

that is, stage by stage, as was shown by the six days or periods of creation; by the growth of natural things, first the blade, then the ear, then the full corn in the ear; in the establishment of Christ's kingdom, the visible church springing from the handful of disciples in the upper room at Jerusalem, and spreading abroad over the world; also in the building up of Christ's kingdom in the hearts of individuals: it was a slow, gradual growth. Man's work must be done in the same way if it is to last— instantaneous results, quick developments, so much looked for in these days, ought not in the nature of things, to be expected. Growth, slow but sure, is what we must strive for. The rev. gentleman then gave a short review of the progress made by St. Barnabas parish in the ten years of its separate existence. In 1879 there were eighteen communicants. The Christmas communions in 1889 numbered one hundred and twenty-five, although some sixty communicants of the parish were prevented by sickness or other causes from making their Christmas communion. The church has gone on increasing steadily every year in strength and influence throughout the diocese. Many improvements have been made in the building and in the services; the Sunday school is in better condition than ever before; the parish work has been sustained amid many difficulties and discouragements. Many have been led by the grace of God to take a deeper interest in spiritual things, which are the true realities of this life. Though the growth of the church has not been so rapid as sanguine ones anticipated, yet there was much to be thankful for. Considering the slow stages in which all God's work is carried on, the day of small things is not to be despised. The preacher concluded by exhorting his parishioners to continue to appreciate their spiritual privileges and responsibilities, and be true and loyal to the interests of the church, and the day would come when St. Barnabas would be a greater power than it is even now for the spread of church doctrine and bible truth in this part of God's vineyard. His advice, therefore, was to thank God for the past and take courage for the future.

The ten days' Mission at Farewell was very much appreciated. The congregations were large, attentive and thoroughly interested in the touching story of Man's Redemption, which always reaches the heart. The Rev. Rural Dean Belt, M. A., in a dignified and scholarly way, treated his subjects well. The singing was well rendered by the Farewell choir, and twice during the Mission they were assisted by the choir of St. Paul's church, Mount Forest. The last evening nearly ninety must have stood up and renewed their Baptismal Vows of Faith, Repentance and Obedience when called upon to do so by the Missioner. The thanks of the clergy and church wardens are due to the respective choirs of Farewell and Mount Forest, and to Mr. Hugh Morrison and Mr. Robert Morrison, of Farewell, for entertaining the visiting clergy and missioner.

HURON.

TILSONBURG.—A very successful mission, conducted by Rev. C. E. Whitcomb, of St. Matthews, Hamilton, was closed Monday, Feb. 10th. Judging from the large and steadily increasing congregations and the great interest evinced, much good has been effected, which it is to be hoped will be permanent. The missioner, whose well known and exceptional powers as a speaker and preacher, and general rare gifts as a parish priest and missioner, need no elaborate description here, took for the basis of his evening addresses the Lord's Prayer, which afforded ample scope for a loving and yet unflinching exposition of Catholic Truth, which was presented, it is needless to say, in all its fullness; every address being characterized by a uniform firmness of tone and a general Catholic consistency of thought, at once stimulating and instructive. Besides the expositions of the Lord's Prayer, an address to women was given at 3 p.m., and there was a celebration of the Holy Communion every morning at 8 a.m. On Friday a children's service was held which was very largely attended, and on Saturday evening there was a preparation for the Holy Communion. On Sunday there were three celebrations, at 8, 9.30 and 11, the second being held for the especial benefit of the Sunday school children, nearly all of whom were present. In the afternoon an address to men was given, of which a large number availed themselves, at night the church was packed. The services were brought to a close the following day and were very well attended. At the close of the final service, Mr. J. H. Wilson, principal of the public schools and organist, rose, and in a short, well expressed speech tendered to the missioner the heartfelt thanks of the young men of the congregation, to which Mr. Whitcomb briefly responded. As the congregation dispersed a memorial card was distributed. Thus ended what under God it is most earnestly hoped will mark a new era in the history of this parish. Some features of the regular work of this parish are

as follows: A weekly celebration of the Holy Communion at 8 a.m., in addition to a mid-day celebration once a month; a Children's Guild, a Girl's Friendly Society, a literary society, a Young Men's Society, a bi-weekly service in the church, etc. A confirmation class will shortly be started.

MITCHELL. The service in connection with the "C. E. T. S." held in Trinity church on Tuesday evening, was very well attended. After a short service of prayer and praise, the Rev. W. Johnson, rector, of Forest, gave an excellent sermon, in which, while strongly advocating personal liberty, he showed the beauty and duty of restraining that liberty within certain bounds. It was an earnest plea for total abstinence for the sake of others. Mr. Blowes sang a solo very sweetly. The rector gave a short address, and conducted the service. These gatherings are evidently proving of great utility, and increasing interest is manifested in them. The shortened form of evening prayer was used, and the singing was hearty and appropriate.

ALGOMA.

"We are badly in want of a bell at our little church, St. Stephens, Broadbent Mission, Parry Sound. By united effort we have erected a very substantial building, but still has much to do to complete it before consecration in the summer, when our Bishop has kindly consented to endeavour to visit us to consecrate both church and burial ground attached. We would be glad to hear from any of our brother wardens who may have a bell to dispose of, either as a gift—for we are not a very wealthy community—or at a low figure, help in this respect would greatly encourage our members. Johnston Mayee, James Bartlett, wardens."

British and Foreign.

At the last meeting of the Moravian general synod provision was made for the appointment of a Bishop for each of the larger missionary fields.

The Jews in New York city have forty-nine synagogues, and constitute a larger population than in Jerusalem itself, numbering nearly 90,000.

No less than seventy-four missionaries were recently dismissed for their work in various parts of the world by the English Church missionary Society, which was the largest valedictory dismissal the society has ever known.

In one church in Japan there are a judge of the supreme court, a professor in the imperial university, three government secretaries, and members of ten noble families.

Narayan Sheshadri, the distinguished Hindu who visited the United States some years ago, has been, it is said, the means of bringing 1,000 heathen into the fold of Christ.

The Bishop of Bedford, England, has issued an appeal for ladies who can provide for their own maintenance to devote themselves to Church work among the poor of east London.

The venerable Bishop Crowther, whose bodily vigor is remarkable in so old a man, has undergone a slight operation upon his eyes, which has been successful, but may prove to be only a preliminary one.

The Rev S. A. Selwyn, a son of the first Bishop of New Zealand, and now the incumbent of St. James' Church, Hatcham, London, has obtained from the Bishop of Rochester leave of absence from his parish for six months, that he may visit the west African colonies and hold mission services.

While in England Mr. Arnot read an account of his travels across the continent of Africa before the Royal Geographical Society, by which it was most favorably received. When asked by the members to what he attributed his success in winning his way among the people, he answered simply: "To the presence and power of God with me day and night."

SOUTH AFRICA.—The Bishop of Capetown, who has been making a tour in his diocese, lately wrote:—"I am approaching the end of my journey. . . . It has been an interesting time, as, in these last parishes especially, there is a great deal of real mission work. At Zuurbraak, for example, I confirmed a hundred coloured people, and eighty here last night. Altogether I shall have confirmed about 650 this journey alone. At Heidelberg I consecrated the new Church, and at Herbertsdale I am to dedicate the new school chapel."

A missionary writes from the diamond mines:—"This is the 'East End' of Kimberley, which contains over 50,000 people from all parts of the world, all intent on money-making. There are four gigantic diamond mines—the biggest 'holes' on the earth's surface—named Kimberley, De Beers, Du Toit's Pan, and Bultfonting; the two last are in the district I am in charge of. It is a vast place of one-storey houses, chiefly of red earth colour, or merely of corrugated iron, painted and ornamented with wood-carving; huge market-place, crowded with waggons drawn by sixteen, eighteen, or twenty oxen, and the English Church in the centre, an imposing edifice of red brick. I preached there recently to a congregation of 600, almost all of them men. A short time ago I witnessed an extraordinary sight—a service in a Kafir 'compound.' I must explain: A 'compound' is an enclosure where some 500 or 600 Kafir-men are living under certain restrictions during the time they work in the mine. It contains a shop, where the necessities of life may be had, at which the men buy all they want. They are not allowed outside the compound during the time of employment. It has an entrance passage leading down into the open mine. The men have to pass through a searching-house, stripped, to prevent stealing or illicit diamond-buying. I rode to the compound with Mr. Crossthwaite, the missionary. He began by taking a large handbell and going round the various quarters, (all of which open into a courtyard). We passed through groups of most extraordinary-looking beings, some wrapped in gaudy blankets, others fairly clothed, and many unclothed—sleeping, cooking, Kafir-beer making, gambling, letter-writing, yarning, mending, or reading; one was having his leg bled, another playing a native violin. It ended in some sixty (all clothed in blankets) crowding on their haunches to listen and worship. It was a wonderful service, in two languages, Sesuto and Seshuana, that is, the languages of Basutoland and Bechuanaland. Each short sentence of the sermon was translated into the two languages, the first interpreter clothed in a flannel shirt and trousers, the second in a blanket. After the service they crowded round to buy books. Last week I went out to Vual River, . . . forty-two miles away, to stay two days on a farm. Such a lonely, rough life! . . . The farmer has 300 horses, and about 1,000 cattle, and as many sheep. I had a narrow shave of my life. I went out for a solitary walk in the prairie grass and bushes. So likewise walked out alone with his rifle in search of a buck, of which there are plenty all round. I lay reading under the shade of a bush, when suddenly I spied him, far off, peering over another bush. He mistook me for a porcupine, and fired right at me. The bullet passed close over my head, and ploughed into the ground. I turned icy cold, realising instantly what had happened. It was a merciful escape, and I felt it so."

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Feb. 11th.—The week has been uneventful enough so far as Church news goes. The various parishes are preparing for the now fast approaching Lent, and in nearly every church the penitential violet appears in some shape or another. The "use" on Septuagesima Sunday was more than various. In the churches of the extremists who seem to think that nothing is churchly, unless assimilated as far as possible to Rome, everything was penitential as well in ritual as in vesting. The *Te Deum* was not sung at Matins, the *Benedicite* being substituted for it. At the celebration of the Holy Communion the *Gloria in Excelsis* was omitted, and a hymn sung or said in its place, the Feast of the Purification being transferred, as in the Roman calendar, to the next day. The churches which affected the Sarum rite, on the contrary, the Feast altogether superseded the Sunday, and white frontals and hangings and vestments and many lights and flowers, texts, *Te Deum* and *Gloria in Excelsis* and glad music testified to the voice of those who kept as a holy day that hour which witnessed so strongly to the Incarnation. In a few extreme Sarumites, blue—the old Sarum color for feasts of the Blessed Virgin—was the hue of every hanging and vestment, and in one or two, where common sense entered into the ritual, the joy befitting the feast was attempered by the penitential strains of the *Benedicite* at Matins, and of some hymns instead of the Angels' song at the celebration. Strangely enough, in the extreme Low churches if any variation was made in the colors the Roman use was followed and violet was conspicuous, except, of course, for the stoles, which, as is the custom, were of funeral black. In their services also the Feast of the Purification was studiously ignored. Thus do extremes meet. The Broad Churchmen pleased themselves and went in for what was pretty and æsthetic. But this is their unvarying rule. They have the law, and yet