

## THE MISSIONARY LEAVES ASSOCIATION.

FOR ASSISTING THE NATIVE CLERGY AND  
MISSIONARIES IN AFRICA AND THE EAST, AND OTHER  
PARTS OF THE MISSION FIELD OCCUPIED BY THE  
CHURCH MISSIONARY SOCIETY.

## THE ANNIVERSARY SERMON,

Preached at Holy Trinity Church, Marylebone, on  
Wednesday Evening, April 26th, 1882, by the  
RIGHT REV. THE BISHOP OF MOOSONEE, Vice-  
President of the Association.

"I commend unto you Phœbe our sister."—Rom. xvi. 1.

PHŒBE was a handmaid of the Church, one known to St. Paul as a doer of good works, as one who did what she could for the glory of her Lord, the extension of His kingdom, and the welfare of His family; she appears to have laid herself out particularly in granting relief to those in distress, in assisting the feeble, in strengthening the weak hands; St. Paul writes, "She hath been a succourer of many, and of myself also."

In the Church she did the part assigned her: she filled, and filled nobly, her allotted niche; she was a stone in the great spiritual temple; not one of the greatest, but one placed in its exact and proper spot by the great Architect. She was not a Paul or a Barnabas; to her was not entrusted the preaching of the Word or the administration of the Sacraments; but the more humble part she took, was one for which those greater ones, by their very greatness, were not so well qualified; hers was to smooth the pillow of the dying, to pour the oil and wine into the wounds of the diseased, and give them the consolations of the Gospel, as she sat watching by their couch, to distribute bread to the hungry, and to clothe the naked, to seek the waifs and strays of humanity, and rescue them from their degradation and their sin; to take care lest the ministers of God, engaged as they were about the concerns of their fellow men, should be overburdened or crushed by temporal anxieties. She had been the honoured instrument of allaying the anxieties even of Paul.

Now the part taken by Phœbe in the Church of old is, to some extent, that taken by the association for which I plead this evening; I mean "The Missionary Leaves Association." It does not aspire to take the place of either of the great missionary Societies. These stand in the first rank of Church organizations, for carrying out the Master's command to evangelize the world; to them we give our strength, on them we bestow our best affections, and should resent any attempt to take their place. This Association merely fills up the part which lacketh, and attends to those kindly offices for the agents of the great Church Missionary Society, and especially for the Native Clergy, which that Society does not undertake.

The Native Clergy and Catechists, who are increasing in number rapidly from year to year, and who will soon outnumber the Europeans, are a body of men who greatly need the countenance and support of their English friends. Both are greatly benefited by the kind feelings exhibited by the one towards the other. How then is this sympathetic feeling to be directed? How are our Native friends to be brought into contact with their English well-wishers? Here the "Missionary Leaves Association" steps in and says, "We will be the medium of communication between you; we will encourage our Native Agents to write to us; we will be their confidential friend, and they shall tell us their special needs, to us they shall bring the anxieties which press on them, and we will make them known that the case may be taken up, and lovingly attended to." Now this is what is increasingly being done and the names, homes, trials, triumphs, needs of the Native Clergy are becoming known in England much better than was formerly the case. As Christians at home learn what are the attainments and the capabilities, and see the spiritual mindedness of those who have charge of our native converts, a reciprocal feeling of confidence, respect and love, is created, and thereby the whole Church is profited.

One of my native Clergy writes to me, "I should be glad if you would interest some friends in England to assist me in building a School-house at this

Station, of which we stand very much in need;" I at once answer him "write to Missionary Leaves Association, and I will support your application;" and this, thoroughly conversant with the circumstances of the case, I can well do; for I know that he has already built Church and Parsonage in a great measure with his own hands, that much of the work in the school will be done in the same manner; and that he will get all the help possible from the people whom he desires to benefit. Missionary Leaves, the Native Ministers' Phœbe, publishes the need, and I dare say the necessary funds will be quickly supplied.

Another writes: "We are engaged in building a church, but we cannot get on very well as we have but a poor supply of tools." Then into the list of wants published in Missionary Leaves goes the statement of the needed tools, and by and bye the sight of axe and hammer, and saw and file will gladden the native brother—increased strength, communicated by English sympathy is thrown into the wielding of the axe, all engaged work with renewed vigor, and amid the wilds of Kenogoomissee log after log is piled, and soon will stand the witness for God, where not long since the thick cloud of heathenism seemed almost impenetrable, and within the Church's sacred walls will arise a song of praise which will enter into the ears of the God of Sabaoth.

Again, I am written to: "I find a great difficulty in getting my children educated; I have not the means of giving them the education they require; the same answer is given as to the former application; write to the Missionary Leaves Association: and thus we have succeeded in raising some money for the support and education of a few of the children of our hardworking Native brethren.

But this congregation would doubtless wish to be introduced to some of these Native Clergy, about whom the Church at home is now beginning to hear so much. And I would speak only of what I know, and testify only of that which I have seen; I leave others to speak of those who labor in India and Africa, and of whom they could doubtless give a good account and confine myself solely to those with whom I am acquainted in North West America.

Come then first into the far North, into the diocese of Athabasca, and there you meet with Mr. (now Archdeacon) Macdonald; see him instant in season and out of season; behold him on his snowshoes, travelling his hundreds of miles, that he may carry to the scattered tribes under his charge the "old, old story of Jesus and His Love." I saw him when last in England, when he came home that he might carry through the press his translation of the Prayer-Book in the Tugath language, which is one of great difficulty, which he acquired very rapidly, and of which he has made himself a perfect master. I was much struck by his good common sense, the extent of his reading, his linguistic powers, the purity of his English, his spirituality of mind, and how well adapted he was in every respect for the work to which he had devoted his life. For many years he has been in one of the wildest, most dreary, and isolated portions of the earth, a soldier willing to endure much hardness in the cause of his Master, one who has been instrumental in bringing into the fold Tugath Indians, Ojibbeways and Crees. He is still at work in that land of cold and tempest with its fatigues and privations, that God granting His blessing, he may wrest more slaves from Satan's grasp, that they may become gems in the Saviour's crown.

Come a little further South. White men are moving into the great valley of the Saskatchewan, but the original possessor of the soil, the red man must be cared for; his temporal and spiritual interests must be attended to, and who was selected to commence a special Mission for their benefit, which I hope will become one of the most important in the country, and who is now the teacher in the Saskatchewan College of the Indian language? One of my own pupils, the Rev. Canon Mackay, one whose studies I superintended, one who became with me not only an excellent student but likewise an excellent mechanic, one who can build his own house, plough his own fields, print and bind the books he has himself translated, and one too, who, if he occupied this pulpit to-day would, not be detected by you as one born amid the wilds of Moosonee: his mode of expressing himself, his pronounc-

iation of English, the matter of his sermon and the manner of his delivery would indicate only the educated Englishman.

(To be Continued.)

## CAMEOS OF BRITISH CHURCH HISTORY.\*

(Written for the Church Guardian.)

BY THE REV. B. T. H. MAYCOCK.

## CHAPTER IV.

"Prowess and Arts did tame,  
And tame men's hearts before the Gospel came;  
Strength level'd grounds; Art made a garden there;  
Then shower'd religion, and made all to bear."—Herbert.

When Cæsar landed on the Isle of Britain he found it inhabited by a variety of tribes, "of whom the Romans have preserved the names of more than forty." The expedition of that general is so well known that more than a bare outline appears unnecessary. Having collected together about eighty transports, thinking two legions would suffice for its subjection, he set sail from Gaul and found the enemy, who had been apprised of his movements, awaiting his debarkation. This was a work of no little difficulty, the ships being too large to sail in the shallow water, while the heavy armour of the Roman soldiers prevented the free use of their limbs in the treacherous element in which they were obliged to wade prior to landing. The ensign of the tenth legion was the first to show his valour, which his comrades perceiving, speedily followed. At first it appeared as if the invaders would be vanquished,

"As when a billow blown against,  
Falls back."

but Cæsar's good fortune in war did not desert him here, and, after a desperate resistance, the islanders were vanquished. If at first

"Julius Cæsar  
Smil'd at their lack of skill, he found their courage  
Worthy his frowning at: Their discipline  
(Now mingled with their courages) will make known  
To their approvers, they are people such  
That mend upon the world."

After negotiating for peace, taking advantage of a storm which had destroyed many of the galleys, the

"Shipping  
(Poor ignorant baubles!) on our terrible seas,  
Like egg-shells move'd upon their surges, crack'd.  
As easily 'gainst our rocks,"

the Britons suddenly attacked the Romans by a stratagem, and, throwing some of them into confusion, killed a small number, upon which Cæsar beat a retreat. The natives, elated with their success, sent messengers through all parts of the island to rally their comrades, and having received a considerable reinforcement, once more advanced to the Roman camp; but, like the Phœceans, they obtained but a kind of Cadmean victory, for this time the tide of war changed, the Britons sustaining a heavy loss, upon which they sued for peace, which Cæsar granted, as winter was drawing on, retiring with his victorious legions to spend that solstice among the Belgæ.

With the Spring, Cæsar once more returned to Britain, accompanied by a considerable force, which penetrated further into the interior of the country than he had been able to do before, advancing with cautious and well-weighed steps, not without great opposition on the part of the invaded, led by the brave Cassiedannus. The well-trained legions of Rome however, were too strong for the lighter clad "barbarians," and after several engagements, the Britons were once more obliged to beg an amnesty. It was in one of these conflicts that

"Caselan  
(Famous in Cæsar's praises, no whit less  
Than in his feats deserving it,) for him  
And his succession, granted Rome a tribute,  
Yearly three thousand pounds."

In the year of our Lord 36, or ninety years after Cæsar's expedition, Caligula made a descent upon the island, but further than gathering a few shells as spoils of the ocean, the Romans accomplished nothing. Seven years later Claudius, the fourth Roman Emperor, sent Aulus Plautius and Vespasian to conquer the Celts.

(To be continued.)