

affection could not be taken away. The new covenant had its burning bush as well as the old. Another element of true worship was sacrifice. The preacher went on to show reasons for this, after which he referred to the Church of the nineteenth century with its many advantages over earlier times. Worship should be in the spirit of adoration, and therefore the best language and the best music that could be produced should be features of Divine worship. He commented unfavorably in this connection on the more modern ideas of introducing the slang into preaching. This, he held, was not in reverence or true adoration.

The St. Thomas Times says of the lecture delivered by Rev. Jeffrey Hill in that city: "Trinity school house was filled to its utmost capacity last night by the large audience which assembled to hear Rev. J. Hill's lecture on 'Boys and girls and their ways.' The reverend lecturer possesses to an unusual degree the peculiar gift of knowing how to talk to children, and for more than an hour kept their fixed and undivided attention, eliciting frequent bursts of applause and roars of laughter from the little ones. The adults present also seemed to enjoy the lecture thoroughly. The lecturer first exhibited colored views of scenes in the Holy Land, in his remarks on which he gave much useful information, and taught practical lessons concerning the great truths of redemption. He then rapidly and skillfully drew a number of comic crayon sketches, and based on them remarks full of humor, but also full of moral and religious instruction. The interest of the lecture was enhanced by apt illustrations and appropriate anecdotes. It was a great treat all through, and it is to be hoped that the effect of it on the boys and girls who heard it will be lasting. A liberal collection for a very deserving object was taken up at the close." Rev. Mr. Hill is engaged to deliver the lecture referred to in Holy Trinity School House, Tuesday, November 6th, 8 p.m.

PARKDALE.—A very successful concert was given in the Masonic Hall last Wednesday evening by the choir of St. Mark's Church. The hall was crowded; the choir sung remarkably well, and gave a very enjoyable evening's entertainment.

ISLINGTON.—The Rev. H. H. Johnston will assist the Rev. Canon Tremayne as curate of this parish.

The address of the Rev. A. Hart, rector of Dovercourt, is 86 Coolmine St., Toronto.

NIAGARA.

St. Matthew's.—The congregation has presented the church with a handsome processional staff and cross in memory of the late Mrs. Whitcombe.

HURON.

ATTWOOD.—Harvest Thanksgiving services were held at St. Alban's in this village, Sunday, Oct. 14th, the twentieth after Trinity. The church, tastefully decorated with grain, fruit, flowers and appropriate texts, presented a very festive appearance. The Rev. W. T. Taylor preached earnest and appropriate sermons, which were listened to by large congregations. Liberal offerings were made. Monday evening, the 15th, a Harvest Supper was served by the ladies of St. Alban's Guild. After supper a short thanksgiving service was conducted at the church by the Rev. M. Turnbull, rector of Listowel, which was followed by a number of thanksgiving hymns and anthems of praise, excellently rendered by the able choir of Christ Church, Listowel; appropriate addresses were delivered by Rev. Messrs. Ward, Taylor, Turnbull, and the incumbent of the parish, the Rev. S. E. G. Edelstein. The Harvest Festival was pronounced by all a decided success. The proceeds amounted to fifty-seven dollars.

SOMBRA.—Being on a visit in a Church settlement in the above named township, I would inform you and the readers of the leading Church paper in Canada, how the eve of Sunday, 21st after Trinity, was spent in the house of the reeve of the township. In the spacious dining-room of his hospitable house were assembled for evensong the following: The aged officiating priest, father and father-in-law and grand-father to one son; his wife and four children; two sons-in-law; their wives and six children; a daughter, wife of a very successful and popular missionary priest, with her little one; the aged father of the reeve (72 years), and the now aged mother-in-law of the son present in her 88th year; with a Roman Catholic servant-man, and a lad lately from England, these, numbering twenty-four persons, appeared before

Almighty God, as I imagine, the only representatives of 'His Church' assembled for divine service in this extensive mission, consisting of two large towns, two villages, and a school-house station, where prayer was (at one time) wont to be made every Sunday. The 'Church Service' is no longer heard (occasionally in one of the towns) the missionary having been removed and this mission left desolate. Evensong was said by the priest, chants and hymns and responses heartily rendered by all present, many of whom were members of choirs in by-gone days, who had not forgotten the good old Church tunes, and their obedience to the rubric in responding, which duty so many of the Churches of the Ontario dioceses neglect to obey. Evensong was followed by a short sermon from St. Paul's Epistle to the Hebrews, 6th chapter, 19th verse, the value of 'Hope,' spiritually and temporally, was plainly laid before the assembled family members we trust to their benefit and comfort. The service closed with singing Keble's Evening Hymn—after which the members went to their homes rejoicing that they had been permitted to join in the beautiful services of 'The Church of God.' I hereby, Mr. Editor, send you a little notice of this Sunday-evening service to show what can and could be done in the neglected missions without a priest, if only some prominent Churchman would assemble the members of our Church in his locality, who have no priest or deacon, and hold a service, either matins or evensong, such a one as was held on the eve of the 21st Sunday after Trinity, in the house of the reeve of Sombra, surrounded, or nearly so, by the forest of a part of the county of Lambton.

ALGOMA.

NEWHOLM.—I beg to acknowledge receipt of hymn-books "ancient and modern," from Rev. Mr. Crompton, for the use of the Church of the Holy Trinity, Brunel.

—DAVID FERGUSON, clergyman's warden.

FOREIGN.

It is said that the Bishop of Truro, who has just inherited a large fortune, intends to build the tower of his cathedral at his own expense.

Dr. Goulbourn, Dean of Norwich, writes to the Times to say that the resignation which he has placed in the hands of Lord Salisbury does not come into effect until next May.

It is said that Lord Salisbury is so interested in Bishop Walsham How and his work at Wakefield that he is anxious to secure a transfer of the enormous patronage now in the hands of the Vicar of Halifax to the Bishop of the diocese.

Lady Frederick Cavendish has sailed for South Africa, where she intends to help her brother, the Rev. A. V. Lyttelton, in his work among the gold-diggers. It is now announced that she is the donor of the £10,000 anonymously contributed to the Bristol Bishopric Fund.

A stained glass window has been placed in Manchester Cathedral to the memory of General Gordon. On the occasion of accepting it the Dean of Manchester spoke of Gordon as a type of Shakespeare's ideal soldier, "whose armor conscience buckles on as God's own soldier."

The report of the American Church Building Fund to September 1st, 1888, shows the whole amount contributed to the fund up to that date to be \$150,832.18; the whole amount paid out on loans, \$104,200; the whole amount of principal paid back from loans, \$23,139.14. At the present time the money out on loan is \$81,060.86, distributed in eighty-five loans among thirty-seven dioceses and missionary jurisdictions.

The Bishop of St. Asaph is said to be making progress, but very slowly, and it will probably be some time before His Lordship is able to transact any official business. Various rumours of His Lordship's resignation of the See have been circulated, but they have since been contradicted.

It is announced that the Chapter of Exeter have resolved to transfer all their patronage in the county of Cornwall to the Chapter of Truro, and have given instructions for the necessary steps to be taken to give effect to their decision. The patronage thus transferred represents livings to the aggregate value of £5,000 per annum.

MICHIGAN.—Statistics of the diocese from the annual reports to the convention of 1888: Clergy canonically resident, 76; candidates for Holy Orders, 6; licensed lay readers, 60; parishes in union with the convention, 69; missions and stations, 60; Baptisms—infants, 1,120; adults, 362—total, 1,482; confirmed, 1,112; communicants—present number, 12,214; marriages, 449; burials, 695; Sunday School teachers and officers, 1,806; scholars, 11,107; total contributions, \$204,608.81; value of church property, \$1,411,705.

The Church in Scotland has lost a firm friend and supporter by the death of the Earl of Mar and Kellie, who entered into rest on Sunday, Sep. 16th, at the early age of forty-eight years. The late Earl, who married a niece of the late Bishop Forbes, was educated at Radley, under the then warden, Dr. Sewell, and while there, imbibed the religious principles which he consistently maintained till the day of his death. The funeral took place on the following Saturday, when the Rev. Canon Murdoch of All Saints, Edinburgh, celebrated the Holy Communion according to the Scottish rite, and the Bishop of Edinburgh conducted the funeral services at St. John's, Alloa, and at the Mortuary chapel in Alloa kirkyard.

Lord Plunket, Archbishop of Dublin, has explained his rather startling assertion to the effect that the Church of Ireland has gained rather than lost by disestablishment. "Apart from any question as to the injury which disestablishment might inflict on the Church of England herself," he says, "there are other considerations which English Churchmen are bound to take into account before yielding to the demands of the Liberationist. The voice of the people of England has yet to be heard on this subject. Do all who are outside of the Church of England regard the establishment as an evil? Are they prepared to deprive the State of its religious character? Do they really desire a result which, in the opinion of many thoughtful men—such as Dr. Dollinger—would give an impetus to anti-Christian secularism and predatory communism throughout the world? So long as such questions remain in suspense, would it not seem like a betrayal of trust if English Churchmen were to surrender a position which a large majority of the English people may be even now expecting them and wishing them to defend? On these grounds alone, were there no others, the members of the Church of England are bound, as it seems to me, to gird themselves for the coming struggle; and in that struggle I can confidently promise that they will have the sympathy and the prayers of their brethren in the sister Church of Ireland."

Correspondence.

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

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

ALGOMA.

SIR,—Please make room in the Champion Church paper of Canada for the accompanying address, which was presented to the Rev. H. Beer, on the eve of his departure for Minnesota. He has been our Missionary for nearly eight years, and has proved himself a faithful minister, by carefully attending to all his duties, not only ministering to the spiritual wants of his flock but often relieving the temporal wants of the poor. He was very particular in conducting the services of the church according as it was laid down in the Prayer Book. He was very fortunate in one way, in as much as he was never accused of being too high, or too low a churchman. The prayers of his good Bishop and his many friends in Algoma attend him and Mrs. Beer on their journey, and in their new home. By complying with my request you will very much oblige, an old

Jocelyn, St. Joseph Island,
14th October, 1888.

To the Rev. Henry Beer:

REV. AND DEAR SIR,—We, the members of the congregation of Holy Trinity Church, Jocelyn, St. Joseph's Island, and other friends, desire to express to you, our much esteemed pastor, now about to leave us, how very much we regret your departure from amongst us. During the eight years of your ministry in this part of God's vineyard you have endeared yourself not only to this congregation, but to our good Bishop and the whole community, by your kindness to all, and your readiness to do good, wherever your help was needed, irrespective of creed or profession, and especially by your steady and consistent demeanour as a Christian Minister. We feel that your labor