

are at least conscientious, their errors and abuses being the outcome of their belief. His very apt illustrations proved the fallacy of the common saying, "It is no matter what a man believes, if he be sincere." The rev. gentleman presumed that these Orangemen were gathered here to recall some of the wonderful things God had done for their forefathers, and tersely reviewed for them the growth of the Church until error crept in, and different beliefs were promulgated, culminating in the terrible darkness of the 14th century. Protestantism, in its true sense, is simply the views set forth in our blessed Bible, and, as its name implies, was a strong protest against the evils of the middle ages. There is a negative and a positive side to Protestantism. The negative side is to protest against abuses and errors which are prone to creep in; the positive side is to assert its great principles—that the Bible has absolute supremacy: that man is saved by grace, by the death of Christ on the Cross; and individual and personal priesthood, every man being, in God's sight, a priest unto Him, and having a perfect right to study the Bible for himself. King William fought for "the Protestant religion and the liberties of England"; and in an English cathedral the outlines of Orangeism were formulated and granted, that they might unite together to defend and uphold Protestantism and the liberties of England.

ST. THOMAS.—*Trinity Church*.—The annual harvest home services took place in this church on Sunday, 29th September, large congregations being in attendance at both services. The church was beautifully decorated with products of the field and garden, by the ladies' societies connected with the church, assisted by the indefatigable people's warden, Mr. Geo. S. Wright, and others. The services were largely musical, as is customary, Mr. Jones and his choir of some forty voices rendering the various chants and hymns as usual, with great taste and fine effect. The anthem, in the evening, was especially well rendered, the solo taken by Miss Allworth, Mrs. Dabber and Mr. B-leher, with great feeling and precision. The Nunc Dimittis, with Miss Allworth as soloist, was also very fine. The sermons at both services were preached by Rev. Mr. Lowe, of Glencoe, and were suitable to the occasion, the evening one being upon the gratitude and ingratitude of the one leper and the other nine lepers, cleansed by our Saviour, respectively. Mr. Lowe's sermons were plain, earnest discourses, impressively delivered, as is usual with him. Canon Hill exchanged pulpits with him, preaching at Glencoe. On Monday evening the annual harvest festival was held in the handsome school-house, and was largely attended. This is one of the periodical reunions of Trinity congregation. A choice musical programme arranged by Mr. Jones, the talented organist, was rendered, while ices and other delicacies were dispensed by the ladies. Rev. Canon Hill presided as chairman. A novel and pleasing feature in the programme was the mandolin playing of Miss York, who was repeatedly encored.

LONDON.—*Huron Anglican Lay Workers' Convention*.—A meeting of the officers, respectively, of the Huron Anglican Lay Workers' Association and the Synod S. S. Committee, was held in Cronyn Memorial Hall, London, on the 26th ult., Mr. A. H. Dymond in the chair, to make final arrangements for the Lay Workers' Convention to be held in Windsor, Ont., on the 23rd and 24th inst. The Bishop of Huron and Dean Jones were present. The programme of the convention was settled and is rich in topics of general interest. Two most important features are the address to be given in All Saints' Church, on the evening of the 23rd, by Mr. Eugene Stock, Editorial Secretary of the Church Missionary Society, London, England, and one on the evening of the 24th, "A Missionary Church," by the Lord Bishop of the diocese, whose powers as an orator and enthusiastic champion of missionary effort will, no doubt, have full play on an occasion and theme so favourable to their exercise. All the visitors will be hospitably entertained by Windsor friends. The local secretaries are Rev. T. B. Smith, curate of All Saints', and Mr. J. L. Kent.

WALLACEBURG.—The ceremony of laying the cornerstone of the new Anglican Church, Wallaceburg, took place on Sept. 24th, at 2 p.m. The stone was laid by Rev. Rural Dean Smith, of Morpeth, who was assisted by several of the clergy of the Deanery. A large concourse of people from the town and from long distances in the country were present. The clergy having robed at a house adjacent, proceeded to the building, together with the choir and congregation, singing the processional hymn, "Onward Christian Soldiers," followed by the recitation of the Nicene Creed. The corner stone bore the inscription—"Church of St. James the Apostle, erected A.D. 1895," surmounted by a Greek cross. The following among other articles were deposited in the cavity of the stone: "Synod Journal for 1895," Journal of proceedings of first session of the General

Synod," copies of latest issues of THE CANADIAN CHURCHMAN and The Church Evangelist, document giving particulars of the Anglo-Canadian Church, also phial of shells from the Sea of Galilee and River Jordan. A document conveying information relative to civil matters of a local nature was also enclosed. After the laying of the stone brief appropriate addresses were delivered by the clergy present. The new church is being built upon an excellent site on the north bank of the Sydenham River, and when completed will be a beautiful structure. It will be ready for opening about the middle of December. Since the arrival of the new rector, Rev. A. Corbett, the prospects of the Church here have brightened considerably. Mr. Corbett is not only a forcible preacher of the extempore type, but also a skillful organizer. The ground plans and internal arrangements of the new church were designed by him and will be of a churchly character in every detail. The seating capacity will be 300. The architect and contractor is Mr. Martin Martin, who constructed the large glass factory here which has given such an impetus in trade to the now rapidly-growing town.

SANDWICH.—*St. John's*.—The annual Harvest Home services, which were held in this parish on the 22nd Sept. ult., were of unusual interest, great pains having been taken to make them all that they should be, both in the character and rendition of the music, and in the decorations of the church. The latter were beautifully done by means of valuable offerings in kind, which were afterwards given to such persons in the parish as could most appreciate them. The sermon, which was a most excellent and thoughtful one, was effectively delivered from the text, Gal. vi. 8, "For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." The special preacher was the Rev. Mr. Arnold, of St. Peter's Church, Detroit. The rector, the Rev. D. H. Hind, B.A., occupied the pulpit and addressed the congregation in the evening. The services of the day were most heartily rendered and with excellent taste, the chanting of the psalms being particularly good. The thirty voices of the combined choirs of the two parts of the parish, St. John's and St. Stephen's, stood well together, sustaining their several parts most admirably and in excellent time. The congregation of Sandwich is not now very large, owing to depopulation. The offerings of the day, amounting to \$30, were therefore satisfactory.

WINDSOR.—*All Saints' Church*.—The Rev. J. Cooper Robinson and Mr. Yoshero Saiki, who have come from Japan as a deputation to visit our principal towns and parishes on what Mr. Robinson calls an educational mission, a mission not only to arouse and interest Churchmen in the general work of evangelizing the heathen, but to enlighten them in regard to the real condition of the people of Japan, their characteristics, habits, ideas, customs, modes of thought and living, have just given Windsor a notable treat, besides some valuable instruction. Arriving in town on Saturday, the 14th Sept. (being Holy Cross Day), and receiving the cordial hospitality of the Rev. Canon and Mrs. Hincks, their coming having been announced in the *Parish Magazine*, their presence was greeted with enthusiasm, as shown by the large attendance and liberal offerings of the following day. On Sunday morning the prayers were read by Mr. Robinson, who also read the 1st Lesson. The 2nd Lesson was beautifully and effectively read by Mr. Saiki, whose own appreciation of its thought and spirit was manifest, while his knowledge and excellent pronunciation of English were surprising. At the time appointed for the sermon Mr. Robinson delivered an admirable missionary address without any Scriptural text. He began by saying this was the century of Christian Missions. If one were desired to define what a mission is, it might be done by saying that it is the carrying out of a new object settled upon, by methods and means predetermined. There are many kinds of missions; but while the word is most generally applied to undertakings of a religious character, it is sometimes applied to such as are secular. The speaker meeting a friend one day after a long separation, enquired of him concerning the work he had been engaged in, and received the reply, much to his surprise, that his friend had been doing missionary work. The fact was that he had been introducing among the merchants of the country a new line of goods. The practical business point of view indicated by this use of the term would not be disadvantageous if transferred to the Christian field. For like the mercantile traveller, the messengers of God are commanded to go, and they go and carry the glad news of the Gospel of reconciliation to all those who are at enmity with God, and to give light to those who sit in darkness and the shadow of death. One essential character of the Church is that she is a missionary institution; and her previous goods must be pressed upon the attention of all mankind, for the

command is to preach the Gospel to every creature, and to make disciples of all nations. It is frequently objected against foreign missions that they do not make progress commensurate with the money and labour bestowed upon them; that even now, after eighteen centuries of labour, there are more heathen than there were at the beginning; that, in fact, Christian missions do not pay, and that it is a hopeless task to undertake to convert the world. In the first place, whose fault is it, if more has not been done? Can any one say that more could not have been done? All Christians are appointed to be co-workers with God in one way or another. If all had executed the command of the Lord and done their duty, and lived up to their high privileges, there would be few at this day to whom the Gospel had not been proclaimed. But this is a different matter from converting the world, the mistaken notion as to which has caused no little hesitancy and stumbling. The Gospel was to be preached to all nations, that out of every nation, and kindred, and tongue, the Church, His bride elect, might be chosen by Christ. All the world is not to be converted in this dispensation; for when Christ comes men will be eating and drinking and behaving as in the days of Sodom and Gomorrah, but those whom Christ will receive will come from the east and the west, and from the north and the south, etc. All men have a share in preparing the Bride to meet her Lord. There is more missionary zeal at the present than at any time since the Apostles' days. Yet it is not sufficient. If the Queen were Empress of the whole world, her decree could be proclaimed to the understanding of every intelligent being of every nation and tongue in less than eighteen months. Yet the zeal of Christians has not sufficed to make the Gospel known to more than a fourth of the human race in eighteen centuries. Missionary work is retroactive in its effect when carried on in sincere obedience to the command of God. Those who abide in the Vine shall live by the life thereof. "I am the Vine, ye are the branches." "Abide in Me and I in you." "If ye keep My commandments, ye shall abide in My love." Simple, faithful, trustful obedience is what God requires of us; and these are His commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbour as thyself"; and we are told there are none other greater than these. The parable of the "Good Samaritan" teaches us who our neighbour is; and we find him everywhere, especially in heathen countries whose spiritual degradation, blindness and helplessness call aloud for the sympathy, help and relief which only the religion of Christ can furnish. Those who would be true missionaries, having faith in the power of God, need not fear that no response will be given to their earnest and prayerful labours; for the more thoughtful heathen see the hollowness of their system very readily, and eagerly open their minds and hearts to receive what is more substantial when properly and adequately presented, though in the simplest terms; and one who has not had the experience can scarcely imagine the pleasure one feels when a word, a thought or a fact connected with the Gospel story seems to illumine the countenances of the hearers, or causes them to assume an air of hallowed earnestness and enquiry. Paul may plant and Apollos water, but it is God that giveth the increase. The simple means by which God accomplishes His great purpose may be tersely set forth under three heads, viz.: *Preaching, Praying and Paying*. It is, by preaching that God has designed His way to be known upon earth, His saving health among all nations. St. Paul says: "Whosoever calleth upon the name of the Lord shall be saved," but goes on to ask, "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" The speaker strongly urged that money was not all that God required of us, but personal service besides. There were, no doubt, numbers in this congregation who were qualified intellectually, educationally and spiritually to enter upon this work. Why did they not offer themselves, both men and women, that they might be sent? He cited an instance of one young lady who was filled with the missionary spirit and was eager and anxious to go and be spent in this work, some three years ago; but was hindered by her parents. There was work for innumerable missionaries, both male and female, for whom God would provide. Japan was a promising field, which was white unto the harvest, and here, more than in any other oriental country, the door was open; but the customs of the country prevented any but lady teachers and missionaries having access to the female portion of the household. All Christians, therefore, shared the responsibility of carrying out the Lord's command to carry the Gospel to all nations. They should therefore pray that more labourers be sent into the harvest, and pay liberally of their substance as God has prospered them, into His treasury. It