

ALGOMA FUND—Day of Intercession Collection.—St. Mark's, Parkdale, additional, 75 cents; Port Perry, 7.15.

CRAIGHURST AND VESPERA.—The Rev. Wm. Farncomb, B.A., has been appointed to this parish. His post office address will be Crown Hill.

The next quarterly meeting of the Ruri-Decanal of the Durham and Victoria, will be held (D.V.) on Thursday, November 25th, at noon, at the Rectory, Millbrook.

Scripture subject for consideration, Gal III. Service and sermon in the at St. Thomas' Church. The Rev. H. C. Avant, is to be preacher on the occasion.

Rev. Mr. Hanna requests all communications to be addressed to him at Streetsville.

GEORGINA.—Thanksgiving Day was observed at the church here—the sacred edifice having been tastefully decorated for the occasion by the ladies of the congregation, assisted by two or three gentlemen. Beautiful leaves, flowers, ferns and fruits were arranged in a charming and striking manner. Over the chancel window was placed, "Glory to God in the Highest." Over the entrance, "Enter into His Courts with Praise and Thanksgiving." On the north side of the church, "While the Earth Remaineth, Seed Time and Harvest shall not cease," and on the south side, "The Earth is the Lord's, and the fulness thereof." These were in evergreen letters. An arch of leaves and ferns was erected over the entrance to the chancel, which, under the effect of artificial light, was very striking. The Rev. Mr. Nesbitt, the new incumbent, conducted the service. The church was full, and additional seats had to be brought in. Mr. Nesbitt preached from Ps. 100:—"Enter into His courts with praise," &c. The choir did good service, under Mr. Townley, while the organ was ably presided over by Mr. Yard. The offertory amounted to \$22.75.

The congregation have purchased a residence for a Parsonage, at a cost of \$8,000. It is one of the finest in the neighborhood.

Missionary Meetings in Northumberland.—The series of appointments which opened so auspiciously and pleasantly, in this Deanery, and which were so soon to be marked by the sudden death of one of the Deputation, commenced on Monday evening, Oct 11th, at St. George's, Grafton. The Ven. Archdeacon of Peterboro, Rector, in the Chair. The congregation, which was good, was addressed by the Rev. Rural Deans Givins, Smithett, and Johnson, in an earnest and impressive manner.

The meeting at Colborne, on the 12th, followed, but in consequence of a vacancy in the cure Mr. King, the senior Churchwarden, presided. The same Deputation addressed, in forcible terms, a good and attentive congregation. Canon Givins, on this occasion, in the course of his remarks, suggested—and, as if by prescience, how true!—that this was probably the last time he would ever address that assembly. The Rev. Mr. Gardner, minister in charge, arriving during Dr. Givins' remarks, he was introduced by the speaker felicitously, and asked to say a few words of greeting to congregation, which was done in befitting terms.

The sequel to the close of Dr. Givins' life-long labors in the mission cause, is known to the readers of the CHURCHMAN. He died as he lived—a missionary.

Similar meetings were held on the 13th, 14th, and 16th, at Brighton, Campbellford and Warkworth respectively, the two former attended by the remaining members of the Deputation. At Brighton, there being no incumbent, Mr. Lewis Austin, senior Warden, occupied the chair, and the Rev. Mr. Gardner, *locum tenens* at Colborne, gave an interesting account of missionary life in Newfoundland and Manitoba. The meeting at Warkworth was addressed by Dr. Smithett alone, Rural Dean Johnstone having had to return home for Sunday duties.

In consequence of the severe storm of Saturday, 16th, the supplemental meeting appointed for Dartford, had to be suspended.

On Sunday, 17th, the Rev. Dr. Smithett addressed a large congregation, assembled to greet their old pastor, in Hastings, Norwood, and Westwood, the Rev. John McCleary reading prayers. The collections, in all cases, were excellent.

HOLY TRINITY ANNIVERSARY DEDICATION.

(Continued.)

On Friday morning there was a large congregation at the early celebration at Holy Trinity, and over 100 communicated. The celebrant was the Rev. W. J.

Knox-Little, and the assistant the Rev. Charles Darling. The celebrant delivered an address on the Inner Life.

At the afternoon service, which was largely attended, the Litany was said by the Rev. C. Darling, the hymns sung being "How sweet the name of Jesus sounds," and "Abide with me, fast falls the even tide." Mr. Knox-Little, in continuing the subject of how to advance the spiritual life by meditation on the life of Christ, took up the subjects of the Passion and the Resurrection. The Passion, he said, was the culminating act of a drama which had never had anything to equal it in the history of the world. The whole life of Christ had been one of suffering as well in the hidden life at Nazareth as in His three years' ministry. But in the Passion this suffering came to its height, and afforded the world a lesson of world-wide significance. Taken in its lowest light it was the most extraordinary episode in the life of a most extraordinary man. It cried out with the prophet, "Is it nothing to you, all ye who pass by?" That was the challenge from the Cross; nor ever was a life of such nobility, such labor, such self-sacrifice terminated in agony so dire. Even viewed humanly the Crucifixion was a disaster; it realized Plato's dream of a great, good, man coming amongst humanity and treated as a slave. Viewed from a Christian standpoint it was an infinite, widespread ocean that would bear us on its bosom right on to God. However much it was pondered over by the highest intellects and the deepest capacities, it would be found out to be a drama impossible to be conceived, planned, or played. The teaching that was the outcome of the Garden of Gethsemane showed us the Great High Priest issuing forth fresh from consummating the Last Supper, from instituting that Holy Sacrament which is continued by the Church Catholic, and is to endure as His Perpetual Memorial while the Church lasts. The Agony in the Garden was the summing up in Christ of all the forces of His divine life to meet in deadly strife all the forces of Death and Hell, the result being shown in the sweat of blood. This agony of mind was the pain endured by the Humanity, the pain as produced in any of us—only infinitely intensified by the power of consciousness and reflectiveness combined. In a state of pain, that already endured in the past, that which is endured in the now state, and that which is yet to be endured in the future are always present to the human mind. All this suffering, mental and bodily, was present to Christ in the Garden, and, as if for the purpose of adding infinity and intensity to the force of the pain He was suffering, we had to remember that all the flood-gates of Hell were opened and let loose upon Him. He was literally "made sin"—as though in that awful moment He turned Himself into that vilest thing so hateful to Him, so loathsome in God's sight. In all its various horrid shapes this sin assailed His soul, and in every possible form sorrow and added pain was felt in His sacred heart, whence the sweat of blood poured forth in His agony. Yet this could not be realized save by faith, and even the highest faith could not attain to the awful reality. And what added to the agony was that when sin was thus borne in upon Christ He was left alone, His disciples, who should have been his support and comfort, were asleep. Who was there that has not felt this woe-begone lonely feeling; and yet who of us could understand this loneliness in His case? It was a wondrous lesson of the dignity of human endurance amid agony. "Ye have not yet resisted unto blood striving against sin," surely came into St. Paul's mind as he meditated on this Agony in the Garden. The strife unto blood is set for us when we come to that opportunity of temptation to sin, to which God has guaranteed a special grace, an opportunity which, if well used, is turned well nigh into a sacrament. "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to those that love Him." In this battle swords must be crossed, the fight must be fought, and the blood if needful must be shed. We must cut off our right hand, or pluck out our right eye; we must oppose ourselves to public opinion; we must break off from old habits of sin; and towards this we shall need all Christ's endurance in His Agony. We must not give in: we must, each one of us, play the man, and this we can do because we fight not in our own strength but in that of Christ. Of Him in His Agony we must think when in ours, fainting and yet not overcome with all the powers of hell let loose in opposition, though through human nature a sweat of blood were the outcome. We must "endure hardness," each as a "good soldier of Jesus Christ." And if we stand alone at such a supreme moment, we must call to mind Christ's agony in His loneliness in the Garden and hold on to the end, and in the midst of our agony we must remember that angels came and ministered to Christ at the end of His. We had to fight and to be tried to show forth our endurance and imitate that shown by the dying Jesus, and then shall the angels come and minister unto us. The knowledge of the possibility of the endurance and the encouragement attaching thereto were sadly wanted now—a-lays, especially in the case of young men and

women, and Satan was slaying his thousands owing to this ignorance. He discouraged the youthful soldier by representing that it was not possible for him to resist, and yet Christ, the Example, thus endured for them, and will grant this endurance. To turn from the Garden to the common hall outside the house of the High Priest, or the palace of Herod or of Pilate. There stood Christ in another phase of His Passion, amid the brutal soldiery, exposed to their cruelty—cruelty carried so far as scourging. If men would but strive to realize that scourging at the pillar, how the cruel soldiers took those hands that had created the world, and bound them so as to expose those delicate shoulders on which had been laid the burdens of us all to their flouting gaze, to the savage strokes of leaden-laden Roman cords. Let any one picture to himself an innocent and dearly-loved child, spotless, harmless, full of affection, torn away from his mother's arms for no fault of his own, by bloodthirsty and deceitful men, and subjected to the most fearful tortures and cruelties, and even that would come far short of representing how it was with Jesus in the hands of that brutal soldiery. And yet, though his face might flush with shame, there dropped from His lips no unkind word, so great, so sweet was his virtue of endurance, so quiet and courageous His grace of patience, bearing with gladness and acceptance what God had sent Him to bear. The contrast between that God Man and the natural man was marked. The first motion of the creature is towards rebellion against God. In such cases let us remember the scourging at the pillar, and lay it well to heart, that "whom the Lord loveth He chasteneth, and scourgeth every son that He receiveth," and, however much men may laugh at the records of those who scourged themselves for their own sins and those of others, such men, at least, gave evidence of the need every soul had of scourging, and their readiness to receive God's scourging at God's hand. This scourging we must receive willingly, lovingly, if we would have our spiritual body advance to the "measure of the fulness of the stature of Christ." It was one of the unspeakable and astonishing properties of Christ's Passion, that, through it, men received a great power to die daily, and to rise and to live again unto righteousness. To live was a grand thing, but to die was also grand. It was a proof that a heart struggling to the death ensured a victory, and therefore Satan hated the Passion of Christ, while people must, therefore, know what it is and love to be scourged. They must not shirk the fight, must not play the effeminate, the laggard, and the fool, but in the life derived from the Passion must play the man to pass to Calvary. The Cross of Jesus was the symbol of Christianity. Before it and the three hours' Agony all that preceded those faded away. The Cross was the sign of our redemption. It was the Christian's highest symbol because it was the symbol of the mortification of the passions, inasmuch as to live to God we must die to the world. Mortification, therefore, the love springing from the Cross of Jesus, were the witnesses to the human race. Priests and people must learn to glory with St. Paul in the Cross of Christ, and to glory in nought else, because the principles of the Passion point to the joy of self-sacrifice. That spiritual joy belonged to us as children of the Cross, and to this life of the Cross, with its accompanying obligations and joys, all were called. This was the life in Christ, a life which ennobled and changed souls. Why should not this noble emulation blaze up in young men, to suffer and to rejoice. It was necessary for Christendom; it was necessary for the souls of us all. It purified our service and ourselves, and raised them to a supernatural power. If we were lonely or abandoned, with every door closed to joy, and every door opened to hell and its legions, when Satan and his fiendish hordes were assailing us, we should remember that awful loneliness of Christ in the Garden, when abandoned of all. He was in agony, and amid all the awful silence nothing was heard but the dropping of the Precious Blood in great drops upon the ground. When the fiends whispered their awfulness into His ear, He held up against them the infinite power of the endurance of His human passion. And so no loneliness, no abandonment, no trials, whether of faith or of virtue, will justify giving in on the part of the servants of the Crucified One. Are we cast down, prostrated by the struggle? Let us follow the Master—He is not far off; let us endure, let us be patient, for Christ then is near, the evening is at hand, rest is nigh. The Lord is speaking to us in the voice of the Resurrection—the same Lord who arose after His passion. His agony, His forty hours of entombment, during which His blessed soul, while separate from His body, had preached to the souls in prison; those uninstructed in the mystery of His life, death, and burial. This soul had once more, by its own will, suddenly joined itself to His body, and Jesus again stood out alive, the Conqueror of Death, His work finished, and showing forth to and for us a glorious resurrection after the mortification of the passion. If we contrasted the Passion and the Cross with the new life, how infinitely small appeared the "suffering of this present life" in comparison with