

sappointed tocken had it would and take up sion now places? It of her own perhaps, be and able to t I almost Canada can full of faith, mon sense, knowledge he responsi- little girls, if But if the ble and wil- girls school. or the work's ready to do omen by life our Saviour are placed white people us to work the path of site race are yours, J. W.

be furnished y W. A., 89 or Mrs. Wil- ry Diocesan to.

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James' Church carpet for the oil. The con-ternal spirit than they do

ceived from a urch, Acadia e thanksgiving t not be amiss t our Huron dia mines, is , 1886, the day God for all the hat stormy as ssembled in St. up their praises is worthy of l, south porch, ble of the nave ich is the bell e building is in ecture, known a entering we pague glass of ith fairly good ren of the Rev. sh, the window h, and consists nother point is asant contrast f the seats and ice the chancel ce between the ght in well out beautiful wood, 's Redemption." e altar, on the rass cross, a gift oh several years gifts containing this season, the ag, was given to carved in ash, d Currie, of Am-

herst, it has on the upper part or slab the five crosses out into the wood according to the ancient rule of the Church of England, and is covered with a most beautifully worked frontal given by the friends of the rector in England.

On the morning of Thanksgiving Day everything was prepared for the central act of Christian worship, viz., the holy communion, and the fine service of altar plate, (another gift to the church by a family well known and much respected in the parish) was standing prepared near the altar, which was covered by the "fair white cloth" ordered in the Prayer Book.

The prayer Psalms and lessons ordered by the Bishop of the diocese were used, and the hymns from that best of all hymn books—"Hymns ancient and modern." We noticed one of them as unusually fine, viz., the one beginning with the words

"We plough the fields and scatter the good Seed o'er the land."

The English service of morning prayer, was said by the rector, who also celebrated the blessed sacrament, and preached to the people from Exodus xvi. 15; urging the great need of cultivating a thankfulness of heart and spirit. The congregation, considering the rough weather, was a good one, the collection was for Sunday School Fund.

ATTWOOD.—Rev. Arthur K. Griffin, incumbent. The opening services of St. Alban's Church were a memorable event in the history of the Church of England in this village. For two years the congregation has been worshipping in the village school house, but now have a beautiful and commodious temple in which to worship God. Sunday, December 12th, the Bishop formally opened it for divine service. At the morning service, Rev. S. F. Robinson, of Exeter, who successfully reorganized the parish and initiated the building of the church, read prayers, and the Bishop preached. Eighteen persons were then admitted communicants of the church by the rite of confirmation, and the administration of the holy communion followed. At the afternoon service Rev. Mr. Robinson said prayers, and preached a most forcible sermon. The lessons were read by Mr. James Irwin, lately licensed lay reader. The Bishop was the preacher again in the evening, and delivered one of the most impressive sermons ever heard in the village. At all services the church was full notwithstanding the unfavorable weather and roads, and in the evening was packed to the chancel steps. On Monday evening a choral thanksgiving service was held, at which practical and earnest addresses were given by Rev. Mr. Turnbull, of Lis towel; Rev. Mr. Ridley, of Galt; and Rev. Mr. Ker. of Mitchell. The offertory was the channel of all money raised at the opening, and \$110 were contributed. The church is a neat frame building, capable of holding about 175 persons, and stands with chancel to the road and to the east. Three narrow windows lighten the chancel, and five the body of the church, the entrance being in the centre of the south side. The windows are diamond paned and figured with the fleur de lis, having coloured borders of red, blue and green. Iona crosses relieve the peaks of chancel-vestry and porch. The interior is lined with black ash and oiled, and the ceiling is arched. Handsome walnut chairs, oak lectern, a beautiful altar cloth, book markers, and brass hanging lamp adorn the chancel, all the gifts of friends outside the congregation. The seats have gothic end pieces with panels of oiled cherry. Miss Clayton, of Christ Church, Lis towel, trained the choir for these services, and several from other village congregations assisted in the singing. On the afternoon of Sunday, the Bishop preached at Trowbridge to a densely packed congregation. This is a new station, and four months ago had never had the ministrations of the church. Now a zealous congregation is formed who have bought a former M. E. Church, and thoroughly refitted it and what is best, paid for it all. There are bright prospects for the Church here. This mission now comprises four stations, Attwood, Trowbridge, Monckton, and Henfryn. Up to the present, Rev. A. W. Graham, of Millbank, has assisted at Trowbridge, but now the incumbent has help in his warden at Attwood, Mr. Irwin, who has been licensed a lay reader. During the summer St. David's Church, Henfryn, was neatly fenced, and the ground ornamented with trees, and during the winter the interior is to be painted and renovated. God has been blessing His vineyard here with increase.

CAPT. GEORGE B. WILTBARK, 919 Spruce Street, Philadelphia, Pa., if now on land, will, if you write and enclose a stamp for reply, tell you that "three years ago when in Central America, he was prostrated with kidney and liver trouble of a very serious nature. He was delirious, skin very dark, liver enlarged one-third, stomach too sensitive for the simplest food." Seven bottles of Warner's safe cure completely cured him and saved his life.

## FOREIGN.

An interesting and touching incident is related in connection with Bishop Elliott's journey abroad. He visited the office of a prominent banker, a distinguished layman of the Church, to purchase a letter of credit for his sister, who was about to make a visit to Europe. In handing him the required letter, the banker said to the Bishop; "When do you go?" "O, I am not going." "Yes, you are," quickly answered the layman, "and you are to sail with your sister on Saturday," and ordered his clerk to draw a letter of credit for 300 pounds. "But I cannot go; I have to provide for some immediate wants in my jurisdiction." "How much do you need?" "A thousand dollars." "Here is my check for that amount." And so Bishop Elliott sailed for Europe two days afterward.

In his diocesan address, delivered last week, the Bishop of Winchester after alluding to several propositions of reform, said that in his judgment the Prayer Book, which belonged to Great Britain, America and the colonies, was an heritage and gift that cometh of the Lord, and that we had better leave it intact, at least till a fuller vision be vouchsafed to the people. Every effort to reform services and produce new prayers proved plainly how inferior we of this age were to our forefathers in liturgical skill. At present license from the Sovereign was needed to authorize a single prayer, and any one who tried to construct a prayer with these restrictions would know how unsightly a patchwork would be the result. Let them, said Dr. Harold Browne, gravely and earnestly, not hastily and petulantly give their thoughts to this great question of enlarging the helps to public devotion, without disfiguring the beautiful robes of our Prayer Book with the rough rags of modern innovation.

The funeral of Miss Magaretta S. Lewis, by whom the Memorial Church of the Holy Comforter was built, took place at St. Peter's Church, Philadelphia, on November 22. Among the clergy present were Bishop Stevens, the Rev. Dr. Davies, the Rev. Alexander H. Vinton, of Worcester, Mass., the Rev. Stewart Stone and the Rev. Clarence E. Brant, who has just become the assistant minister at the Memorial Church. The will of Miss Lewis contains the following ecclesiastical and charitable bequests, amounting to \$281,000: For the support and maintenance of the Memorial Church of the Holy Comforter, \$80,000; for the endowment trust fund, \$15,000; for a permanent fund to provide fuel for the poor, \$2,000; to provide sewing for poor women, \$3,000; for domestic missions, \$80,000; for foreign missions, \$10,000; to the Board of Missions of the Diocese of Pennsylvania for missions in the city of Philadelphia, \$15,000; to Bishop White Prayer Book Society, \$5,000; to the Church Home at Angora, \$80,000; Episcopal Hospital, \$20,000; for incurable patients in the same, \$15,000; Pennsylvania Hospital for the sick department, \$8,000; Indigent Widows and Single Woman's Society, \$2,000; Female Association, \$1,000. The will provides that all charitable legacies shall be paid before the expiration of five years.

Mr. Athelstan Riley has just returned to England from Kurdistan, bearing letters to the Archbishop of Canterbury from His Holiness, the Patriarch Mar Shimoon, Catholikos of the East, and from Archbishop Isaac, Metropolitan of the East, acknowledging the arrival of the Rev. Canon Maclean and the Rev. W. H. Browne, who, it will be remembered left England with Mr. Riley last June, to organize seminaries and schools amongst the Assyrians or Chaldeans of Turkey and Persia, at the Patriarch's urgent request. A college for priests, and a school for boys and candidates for ordination, have already been opened at Urmi, where theological and secular instruction will be given partly by the English clergy themselves, and partly under their immediate direction. Amongst several of the chief Assyrian ecclesiastics whom the Patriarch and the bishops are sending to the college this winter, are Mar Graham, the young Patriarch designate (already a bishop), and several boys who are being brought up as successors to the present occupiers of the Chaldean sees, these bishoprics being confined to members of certain episcopal families by an abuse of three hundred years standing. The Archbishop intends to make shortly a very special appeal to Churchmen generally, to enable him to carry on and to develop this work, unique in the history of Anglican missions, which has begun with such great promise.

An article in the Chicago Indicator says: "Beware of ministers who wish to have charge of the choir. It is a sure evidence of pigheadedness, and will result in open rupture before many days. Let the preacher reach, and, if he has any spare time, spend it in

touching up his sermons, which are generally in want of more thought. The people who pay should make the choice of singers, and run at least one end of the service."

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

## PARISH MAGAZINES.

### II.

SIR,—It is now nearly half a century since our brethren in the mother country adopted the cheap periodical as a means of circulating religious teaching amongst those whom the more costly pamphlet would not be likely to reach. The Penny Post was one of the first in the field, and it is still doing its good work without loss of its early vigour. After a time the Parish Magazine entered the field to help on the cause. Its very name indicated the object for which it was issued, and helped it to that measure of success which it soon attained. A large number of parishes adopted it as a local magazine. The central sheets, issued without title, were procured at a reduced rate by the hundred, to these was added a cover containing the name of the parish and items of information likely to prove interesting to the congregation. In this way a local church magazine was produced, which was cheap and attractive, interesting and profitable. The success of this paper naturally induced others to enter the same field of literature, and now we have several of these monthly periodicals intended to be used as parish magazines. One of them has a circulation of about 800,000, and there is scarcely a live working parish into which some one or other of these periodicals has not found its way as a local magazine.

We, too, on this side of the Atlantic, have had our experience, producing a gradually developing sentiment similar in result to that which prevails in the mother country. The value of the church press was known, but was not found possible to induce the great mass of our people to take in a weekly church paper. Thousands could not be reached in this way. The tract was then resorted to, but it was difficult to procure those which were sound and popular, and still more difficult to get them into circulation. Thus was the idea suggested that it would be better to issue a periodical once a month which should contain religious teaching from the standpoint of the Church, and be issued regularly to a large number of families in the parishes where it might be circulated. The English papers were tried. They were excellent in form and style, sound and good in matter, but so thoroughly English in tone as to be unsuited in several respects to the different circumstances of the people of this country. Then came that little periodical entitled Church Work, which during the ten or eleven years of its existence has done really good "church work," and its articles and selections are very well adapted to the peculiar circumstances of the Canadian people. But its small size and comparatively large cost placed it at a disadvantage in the race for general acceptance. A less expensive paper was then issued under the name of Church and Home, and containing about the same amount of matter as Church Work. After a time the Canadian Missionary was offered as a parish magazine, and by a special arrangement Church and Home was amalgamated with it, producing a magazine of really respectable proportions and containing matter singularly well adapted to the wants of a parish. But I must not omit the latest candidate for favour, Our Mission News. It is a monthly published at a dollar a year, with a reduction to those who take a hundred copies; but even with the reduction the cost of it is so great as to place it beyond the reach of most parishes, while being almost wholly devoted to the cause of domestic and foreign missions, it is so narrow in its scope as to be unsuited to the purpose of a general parish magazine.

The publisher of the Canadian Missionary, following the suggestions of some of our prominent clergymen, is endeavouring to adapt it to the practical wants of the Church. By certain changes recently introduced, he has made it less exclusively missionary in its character, and so extended the field of its operations as to make it a most valuable clergyman's assistant in the parish. Its editor, I am informed, is himself engaged in active parish work, daily coming in contact with large classes of people, and knowing by practical experience the trials and difficulties which a clergyman meets with in the performance of his duties. These he endeavours to meet in the pages of the magazine, and so it will be found that in the course of the year there will scarcely be a department of work, a season of the Church, or a distinctive principle of the faith which has not been referred to,