

agency and operations, and then slightly to sketch the history and condition of existing missions in different parts of the world. I trust I shall be able to show to the young people engaged in mission labors that there is no nobler work for the life which is before them, than that which will come to them if they continue to join themselves to those who spend their strength for Christ's Kingdom. Brighter than if they wore coronet or crown will the glory be about their head as life goes on and eternity draws nigh, if they are found thus in loving toil for the souls of their fellow men. 'The Master will come in the evening shadow, and casting on their face the brightness of His eternal smile, say, "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto Me."

The Society for the Propagation of the Gospel in Foreign Parts commenced its labors in 1701. It has now extensive missions in India, employs 1,000 agents, including catechists, teachers and students, has upwards of 7,000 communicants, and enjoys an income of £66,000.

The London Missionary Society took its rise in 1795, and was composed of persons of various denominations. It has large and prosperous missions in the South Sea Islands, in South Africa, India, China and Madagascar. In 1798 Dr. Vanderkemp went as the first missionary to the Kaffirs, and in 1815 Barnabas Shaw commenced to preach the Gospel of Jesus to the slaves of the Cape Colony, and also to the heathens of Africa as opportunity might serve; Robert Moffat and David Livingstone have also earned for themselves imperishable names in this land. In 1865 four English bishops exercised their episcopal functions in South Africa, 224 stations were occupied, upwards of 350 agents employed, 144 schools under the care of 148 teachers, containing 15,000 scholars, were maintained. We have "new relations" in South Africa in the shape of 20,000 converted Hottentots and Kaffirs, and 45,000 regular hearers in the various churches of the land. In 1875, two years after the heroic Livingstone died on his knees in a grass hut amid the swamps near Lake Bangweolo, a party of missionaries from the Churches of Scotland reached the mouth of the Zambesi, and with headquarters at Bandawa began to survey the lake, erect buildings, make roads and till the soil, establish medical dispensaries with competent physicians; to give the people the Bible and Christian literature in their own tongue. Livingstone's death set in motion many other agencies for the evangelization of Eastern Africa. Among them all none was of greater importance than his influence over Stanley. This intrepid explorer in 1874 entered at Zanzibar, and in 1878 emerged at the mouth of the Congo. So soon as the news reached England, a vessel bearing missionaries sailed for Africa. In 1882 the Church Missionary Society were about to send out men to reinforce the brave two, Mr. A. M. Mackay and Rev. P. O'Flaherty, at Rubago. The Rev. James Hannington offered himself for the work, and during three years did this noble and

intrepid servant of Christ work bravely and faithfully, and endure sufferings and hardships patiently and cheerfully, and in a loathsome prison hut, almost torn to pieces, deprived of every comfort and all the decencies of life, literally racked by fever and with the shadows of an unknown doom darkening his heart, he could say, "I will lift up mine eyes unto the hills from whence cometh my help." And his dying testimony will not be forgotten on the shores of the great lake: "I am about to die for the Ba-ganda, and have purchased the road to them with my life."

In Madagascar a mission was commenced in 1818. It enjoyed the protection of the King until his death, in 1828. In 1835 an assembly of the people was called by the Queen. She expressed her indignation that her people should have dared to depart from the old established customs, to despise their gods, to neglect divinations, to receive and practise a new religion. Then commenced a system of persecution unequalled in modern times. The Christians still met for prayers. They were betrayed to the government; a number were made slaves, and others were put to death most cruelly. For many years missionary operations in Madagascar were in abeyance. But the blood of the martyrs has been ever the seed of the Church. In 1864 the Malagasy Christians, numbering 8,000, might worship according to their own consciences. The Bishop of Mauritius paid a visit in 1870 to the island, and bore unqualified testimony to the results of the labors of the London Society. He believed that the work they had initiated was in very deed the work of God. The Bishop spoke highly of the Malagasy version of the Holy Bible, and informs us further, that when he wanted a translation of the Prayer Book, a dissenting minister undertook the task. This Christian unity would be invaluable in promoting the success of our foreign missions. As Macaulay says, "When heathen unite to worship a cow, the differences between Christian sects dwindle into insignificance." It is the reproach of missions that several denominations are needlessly occupying the same field, whilst other fields have not a missionary of any sort.

(To be continued.)

OUR PARISHES AND CHURCHES.

No. 21.—ST. JOHN'S CHURCH, ANCASTER, DIOCESE OF NIAGARA.



HIS beautiful church stands at the head of one of the oldest villages or towns in western Canada, and is situated about seven miles west of Hamilton, on the mountain. The parish is the oldest in the Gore District, and the second or third oldest in the Diocese, and on account of its beautiful winding roads and landscapes, fine old oak trees, pretty stone church and churchyard, much resembles a rural parish in