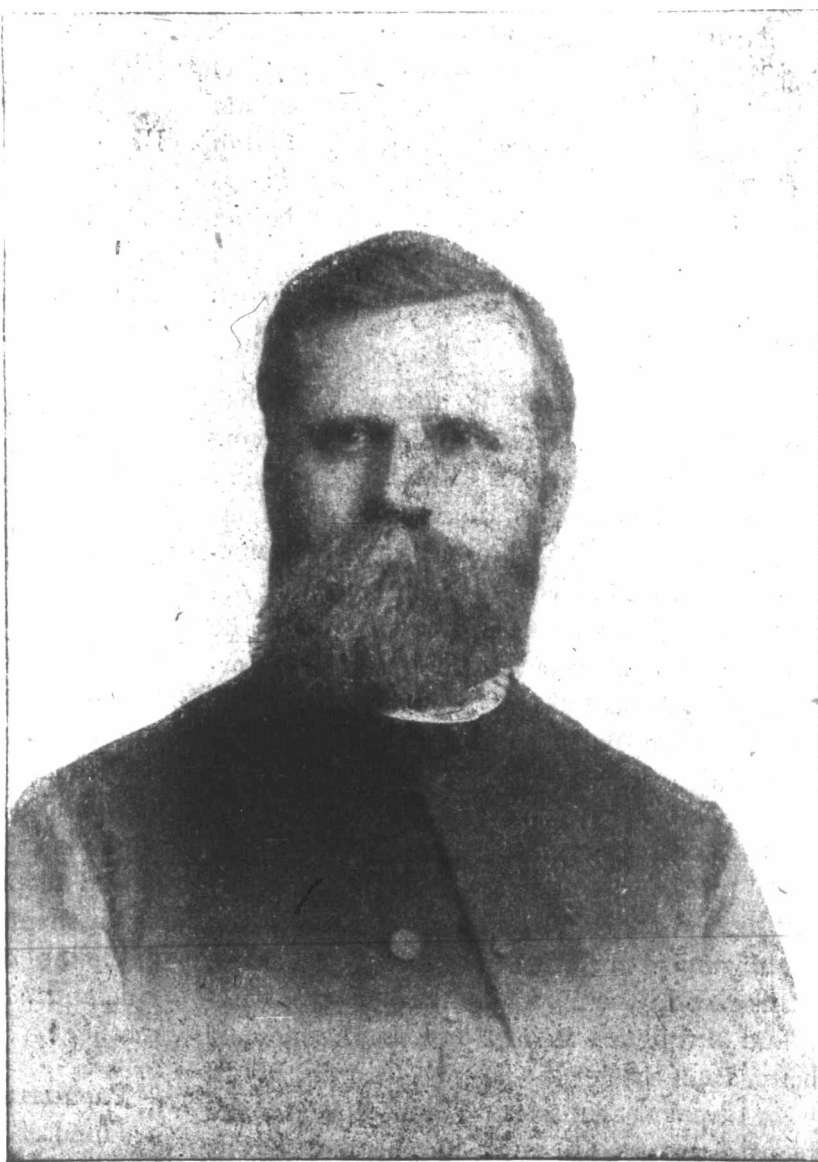


## A MISSIONARY SECRETARY FOR CANADA.

The appointment of the Rev. Dr. Mockridge by the Board of Management of the Domestic and Foreign Missionary Society to be Missionary Secretary for the Church of England in Canada, marks a new epoch in the history of the Church in this Dominion. The Society has hitherto been managed by two officers, a secretary and a treasurer, whose work has been honorary and has been done in connection with other duties; and every acknowledgment is due to Rev. Dr. Mockridge and Mr. J. J. Mason for their long and arduous efforts—conducted as a labour of love—to keep it in full operation. But the growth of the Society and consequent multiplication of its duties, compelled the Secretary to resign, when the Board of Management, at its recent meeting at Halifax, thought that the time had come when a permanent and responsible officer should be appointed who should devote his whole time to the furtherance of its aims and interests; and accordingly combined the two offices of secretary and treasurer and placed them both in the hands of Dr. Mockridge. This will give a solidity to the Society which it has hitherto lacked. No officers, whose hands are tied with other duties, can possibly perform work which a society such as the Domestic and Foreign Missionary Society now is, demands; and fresh interest in it and renewed progress along the lines of its work may confidently be looked for, now that it has a permanent officer. It has needed some one to direct its movements and those of the Woman's Auxiliary belonging to it. A great work lies before the Society, particularly at this time, when the unification of the Church in Canada has taken place, and before long no doubt it will be extended so as to embrace within itself the whole Dominion. Besides the office duties and the editing of the Society's publications, Dr. Mockridge will probably visit occasionally the great centres of population, and endeavour to create and keep alive an interest in the Society and its work, and this in time must and will produce the very best results. No Church can hope for a blessing unless its missionary work is carried on with vigour, and this new step, following so quickly upon the formation of the General Synod, augurs well for the prosperity and future work of the Church of England in Canada.

The portrait of Dr. Mockridge which we present to our readers is taken by permission from "Men of Canada," Vol. I, published by Bradley, Garretson & Co., Brantford, in which town, we learn from the same book, the rev. gentleman was born. He is a graduate of Trinity University, Toronto, where he took in regular course the degrees of B.A., M.A., B.D. and D.D., and where, in his undergraduate course, he won successively the Cameron and Dickson Scholarships. After spending a few years as head master of the Welland, St. Mary's and Clinton High Schools, he was ordained deacon in 1868, and priest in 1869, by the present Archbishop of Ontario, and did missionary work in Madoc and in Hillier, when he became curate of St. George's Church, Toronto. In 1880 he was ap-

pointed Rector in charge and subsequently Canon, of Christ Church Cathedral, Hamilton, a position he held for nine years, and then resigned because of conscientious objections which he felt to the freehold and pew rent system. After a brief pastorate at Windsor, Nova Scotia, Dr. Mockridge returned to Toronto to be assistant of Holy Trinity, the pioneer free-seated church of that city, but a call from the Domestic and Foreign Missionary Society leads him now to undertake the duties of their sole executive officer. He will enter upon the full performance of these duties on the first of January, when his connection with the Church of the Holy Trinity will cease. Dr. Mockridge was for many years Examiner of Divinity in the Arts course of Trinity University, and for a time lectured there on Homiletics and Pastoral Theology. With apparently a natural ability for secretaryships, he has served as Clerical Secretary for the Synod of Toronto and for that of Niagara. For many years he did the work of the Domestic and Foreign



REV. DR. MOCKRIDGE.

Missionary Society in connection with his other duties as a labour of love, and has been the means of founding successfully the *Canadian Church Magazine and Mission News*, an illustrated monthly periodical which is a credit to the Church of England in Canada.

He is also Secretary to the Board of Examiners for granting Divinity Degrees, appointed by the Provincial Synod. He is now about to embark upon duties which will enable him to give his whole time to a work which he has evidently always had at heart, the promotion of the missionary aims and projects of the Church which, in many capacities, he has served faithfully for the last twenty-five years.

## WANDERING THOUGHTS.

"Inside of the World's Fair grounds, there is exhibited one of the life-saving stations, sometimes put into actual operation. Just outside the grounds the model Sunday-school building, with its daily services at 7 a.m. and 8 p.m., and additional meet-

ings at usual hours on Sunday, is in a higher sense a life-saving station, worthy of the sympathy and support of all who believe with the Bible that the 'soul' is the 'life.'"

This is from "The Evangel and Sabbath Outlook." This newspaper is published, I believe, in the interest of what is called the "Seventh Day Baptist" body. Acting upon the principles of the "Bible and the Bible alone," it consistently maintains that Saturday is the Sabbath Day, and ought to be observed as the day for worship and rest, and that there is no religious obligation binding upon any man to observe Sunday, the first day of the week. If people ignore the Church and its authority, I cannot see how any other view can be consistently advocated. But the principle is wrong, and consequently the deduction is wrong. I should be inclined to answer in regard to the principle in general in our Lord's words, "If he neglect to hear the Church let him be unto thee as an heathen man and a publican," and in regard to the particular deduction in St. Paul's words, "We have no such custom, neither the churches of God."

What I especially observed in this extract was that the writer so sincerely approves of daily services. He perhaps does not know that the Church has, from time immemorial, invited her children to accept the privilege of daily worship. As soon as he becomes cognizant of this fact, he will, I am sure, not withhold his commendation, and will confess that every Anglican church, where faithful priests do their duty, is in a high sense "a life-saving station, worthy of the sympathy and support of all who believe with the Bible that the 'soul' is the 'life.'"

Our Prayer Book gives us the order for morning and evening prayer "daily throughout the year." Yet for years our people have had to rest content with these services on one day of the week only. Then on Sunday the *daily order* for morning prayer has been permitted to usurp the place of the one service of divine institution, the Holy Communion. Is it any wonder that we, as a people, are so ignorant of the nature of worship, and that, when such a Church-destroying course is pursued, the Church is in the state she is. In the very beginning of the Prayer Book we have "The Preface," then, "Concerning the Service of the Church," and then we read, "All priests and deacons are to say daily the morning and evening prayer, either privately or openly, not being let by sickness, or some other urgent cause. And the curate that ministereth in every parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish church or chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him."

The clergy are under obligation to do this. Why don't they do it? The people have a right to this privilege of hearing God's Word, and praying with their clergy. Why don't they demand it? There is no excuse. The rule for the clergy is plain, and if the people do not value the privilege, they ought to. Our success has been nothing to boast of, and the want of success has certainly not arisen from a too strict observance of the rules laid down in our Prayer Book. I wonder what the effect would be upon the population in the city of Toronto, if every church was open and the daily prayers were said, and the people urged to come. I believe that thousands outside the Church would be greatly impressed. W