

1886. Epiphany.

DOMESTIC AND FOREIGN
MISSIONARY SOCIETY
OF
THE CHURCH OF ENGLAND
IN CANADA.

EPIPHANY APPEAL, 1886.

REVD. SIR:

It is our desire that this address from the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada be read, as a sermon or otherwise, in the hearing of every congregation in our Dioceses on Sunday, Jan. 3rd, 1886.

JOHN FREDERICTON, *Metropolitan.*
J. T. ONTARIO.
H. NOVA SCOTIA.
J. W. QUEBEC.
W. B. MONTREAL.
ARTHUR TORONTO.
E. ALGOMA.
MAURICE S. HURON.
CHARLES NIAGARA.

EPIPHANY, 1886.

*To the Reverend the Clergy, and the Congregations of the
Church of England in Canada :*

DEAR BRETHREN,

On behalf of the Domestic and Foreign Missionary Society we present our Third Annual Appeal in aid of Foreign Missions to you and to every member of all the congregations throughout the nine dioceses in the ecclesiastical provinces of Canada. The appeal is from many points of view urgent—it ought to be irresistible, seeing that it comes to us from our Lord and Saviour who died to redeem us and all mankind.

The appeal is urgent. In the foreign mission field hundreds of millions are without the light and hope which the Son of God brought to this dark world and committed to the christian church in order that they might be conveyed to all.

In the foreign mission field hundreds of millions are exposed to the temptations which beset fallen human nature everywhere, and especially in heathen lands, without the grace of resistance won for them by the victory of the Son of Man over evil of every kind, that grace which the christian church is to impart to them by bringing them into unison with Him as members of His body.

In the foreign mission field hundreds of millions are bearing the intolerable burden of sin, and guilt and fear of death, without the relief which the one all-sufficient sacrifice of the cross can alone afford.

The appeal is urgent to the Church of England and her members everywhere, for to the Church of England all pagan lands, the whole heathen world, and all non-christian countries are wide open.

The enterprise and courage of her sons in the pursuit of commerce and knowledge have carried them to the ends of the earth and brought them into contact with all peoples, and nations, and languages: Where the spirit and the aims of this world have carried Englishmen, surely England's Church should follow closely, gladly, vigorously, planting everywhere a little army of missionaries, well trained, thoroughly equipped, and strong in the conviction that they will be fully sustained by the sympathy, the prayers and the liberal offerings of those who stay at home.

Are any amongst you thinking that the Church in England, with her vast resources of men and money should do this, but that we in the colonies are too poor—so poor that we can hardly maintain our own Church? The existence of the Church in these Canadian colonies is proof to us at least, that the Church in England does not stay at home; that she sends out her clergy and the money to maintain them during the early days when settlers are struggling to make a home in a new country.

Many a missionary has been maintained in Canada out of the loving offerings of christians in England's villages, much poorer than we are, and enjoying fewer of the substantial comforts of life.

We do not desire that you should give to foreign missions that which is due to the support of the Church in your own parish or in your own diocese. We do not desire to induce you to respond to our present appeal under the influence of strong feelings, or of mere impulse.

We do earnestly ask you to consider whether the failure of a very liberal support for the Church's ministrations both at home amongst ourselves, and abroad amongst the heathen, may be due to the way in which many christians are abusing their freedom under the Gospel.

Their freedom in the matter of giving, or rather paying to the support of their religion, does not begin until christians have contributed as much as the Jews were required to pay.

The Gospel is a law of liberty, but that liberty is a freedom to give more, not less, than was required under the Mosaic law. The new commandment which Christ has brought to us does not abrogate but extend, and elevate, and spiritualize the old commandments.

Although God's claims on us are far higher and stronger than upon any who lived under any former dispensation, although, too, the christian religion is to be maintained not in one community only, but is to be extended to all nations, yet is it not a fact that you contribute less out of your increase or earnings than was required from God's people of old?

The proportion of one-tenth from christians in the present day, even within our own branch of the Church, would furnish in one year funds for the Church's needs at home and abroad, far exceeding in amount all that has been contributed in many years.

If we could only persuade you all to set apart a proportion of your incomes which could, with any fairness, be compared with that required under the law of old, and to divide the amount thoughtfully and systematically among the claims which present themselves in your own parish or congregation and the Church's missionary work in your own diocese, in Algoma and the Northwest, and in heathen lands, there would be little left for us to desire. You could then make your offerings an act of worship, which you shrink from doing now, because you feel that you cannot mock God—that you cannot bring an offering which is mean and unworthy because out of all proportion to your income or earnings, and ask God to accept it from you as an act of homage. Your giving, too, would in every instance be cheerful and happy, and the Church's appeals would be free from the reproaches with which they are now unavoidably filled.

Moreover, the work which the Saviour has set His Church to do would be carried on with vigor on a scale commensurate with its importance and the richness of the treasures of grace and blessing which she has to convey.

If our Lord who gave His life for us, who has supplied us so freely with the means of grace and hopes of glory—if He is waiting to see of the travail of his soul in the vast multitudes whom we may gather into his kingdom and make partakers with us of all His favors—surely the appeal is irresistible. We must determine to give, not on this occasion only, but regularly every year, generously and lovingly to foreign mission work—to the extension of the Church amongst the heathen that they may be brought to know the only true God and Jesus Christ whom He hath sent.

Alas! for us christians in this ecclesiastical province if our love for God and our gratitude to our Saviour are to be measured by the amount of our offerings to foreign missions during 1884 and 1885.

You may see from the report of your Board of Management that the sum total for these two years was \$10,714.25. You cannot buy or merit more of the favor of God and the priceless grace of love by larger offerings, but you may depend upon it that as you advance in the favor of God and grow in love your offerings will increase, and that larger offerings, involving some measure of self-sacrifice, will qualify you, will open your hearts wider for all christian graces.

Brethren in all the congregations of this ecclesiastical province, we ask you to consider the urgency of the appeal which we present to you, to remember that it comes to you from the Saviour who died for you and all mankind—and to make your prayers and your offerings for the great work of foreign missions accordingly.

Signed on behalf of the Board of Management by

J. T. ONTARIO,

CHAIRMAN.