

## Missionary Intelligence.

### CHURCH WORK IN IOWA.

Bishop Lee, with a number of his clergy, have lately held a very interesting open-air service, in a grove at Waukegan, Dallas County. Beginning on Saturday, the services were continued over Sunday. The congregations were large and deeply attentive. On Sunday, a Missionary Meeting was held, at nine o'clock. This was followed by adult baptism, after which came Morning Prayer, with sermon, and the ordination of Mr. W. F. Morrison (who was admitted to the holy order of Deacons,) and the Holy Communion. In the afternoon, the Bishop preached and confirmed four persons. There were present the Bishop, the Rev. D. E. W. Peet, P. B. Morgan, and W. F. Morrison, who assisted in the services. Altogether it was regarded as an occasion of unusual interest, particularly by the scattered members of our Fold in Dallas County. And it is to be hoped there may be similar gatherings in many of our missionary regions where as yet we have no other sanctuary than that with the "long-drawn aisles" and vaulted roof of enerald, God's temple, builded of the living forest, where, amid waving branches and nodding leaflets, we may assemble as did our fathers, of whom the world was not worthy, to offer to God the incense of devotion, and preach to the masses the gospel of a living Church. A special train carried up the congregation and choir of St. Paul's Church, Des Moines, so that our musical service was fully rendered, while the hymns, set to popular music, rang out delightfully from the hearts and lips of the great congregation. The bishop and clergy were fully robed, and it is seldom that men witness a more solemn, well-ordered, or more impressive, and doubtless, we may add, more profitable service than this.—*New York Church Journal.*

### CAYUGA INDIAN MISSION, SIX NATIONS.

We have great pleasure in recording a festival which took place a few days ago in the Cayuga Mission of the Six Nations. This part of the Reserve is probably not so well known to most of our readers as are those portions which form the older Missions of the Mohawk, Tuscarora, and Kanyageh. It is not more than a year since it was set apart by the New England Company, as a separate and independent Mission, under the charge of the Rev. R. J. Roberts. This gentleman has now four day-schools under his superintendence, and also two Sabbath Schools, which are in active operation and well attended.

On a recent Tuesday, there was a large gathering of the children and their parents at—the prettiest part of the Reserve—Pine Grove, the residence of Mr. John A. Beaver, an enterprising Cayuga Indian. Throughout the previous night, and all the morning, the rain poured down in torrents, but soon after ten o'clock the clouds began to disperse, and the sun came out with his bright and warm rays, to cheer the hearts of the little forest children.

There is no Church or School House in this part of the Mission yet. Mr. Beaver has, however, erected a large and beautiful building close to the grove, and he has kindly placed one room at the disposal of the Missionary for Church and School purposes. In the "upper room" the children and their parents assembled, and after Prayers were said by the Rev. R. J. Roberts; he preached a short but earnest

and practical sermon from the 5th Chapter of St. John's Gospel, and 17th verse, "My Father worketh hitherto and I work."

Addresses were then made by Mr. Elliot (an educated Chippewa), and Mr. Wm. Crombie, of Toronto, a gentleman who takes a deep interest in God's work among the Indians, and, in connection with the Young Men's Christian Association, labours "in season and out of season" to make known "the truth, as it is in Jesus," to his fellow-men. From the school-room they adjourned to the pretty grove close by, and beneath the lofty pines we observed an immense table, covered with all the "good things" of the season. The abundance provided by Mrs. Roberts, the missionary's excellent wife, and the energetic Indian ladies who were co-workers with her, was really astonishing. It was truly an Indian feast, that was most creditable to the natives. About 400 persons partook of the refreshments, and yet there was enough and to spare. About a mile and a half to the south, there was another large gathering of the red men. The Pagans were holding one of their "Thanksgiving Feasts," but many of their young men and women came up to the Christian Festival, and seemed to enjoy themselves heartily.—"Swings" were going "backward and forward"—now up, now down, in different parts of the grove, the children swarming around them like so many bees,—and the adults had many a good game at Croquet.

All acknowledged that they had a most pleasant day; and if the countenance may be considered an index of the heart, we would infer from all we saw that day, that the Rev. Mr. Roberts, and his good wife, have many friends on the Reserve.

Nothing was more pleasing than the singing. The children sang some well known and appropriate Hymns during the service, and afterwards when dinner was over and the youngsters were at their games, a number of the adults sat down together under the shade of the dark pines, and seemed most happy as they chanted the praises of their great Creator.

Before the proceedings were brought to a close, Chiefs David Carpenter, Seneca Johnson, Isaac Dextater and Mr. Philip Garlow made very appropriate addresses.

Three cheers, of a wild Indian whoop character, were given for Mr. Roberts, the Ladies, Mr. and Mrs. Beaver, and then three more that made the forest ring, for Her Majesty the Queen. The National Anthem was sung, and then all departed for their homes well pleased with this the first School Festival of the Cayuga Indian Mission.

Marriage has in it less of beauty but more of safety than the single life; it hath not more ease, but less danger; it is more merry and more sad; it is fuller of sorrows and fuller of joys; it lies under more burdens, but is supported by all the strengths of love and charity; and those burdens are delightful. Marriage is the mother of the world, and preserves kingdoms, and fills cities and churches, and Heaven itself. Celibacy, like the fly in the heart of an apple, dwells in perpetual sweetness, but sits alone, and is confined and dies in singularity; but marriage, like the useful bee, builds a house, and gathers sweetness from every flower, and labours, and unites into societies and republics, and sends out colonies and feeds the world with delicacies, and obeys their king, and keeps order and exercises many virtues, and promotes the interest of mankind, and is that state of good, to which God hath designed the present constitution of the world.

## THE CHURCH SERVICE ACT.

The *Guardian* gives the following summary of the advantages of this Act:—

Let us consider what are the chief points in which it will give us the elasticity of system, evidently necessary at a time of marked ecclesiastical activity.

In the first place, it provides a short form of daily service, in which the four elements of worship—Confession and Absolution, Praise and Thanksgiving, the Word of God and the Creeds and Prayer—are still rightly and proportionately represented. We could, indeed, have wished that this form should have admitted of variations, adapted to the different days of the week. The Litany, no doubt, can be used on Wednesdays and Fridays; but the Litany in itself is not a complete service, and, beautiful as it is, is perhaps too much of one penitential tone for use as the only morning service of the day. Still the authorisation of this shortened service will be of great practical value; and, especially we think it might form, with hymns and some short practical address, an admirable "Compline" service for those hard-worked during the day. We hope and believe that it will give a decided stimulus to the adoption of daily service. What we want is that our churches should be looked upon as the religious homes of our people, where they may gather, not only for the set services of Sunday and Festival, but for times of daily refreshment on the short Sabbath of each working day. The impulse, which led some years ago to the revival of the daily service, has to some degree flagged. We trust that this change will do something to give it new energy and life.

This shortened service is not to be used in cathedrals, except as an addition to the old Morning and Evening Prayer. This is, we think, quite right. Our cathedrals are places where the highest ideal of Divine service ought to be maintained for those especially who are set apart for it, and who ought to consider it as one chief appointed work of their day, and for those who have leisure and desire to be often "in the courts of the Lord." But here also we cannot but think that the opportunity of an additional service, adapted for working people and fixed at a time when they can regularly attend, ought to be seized eagerly by all who desire to make the cathedrals centres of true spiritual influence.

The next feature of importance is the authorisation of special services approved by the Ordinary—such as Choral Festivals, Harvest Thanksgivings, Missions, and the like. But we observe that this is carefully, perhaps too jealously, limited; so that nothing, except "anthems and hymns," can be introduced which is not taken either from Scripture or from the Prayer Book. This limitation will exclude all special prayers, such as those issued from time to time by the Archbishop of Canterbury (which are, we believe, strictly speaking, illegal), and those authorized by many Bishops for particular occasions. It is, we think, unfortunate, as introducing a needless restriction. When the approval of the Ordinary is required, we need not, generally speaking, fear the intrusion of anything unsound or unseemly. It would have been sufficient to trust to that.

We should be inclined to make a similar remark as to a cognate limitation. The act allows an additional service on Sunday (besides the regular services), which shall be entirely variable, provided that it be taken from the Bible and Prayer Book. This will be very welcome and very useful. But the act goes on to make it necessary that "this form of ser-