

Sunday after Sunday. There are about fifty Church families in the mission, and the people seem warm-hearted and do not exhibit that narrow-mindedness so often a feature of small centres. The children at all the stations are quite willing to be catechised before the congregation, according to the Church's ancient and wise fashion, which custom the Canon is about, I believe, to introduce more largely; many of the children have been carefully trained in the wording of the Catechism, but of course need much explanatory teaching. Organisation also is much needed; and a branch of the C.E.T.A. some guild, and Church Women's Committee, are on the tapis. About twenty candidates are being prepared for confirmation; and it is not improbable that the class may expand to fifty in a few months; while it is quite within the bounds of possibility that night schools in connection with the church may be formed at two or three of the stations, which would have been organised a month or two back but for the epidemic of the winter. The Church's roots are deep here, and therefore expansion possible. The congregations at Apsley on the two last Sundays in February and the first two in March were: 38, 38, 60, and 150 respectively. The Rev. Mr. Harding cannot attend to his rural deanery, his prebendal stall at St. Alban's, the various sessions of Church committees in Toronto, and his parish as well. He therefore needs help, and I am here assisting him. The people can, and I think will, find \$100 towards stipend, but they cannot do much, and have not done anything in this direction regularly. As to any other moneys to support or extend the work, I, as yet, know nothing. The liberality of a Churchman here has made him throw open his house to me for the past four months; and one or two of the Toronto clergy are trying to help. I am not desirous while preaching the faith up here, to deny it in Toronto by leaving my family there unprovided for.

J. J. COLE.

Parochial Mission to the Jews Fund.

SIR,—You were good enough to publish last week the report of his work, which Bishop Blyth sent to the Bishop of Niagara, President of the Parochial Missions to the Jews Fund for Canada. In this report, which partakes of the character of an appeal, Bishop Blyth refers particularly to a mission to the Jews at Cairo in Egypt. He says that there are 25,000 Jews at Cairo, who, for the most part, speak Arabic, and can be reached only by a native pastor speaking their own language. The Bishop has been fortunate in securing the services of such a clergyman in the Rev. Naser Odeh, lately in the employ of the C.M.S., of whom he gives some interesting details in a private letter just received by the Bishop of Niagara: "I am just about to open work amongst the Jews at Cairo in connection with the 'Parochial Missions to the Jews Fund.' This is to be their first foreign station. I have got an Arab clergyman, a good Churchman, with his English wife, singularly qualified; and with them is going Miss Allen, lately of Zanzibar (she is Archdeacon Allen of Lichfield's daughter, and has been many years with Bishops Steere and Smithies). She has been with me a year at Jerusalem opening a Home for Jewish Girls. It is a first rate opening. There are 25,000 Jews at Cairo, many of them well inclined to us. I surveyed the ground of operations last month when I was on a visitation tour in Egypt. It is very hopeful. But there is no money. So I fall back on the fact that 'beginning at Jerusalem' is the motto of all missionary work for all nations, and I must make that include all Jews under the charge of the 'Jerusalem Bishopric.' I am sure you will help me if you can."

This appeal from the Bishop of our Church in Jerusalem and the East brings the subject of Jewish evangelisation home to us in a very direct way. It has come providentially just in time to strengthen our annual appeal for offerings on Good Friday for the "Parochial Mission to the Jews' Fund," and will, we trust, stimulate many parishes which have hitherto not felt called upon to aid this work to unite with us so as to put it within the power of Bishop Blyth to carry on an effective mission work among the 25,000 Jews at Cairo. It would be well if our Canadian offerings could be sufficient to furnish the working expenses of the mission, as well as the stipend of the Arabic clergyman whom the Bishop has secured for this work. A foreign mission of the Canadian Church—in Egypt, among the people, "of whom as concerning the flesh Christ came," through whom we Gentile Christians have received the oracles of God and our Christian heritage!—surely it is a thought to stir the heart, to stimulate to desire, and effort, and alms and prayer, such as St. Paul's "hearts desire and prayer to God that Israel might be saved."

The Parochial Missions to the Jews Fund now numbers among its patrons and subscribers most of the Bishops in Canada, while with reference to the mission at Cairo, the Bishop of Toronto has expressed his cordial approval of Bishop Blyth's appeal on its behalf, and "hopes that it will enlist the interest and

assistance of the members of our Church as a worthy object for their missionary efforts."

The Canadian Committee earnestly hope that the offerings on Good Friday will be sent in from every church in the Ecclesiastical Province, and that the clergy will second the appeal by their own sense of its urgency. They ask further that care may be taken to see that the collections when sent to the Secretary-Treasurer of the diocese are clearly designated for "Parochial Missions to the Jews—Bishop Blyth's Fund." For want of care in this respect much has been lost to the Fund.

If any of your readers living in parishes where a collection is not made for this particular fund, are disposed to help Bishop Blyth's work, I shall be glad to send them marked envelopes on receiving a postcard.

J. D. CAYLEY.

Hon. Sec. for Canada, P.M.J.

Algoma.

A SPECIAL APPEAL.

SIR,—I regret to say that I find myself, very unexpectedly, confronted with a financial crisis connected with our mission fund, the gravity of which compels me to appeal once more to the sympathies of the well-wishers of the diocese of Algoma. The facts of the case are simply as follows:

Last September, at the date of my report to the Provincial Synod, our clerical staff consisted of nineteen presbyters and seven deacons (one of the former has since removed to England). Since then, in the firm belief that our funds would be equal to the increased demand made on them, two deacons have been added by ordination and five catechists appointed to fields which must inevitably be lost to the Church of England if left any longer unoccupied, and all at very scanty stipends, ranging from \$200 to \$500 per annum, of which from one-third to one-half was to be paid by the people, according to their ability. It now appears as the result of a special examination of the books made by the treasurer at my request—illness and overwork had hindered the preparations of the monthly statements uniformly furnished by his predecessor—that, at the beginning of the present month, our mission fund had been overdrawn by the sum of \$2081. Startling, however, as this intelligence is, it is even more serious than appears upon the surface; meaning, as it does, not only that we are so much in debt up to date, but that until the mission board makes its next appropriation in September, there will be nothing in hand, save one-half the amount of the two grants from the English societies and the possible offerings of individual contributors, with which to pay the quarterly stipends that will fall due on March 31st and June 30th respectively. Such briefly is the crisis that confronts us. Now as to the remedy.

Here, doubtless, some will remind me of the old proverb as to "prevention," &c. Perhaps so, but I believed it to be my duty on the church's behalf to occupy these vacant fields, and, if possible, arrest the leakage which has already lost her hundreds, if not thousands of her children, all over the diocese.

Others, again, will recommend an immediate reduction in our working force, both lay and clerical. Such a step will certainly effect a proportionate reduction in our expenditure, but, to say nothing of the wrong done to a number of faithful and devoted toilers in the harvest field, it will also deliver over their several missions to the care of other religious communions, to the lasting reproach and loss of the Church of England. "Reduce the stipends, then?" Yes, this could be done, nor do I think a word of complaint would be heard from a single sufferer, but be it remembered that these stipends, at their best, suffice only for meat, drink and raiment, and these of the simplest and plainest.

Other and better solutions of the problem suggest themselves. (1) Algoma herself will be called upon to do what little in her lies to meet the emergency. A pastoral letter is now being prepared for this purpose, in view of the approaching Easter meetings. (2) This done, may I not ask special contributions by individuals and congregations in other dioceses to meet the "present distress?" The child of the Canadian church is just now in a sore strait; a little effort on the part of her friends will supply the needed relief, if each will send a special offering "according to his (or her) ability." Thousands, nay tens of thousands are expended, and rightly, elsewhere in improved architecture and decoration. What Algoma asks, through its bishop, is bread for the wives and children of a body of missionaries, whose superiors are not to be found, in loyal maintenance of the church order and discipline—patient endurance of hardness in good soldiers—and faithful preaching of "Christ and Him Crucified." (3) Could not the incumbents of many parishes, in which the story of Algoma's work and woes has not yet been told, place their pulpits and school-room platform at our disposal in this emergency? I will gladly hold myself in readiness to accept such invitations, so far as my other duties will permit, between April 15th and

June 1st; while in cases beyond my personal reach I know I can count on the assistance of several of our clergy, whose experience thoroughly qualifies them for the task of describing our missionary work, with its varied difficulties and discouragements.

Here, then, I leave the matter. "I can no more," save to commit our cause, in faith and hope, into the hands of Him whose are the "silver and the gold," praying Him, as Hezekiah did in his distress, to "undertake for us" and "supply all our need according to His riches in glory by Christ Jesus."

E. ALGOMA.

Bishophurst, Sault Ste. Marie, Ont.,
March 24th, 1890.

Sunday School Lesson.

1st Sunday after Easter. April 13th, 1890.

THE FORGIVENESS OF SINS.

I.—SIN.

In our last lesson we were speaking of the "Communion of Saints"—and that means the tie which binds Christians together—and binds them to God in the Church of Christ. We have all been brought to God and made members of His family in Baptism. In that Holy Sacrament, the "washing of regeneration" (Tit. iii. 5), we were cleansed from the sins which belong to all children at their birth; and in Baptism we also receive strength to contend against temptation all our life through. It is plain that this meaning is to be attached to the present article, for in the Nicene Creed, which explains the Apostles' Creed, we have "I believe in one Baptism for the Remission of sins."

But there are other sins which we have to account for—those which we commit ourselves after Baptism. These we promised to "renounce"—and yet we know that in many ways our promises have been broken. Whenever we transgress God's law we commit sin, (1 S. John iii. 4). God hates sin. Every time we break His laws it puts us further away from Him. And God shows how He hates sin by the severe punishments He inflicts (for example, Adam and Eve; Ananias and Sapphira, etc.) Even good men have suffered for sin, (Moses at waters of strife, Eli, David, etc.) Notice that it was S. John, he who was the "beloved disciple," who says, "If we say that we have no sin, etc." We are all in danger of punishment for our sins, unless we can find some way of escape.

II.—CONSCIENCE THE WITNESS.

We know that we are sinners. How? The Bible says we all are. But besides God's word there is a tell-tale in ourselves. Our conscience. (Illustr.: Man who had a ring given him, which pricked him every time he did wrong). Conscience has been called "The God within the soul." Our conscience will become hardened if we do not listen to it. A silent conscience is the worst thing a man can have.

III.—THE FORGIVENESS OF SINS.

Sometimes when a man has been found guilty, a pardon comes from the King, and he is set free. The Lord Jesus is God's messenger who has brought us the good tidings—(Gospel) of pardon. The forgiveness is complete, (Isaiah xlv. 22). But there are conditions. (1) We must repent. "He pardoneth and absolveth all them that truly repent, etc." (Absolution). A story of days gone by. School-boy comes to tell his sin and sorrow to God's Priest. The kind old man bids him to speak on. His voice is choked with sobs. He is bidden to write on the slate what he cannot speak. But the old man can see no writing. The child's tears had blotted out the words. He told his little scholar to go in peace—his tears were accepted, and his sins blotted out for Christ's dear sake. (2) We must for love of God fight more earnestly against our sins in future. Pharaoh repented because he was afraid. But he hardened his heart when the thunders ceased, (Exod. ix. 34). Sin is a terrible thing in itself, even if there were no punishment. Think of all it cost the Lord Jesus to obtain our forgiveness, (His toilsome life, His anguish in the Garden, His painful death). That God should forgive is wonderful—that we should be careless about sinning again after forgiveness shows how unworthy we are of all His goodness.

Family Reading.

Easter.

How shall we prepare for the great festival of Easter, and how shall we celebrate this glorious commemoration of the triumph of our redeeming Lord? At least the question has been answered in part by the season of Lent through which we have passed. We cannot reach Easter so as to