

was meant for a blessing. Life was given that it might never end, and that all of it, throughout the infinite ages, might be bright and glorious; that we might increase, not merely in happiness, but in holiness and wisdom. The pleasure of one good deed is great. What will that Christian pleasure be when there are nothing but good deeds? The pleasure of social intercourse is great, though liable to misunderstandings and separations. Fancy it without misunderstandings and the one great element of it, mutual love and admiration, and no possibility of separation.—Growth in knowledge is pleasure even the little of it that is ours.—Fancy it ever growing, and that without the pain that accompanies learning. The society of the good and wise is delightful here; fancy our association with none but such, and at the head of whom stands Christ.—Life is a blessing because of such possibilities; we may make it a curse, Which will we make it?

*The Christian at Work* says:—

The evils arising from jesting upon Scripture are greater than appear at first. It leads, in general, to irreverence for Scripture. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association that we never heard the text afterwards without thinking of the jeer. The effect of this is obvious. He who is much engaged in this kind of false wit will come at length to have a large portion of Holy Scripture spotted over by his unholy fancy.

*The Methodist Recorder* gives its readers some good advice, good for churchpeople as well as Methodists. It says:—

Many persons join the preachers instead of the church. If the preacher pleases them they will support the Church, and be regular in their attendance on the means of grace; but if they do not like the preacher their places in the House of God are vacant, their contributions are withheld, and what influence they have is practically thrown against the Church. Such persons are unstable as water, no reliance can be placed upon them; and the more numerous they are, the worse it is for the cause. The Church is greater than the preacher. If the preacher is not what they could desire, for the sake of the Church we should be the more faithful, and endeavor, so far as we can, to make up for his lack. Preachers may come and go, but the Church remains, and for her our tears should fall and our prayers continually ascend. Whether you like the preacher or not, stand by the Church.

*The Anglican Church Chronicle* (Honolulu), says:—

We are free to say we have no faith in civilization as a reforming power in itself. It is neither more or less than opportunity. The swift and capacious steamers that cross our mighty oceans are certainly the creations of a high civilization; but they can be used for the welfare or woe of the men they bring nearer together, as they almost annihilate the distance from continent to continent. One man employs them for forwarding food and clothing, and a multitude of things which minister to the comfort and happiness of mankind; another uses them to transport dynamite for destruction, murder and revenge. Two youths become skilled in mathematical knowledge and the highest art of penmanship. One becomes the financier and accurate man of business, honest, and honored with important trusts; the other uses his skill to forge the names of honest men, and to conceal for years his peculations. The highest education, so called, is imparted to a young woman; her proficiency in study opens to her not only the avenues to the highest culture, but the means whereby she may become familiar with those most subtle forms of sensuality which, in their refinement, lose none

of their damnable energy. A fair knowledge of French will be a shining accomplishment, perhaps; but it will give her the power to read French novels the most corrupting. There are the same old tendencies to selfishness and sensuality in the nineteenth century as in the first or tenth, in Great Britain and the United States, in Hawaii and Patagonia, as in Greece or Rome, Egypt and India.

The *Living Church* administers a stinging and deserved rebuke to those Churchmen, and especially those Clergymen, whose desire for popularity amongst outsiders leads them to belittle the claims of their own communion. It says:

If Archdeacon Farrar is correctly reported, he made an exhibition of himself recently that does him little credit as a Churchman. He said at a Presbyterian gathering in London: "I am a sincere and convinced Episcopalian. You are sincere and convinced Presbyterians. For my part I do not believe that either the Episcopal or the Presbyterian organization is essential to a church." This remark raises the inquiry, What then is essential to a Church? It is common for Broad Churchmen to speak as Archdeacon Farrar speaks, in order to repudiate the idea that they are the servants of a cast-iron system; but even with their conception of the Episcopal order, its universal acceptance from the beginning as the regular organization of the Church ought to count for something. During fifteen hundred years it was accepted as the universal, if not the essential, characteristic of the Church of Christ in the world, and it was through bishops and priests of the Apostolic Succession that the Church did its work and won its victories. When a priest of the Church speaks of the Episcopal organization with the flippancy here noted, he is like the bird that fouls its own nest. He shows contempt for what the majority of Churchmen have always regarded as one of the first essentials in the organization of the Church, and flies in the face of the continuity of the Church's traditions from the beginning.

*The Irish Ecclesiastical Gazette* says:

As a great deal of misunderstanding, coupled with misrepresentation, exists with regard to the Belfast riots, it will be extremely necessary to clear up every point with regard to the action of the police on the occasion. The action of the Parnellites in endeavoring to quash the Commission appointed to investigate the matter shows how little anxious they are for a thorough investigation into the origin of the riots and the conduct of the Constabulary in shooting down so many unfortunate victims. The Loyal and Patriotic Union have been carrying on an independent inquiry, and the facts they have elicited will be of the utmost importance.

*The Church Press* says:—

Like the ghost of Banquo, the question of Christian Unity is one which will not down. With the Church it has never been "down," but ever up, a constant, living question. She has not all at once woke up to it. She has not of late changed front in the matter. She has been praying for it all along, and now that others have opened the eyes, and rubbed the eyelids, is glad to take them by the hand, if so be that she may lead their hesitating feet in better paths than they have been wont to tread, and by the light of an orb to which, unlike her, they have so long, not wilfully, indeed, but unwillingly, closed the eye. Praying for unity, she is now ready and desirous to work for it, and to call to her side all who are like minded.

*The Standard of the Cross* says:—

If woman expects to be more than an amateur, expects to be a skilled artisan, she must face more exacting toil than that of the school

of design. Not the two, four or six hours a day under a cultured master, and with companions of her own social rank; but eight or ten hours a day, in the pottery, or the foundry, or the factory, with laboring people of every rank, is the lot of one who would gain a living in an industrial calling.

A correspondent of the *Church Standard*, who signs "F. S. J.," says:—

There is one consideration which bears on the General Confession, and which gives its rubric a wholly individual force, barring it, and the established mode of saying the Confession, from any consistent application to the General Thanksgiving, which I do not remember having seen noted. It is this: "The General Confession" is expressly designed to be followed by the "Declaration of Absolution." But as the Absolution is a thing of the most distinct individual application, the Confession must be a matter of equally distinct individual thought and utterance. Hence the rubric. But no such fact or principle marks or can mark the General Thanksgiving. The logical difference is as wide apart as the two poles.

#### DIOCESE OF MONTREAL.

*MONTREAL.*—*Christ Church Cathedral.*—On Sunday, Oct. 10th, Max Heinrich (who is a member of the choir of one of the churches in New York) assisted in the musical portion of the services in this church.

The first of the "Services of Song" is announced for Tuesday evening, the 12th instant. We had hoped that, as conducted hitherto, these were things "of the past," not to be repeated.

The Cathedral parish loses, in the death of Mrs. Thos. Mussen, one of its oldest members. Touching allusion to her death (which took place on the 6th inst.) was made by Canon Norman at the evening service on Sunday last. She leaves a large circle of relatives and friends, amongst them the Rev. Canon Mussen, of West Farnham.

*St. Martin's.*—It is reported that the Rector of this church, the Rev. Dr. Stone, has received a unanimous "call" from the congregation of Grace Church, Philadelphia. We know not whether the stipend paid by that parish is or is not in excess of that given by St. Martin's, but this we fancy would have little influence upon the decision which Dr. Stone may arrive at in reference to the "call." It is to be hoped that the path of duty may not lie away from his present cure, nor lead to a separation from the people of St. Martin's, by whom he is admired and beloved.

*The Annual Harvest Festival* was held in this church on Sunday, 10th instant, and at both services the sacred edifice was filled to overflowing. The decorations of wheat, flowers and other fruits of the field were full and beautiful. The pulpit and choir were most artistically adorned with banners, vines and bunches of oats and barley. The aisle windows were filled with fruits, and a neat sheaf of wheat was placed on the credos. On the plough in front of the lectern was a huge loaf of bread. The choir did its part of the service perfectly, under the direction of its organist, Mr. J. H. Campbell. The music, though elaborate, was of such a character as to be also hearty and congregational.

The Rector preached in the morning from Isaiah ix. 3: "They joy before Thee according to the joy in harvest." He pointed out the fact that in all ages and in all lands men have rejoiced in the day of harvest. The custom was general even among the Pagans, and one of the greatest festivals of the Jewish Church arose from the universal feeling that such thanksgiving should be offered. The customs of the feast in ancient times were described in graphic