

Bracebridge Mission.

REV. W. A. J. BURT, INCUMBENT.

The Rev. W. A. J. Burt entered upon his duties as incumbent of St. Thomas' Church on the first day of September, and officiated on the following Sunday for the first time as curate-in-charge.

On Wednesday, the 13th of September, Mrs. Burt and family arrived and went direct to the parsonage, which was in readiness to receive them.

The W.A., on behalf of the congregation, tendered the new incumbent and his wife a most cordial reception in the town hall on the evening of Monday, September 18th, when nearly every family of St. Thomas' congregation was represented. Dr. Bridgland, M.P.P., received the people at the door as they came in and introduced them to Mr. and Mrs. Burt. While this pleasing ceremony was being gone through, several vocal and instrumental selections were rendered from the dais, which was tastefully decorated with flowers.

When all had arrived, Dr. Bridgland escorted Mr. and Mrs. Burt to chairs near the platform, and refreshments, consisting of ice cream, cake, coffee, etc., were then served.

When justice had been done to the good things provided by the ladies, several more musical selections were rendered, to the delight of the audience; then followed a few appropriate remarks from the incumbent, at the conclusion of which he thanked the W.A. and all who had contributed to the enjoyment of the evening's entertainment; this done, the national anthem brought to a close a most enjoyable social gathering.

Mr. Aulph, rector's warden, was absent, owing to sickness in his family, but his colleague, Mr. Blackwood, people's warden, was present, as was also Mr. Bennett, M.P. for East Simcoe.

"Work."

Our readers will find in the following paragraphs the substance of three brief addresses on "Work," by the Rev. W. St. Hill Bourne Vicar of St. Luke's, Uxbridge, W. We reprint from *Our Waifs and Strays* :

I

The first address was founded on St. John xvii. 19. "For their sakes I sanctify Myself, that they also might be sanctified through the truth." As our Lord sanctified Himself "for their sakes," so there must be a deliberate consecration of our selves to our work in Christ's Name by the power of the Holy Spirit. There must also be personal holiness even for the sake of those for and with whom we work; nor can we expect God's blessing on what we undertake unless our example, our thoughts and feelings, be holy, so that we are "vessels sanctified and meet for the Master's use." Our unconscious example even will tell greatly, and so may

we help to raise the tone and standard of life in those around us. We are already consecrated by our baptism, set apart for Him. Let us use the means of grace, and the help and guidance of the Spirit to keep us true to that consecration.

II.

I Pet. iii. 7: "That your prayers be not hindered." We need a high standard of life in order that we may pray aright, and must guard against anything likely to hinder prayer. It is a distinct loss to lose the power of prayer; and prayer and life act and react on one another. How awful if we cannot pray for those whom we love and labor for, and are, as it were, out of touch with God! Our work cannot do good without prayer—habitual prayer. Not so much how we work, as how we pray, is the question. Here, then, is an additional reason why we should sanctify ourselves. "The prayer of a righteous man availeth much." Let us consider some of the hindrances to prayer: (a) Sin, and a life in unrepented sin, and much more in wilful sin. "Prayer must drive away sin or sin will drive away prayer." (b) Unbelief and doubt. You cannot freely pray to a God of whose existence and revelation of Himself you are uncertain. Let us not be of a hesitating or doubtful mind, but cultivate a habit of simple faith and belief. The more simple and humble our faith, and the more satisfied we are with the faiths of the Saints of old, the less will our prayers be hindered. (c) Over-occupation. We must allow time for prayer and devotion, and hence such quiet days as these are very useful. (d) A careless tone of mind. We need to be serious in mind, and in no wise flippant in matters of religion. In our Holy Communion—the highest form of prayer—let us plead the sacrifice of Christ that our Communion be not hindered—an awful thing—and live careful lives to the same end.

III.

Psalm civ. 23: "Man goeth forth unto his work and to his labour until the evening." Our calling is to work. Let us be satisfied to quietly do the unsought duties put upon us by God. If we look rightly at our daily work, we should see that it is just as much His appointment as the processes of His creation mentioned in this Psalm. We ought to thank God that He has broken up our life into portions; night with its rest, and days, and weeks. Every morning He has given us an opportunity of starting afresh, and each night we may bring our sins and failures to the foot of the Cross, and each Sunday be to us, if we will, a "Quiet Day." But there is deeper meaning in the verse. "Until the evening" of the day of life. The thought is one both of (1) anxiety and also (2) of peace. Only "until the evening": our time is limited both for work and weariness.

We must work for God as well as for ourselves. "This is the work of God, that ye believe on him whom he hath sent" (St. John vi. 28, 29). This is to be our first work, and the groundwork of all true and lasting work. We must seek the knowledge of our need of the Saviour, and truly find and accept Him. Yet it will be all His doing that we receive Him aright. We must do this before "the evening"—all depends on this; then, by the Holy Spirit's help, we must conform our life to His. What a work this is! We must work out our own salvation in the all-prevailing strength of faith and prayer; then we must work for others for His sake. We are bought with a price, and are His; must go forth to "work of faith and labour of love" until the evening. Weariness and warfare with sin will last "until the evening." Then there is "a rest for the people of God." If now we have truly gone forth to our work and labour until the evening, we shall then go home to rest; and "at eventide it shall be light," for in the Father's house they need no candle, neither light of the sun, for "the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended" (Isaiah lx. 19, 20).

Emsdale Mission.

REV. A. H. ALLMAN, INCUMBENT.

The congregation of St. Mark's had a busy, bright, and successful time on St. Bartholomew's Day, Aug. 24th. The Ven. Archdeacon Llwyd having been appointed by the Bishop of Algoma to induct the Rev. A. H. Allman into the mission of Emsdale, arrived on the Wednesday evening train and was the guest of the incumbent. On Thursday morning the Rev. J. Pardoe, of Novar, and Mrs. and Miss Elsie Pardoe, drove into Emsdale in time for the morning service, which commenced at 10.30 a.m. Owing to harvest operations the congregation was not so large as it would have been, but the Archdeacon began the induction service promptly at the time announced, when the new incumbent was duly put in charge of the temporalities of the mission, made and signed the legal declarations, and received his license. Morning Prayer was then said by the Rev. A. H. Allman, and the lessons and ante-communion were read by the Rev. J. Pardoe, while the Ven. Archdeacon was both preacher and celebrant. The afternoon was devoted to the preparation of the Agricultural Hall and grounds for the purposes of a garden party, and by six o'clock a small band of devoted workers had got things into very nice shape. Stalls laden with excellent refreshments were well patronized, and a fish pond also received considerable attention. Outside the hall various games were in vogue, and about nine o'clock a