

over the dais, neatly set, the words "Welcome to our Bishop," spoke the purpose and sentiment of the numerous gathering. I will not trust myself to say how affably, how affectionately he accepted the welcome, causing the givers to feel themselves the debtors.

The Rural Dean was obliged to leave in the early part of our *agape*, but not before giving an excellent address. I have said our *agape*, for as I looked around, I saw the highest and the next order of the priesthood and officers of the Church, high and low, Dean, Wardens, ex and present Lay Synodical Delegates, Sunday-school Teachers and Scholars, rich and poor, socially met on common ground, only less sacred than in the house dedicated to the worship of Him, who "is the maker of them all." Each finding in his brother much more of goodness and very much less of evil than he had expected. The unity of the Faith, like the ladder of the Patriarch's dream, while it lays hold of the Divine unity above rests on the human unity below; and its theory in this small humble field was practically exemplified and expounded. How much uncharitableness and exclusiveness, how many asperities are imperceptibly smoothed off by this gentle attribution? How much the acids of selfishness, envy and jealousy, which too frequently rest upon and evade the sculptured beauty of the Church are thus washed out and drawn off by the endearing influence of all this contagious geniality, behind which lay as the great moving cause, the doctrine of the one Lord, one Faith, one Baptism. It was reflections like these that carried my imagination back to the primitive *agape*, to the days of its purity, before it had been corrupted into a heathenish saturnalia.

The Bishop gave a brief but powerful address in behalf of the Missions, Domestic and Foreign. His remarks were preluded by the singing of the Missionary Hymn, Miss Powell, organist, and the whole assemblage joining. Lastly, the *nunc dimittis* and benediction. Thus began and ended Bishop Hamilton's first visit among us, but its impressive lessons and happy experiences will long endure.

NOWAL.—The Christmas decorations in the quaint little Church of St. Paul's, of this village, are of an exceedingly appropriate and attractive character. The wreaths, festoons, banners, and mottoes, adorning the windows, walls, chandeliers, and reading desk, all the work of the loving hands of the ladies of the congregation reflect great credit for their beauty and unique designs. A chancel screen tastefully adorned with the choicest evergreens and with the word "Emmanuel" in gold letters in the centre arch has a beautiful appearance. The service and Holy Communion at 11 a.m. was fairly attended—an impressive Christmas address was delivered by the incumbent, Rev. R. S. Locke, M.A. The offertory amounted to upwards of \$20.

In the evening the children's annual Christmas festival was held in the Orange Hall. A programme consisting of carols by the children, songs, readings and recitations was gone through with, which was well received by the parents and friends present. A Christmas Tree laden with presents for the children, and open to all, also formed an enjoyable part of the programme. A small admission fee was charged, other than children of any Sunday-school, who were admitted free—proceeds about \$30.

DIOCESE OF ALGOMA.

"RED HOT SHOT,"—a copy of a circular bearing the above rather startling title has just reached us, and we find it to contain a proposal on the part of Mr. Wilson, the principal of the Shingwauk and Wawanoshe Homes to extend his work among the Indians by the establishment of Branch Homes at certain distant points. We are struck also by the fact that Mr. Wilson

proposes to raise all the money required to carry out his extensive scheme, not by forcing money out of people's pockets by the usual resort to bazaars, socials, &c., but by a bold appeal to the consciences of God's people throughout the Dominion, reminding them that the Indians, whose hunting grounds they are occupying, are God's poor in Canada, and that it is their bounden duty to remember the poor. If more were needed to stir up the hearts of people in this good cause, and to draw upon their liberality, we think it is supplied by the following impressive letter from the pen of Bishop Anson, in whose diocese (Qu'Appelle) Mr. Wilson proposes to establish one of his four branch institutions: "The Rev. E. F. Wilson, head of the Shingwauk Church of England Homes for Indian children at Sault Ste. Marie, in Algoma, has asked my sanction for the establishment of a Branch institution of a similar character in this diocese. I wish to say that it would give me the greatest pleasure to see such an institution established in this diocese, if, by the blessing of God, he is enabled to carry out his intention. We have 5,000 Indians amongst us, and at present I regret to say our Church is doing scarcely anything for their spiritual welfare. The C. M. S. to whom I have applied, is unable to help us further than with the one mission that is established at Touchwood Hills. I am convinced also that the only hope of doing permanent good to the native race is by the instruction of the children away from the influences of their homes. I very earnestly trust Mr. Wilson may be able to commence work in our midst before long.—ADELBERT, Bishop of Qu'Appelle."

Mr. Wilson asks \$7,000 for the enlargement of the present Shingwauk Home, so as to enable him to take a larger number of pupils and receive also some young men to train as teachers, and \$5,000 for the establishment of each of the Branch homes.

DIOCESE OF HURON.

LONDON.—His Lordship Bishop Baldwin, by special request, preached the anniversary sermon to the Masonic fraternity, in St. Paul's Church, on St. John's Day. The sacred edifice was comfortably filled. The Masons appeared in regalia, and upwards of 200 were present. The service consisted of a hymn, the Litany, another hymn, and then the sermon. The text was from Ephesians iii.

The Bishop began by saying that as he had been invited to address them, and as an outsider not acquainted with their Order, he had selected three subjects upon which to speak—a *mystery*, a *building*, and a *fellowship*.

In reference to the *mystery*, he said St. Paul tells us that his first and distinct mission was to make known a mystery, and secondly, that it was a mystery that had existed from remote ages, and made known to him by direct revelation from God Himself. This revelation of the mystery was of the greatest importance. What was this mystery? The advent of Jesus came, and that great day—Pentecost—when the Church was commissioned to go forth with salvation and fire. The mystery was that the Gentiles were to be co-heirs in the blessings of the Gospel with the Jews. The mystery was the purpose of God's Word enunciated by Jesus, which was to go forth down to all ages, and grasp all, giving the blessed Gospel to all, through Jesus Christ. To every weary and troubled person the speaker proclaimed the great mystery which Jesus enunciated.

Secondly—It was and had been God's intention to lift up a building, and what was this? He referred to the world as being holy before sin entered, but all was blasted by sin. When God went to build, he had to do so by setting off a part of the earth as holy to Himself. The Tabernacle in the wilderness, the Temple in Mount Moriah, were set apart. Then there was Solomon's Temple; God dwelt in the

Holy of Holies, &c. But the building of God now is not of brick and mortar; its pillars are not of stone, and yet it is found in all the word. It is one Grand Temple—the Church of the invisible God. It consisted not of professions, but of those who were born of the Holy Ghost, &c. The speaker then asked were they part of this Church—were they living stones in this temple which was for the praise of God's great glory?

Thirdly—*Fellowship*. He had heard of their fellowship and the good that was done by them—the relief of the distressed and the giving of charity, &c. But St. John told them of a higher fellowship. The fellowship of Christ should make them see in every man a brother. This could be attained by love.

He concluded by pointing out the knowledge of the mystery, the grandeur of the building, and the communications of the blessed Word.

The sermon was much appreciated by the congregation at large, and specially so by the fraternity, who passed a resolution giving His Lordship a cordial vote of thanks.

Bishop Baldwin preached in St. Paul's on Christmas Day. The church was beautifully decorated, appropriate for the season. The musical services were very superior.

LONDON TOWNSHIP.—Rev. J. B. Richardson preached in Emmanuel Church on Christmas evening. The services were taken by the incumbent, Rev. Mr. Seaborne.

LONDON EAST.—The Rev. Evans Davis preached in St. Matthew's Church on Christmas evening.

An entertainment by the members of St. Matthew's Church Sunday-school was held on Tuesday evening, Dec. 29th, in the Foresters' Hall, Dundas street, No. 5 Ward. The hall was crowded to its utmost. The singing, recitations, &c., were fine. Three prizes of fine books were given to the scholars of each class who made the most marks and good conduct. Also five handsome prizes to the Bible Class. The Christmas tree was loaded with good presents. The Rev. Mr. Seaborne and Mr. W. Bryant, the superintendent, received very handsome presents from the officers and teachers of the school.

SARNIA.—The Free Masons of Sarnia, Port Huron and surroundings, assembled in the St. George's Church on St. John's Day, when an able and practical sermon was preached by the rector, Rev. T. R. Davis. The Church was full to the doors. The text was from St. John, xiii Chap., 34. Mr. Davis gave an interesting account of the life and teachings of the Patron Saint of Freemasonry. And after dealing with some of the principles of the order, concluded by drawing some important lessons from the life and teachings of St. John, as well as from the principles in which they had been instructed and urged the brethren not to leave those sublime lessons within the walls of the Lodge, but to carry them with them into the world—and asked them by God's help to live up to their obligations.

LONDON SOUTH.—The following is taken from the London Free Press:—

St James' Church.—The handsome Christmas decorations in St. James' Church, London South, which have occupied the industry of the ladies of the congregation for nearly two weeks, are worthy of their efforts. The Church never before looked so beautiful and chaste. Everything is in keeping and no doubt will attract many to see what good taste and work can accomplish. The windows and walls are festooned throughout the building, the pulpit and reading desk are most neatly arranged with designs appropriate to the season in green. English holly, ivy and berries. Across the entrance to the chancel is a large screen, with five arches, of an