

HARVEST THANKSGIVING SERVICES.

ALL SAINTS.

The Harvest Festival was held at this church on St. Michael and All Angels' day. The services were Holy Communion at 8 a.m. and 10.30 and Choral Evensong at 8 p.m. At the last service, the Archdeacon of Winnipeg, (Ven. O. Fortin,) was the preacher who who took for his text Psalm, XCII., v. 1 "It is a good thing to give thanks unto the Lord." The rector preached on the following Sunday, when the festival services were continued. The church was very tastefully decorated. There was a confirmation held on the Sunday afternoon, (October 4th,) when seven candidates were confirmed by the Arch bishop of Rupert's Land.

Christ church, Winnipeg, held the Harvest Festival services on September 27th. The Rev. Canon Matheson preached in the morning and the rector in the evening. There were very few communicants at the 8.30 celebration, but at the second celebration there were sixty who partook of the Sacrament of the Body and Blood of Christ. The offerings in cash and pledges were on behalf of the Home Mission fund, and amounted to \$163.00.

St. Paul's Middle Church, October 12 —The annual Harvest Festival services were held in this parish last Sunday, October 11th. The faithful and willing hands of St. Paul's church had spared no pains in making this pretty little church a meet evidence of their gratitude to the Most High, as also to do honor to His Holy Name, by beautifully decorating it with fruits and flowers and produce of the earth. When the church was lighted for the evening service, the handsome altar-cloth and the frontals with suitable emblems upon them, together with the very neat decorations of grain on all sides, made the church look beautiful.

The first service began with Matins at 11 o'clock in the parish church, St. Paul's. The edifice was crowded and the service was choral throughout, the Rev. Silva White, Incumbent, officiating, whilst Dr. O'Meara, of St. John's College, preached an able and eloquent sermon from Ep. V., 20. The preacher dwelt upon the many lessons of thanksgiving, pointing out the duty the occasions, the subjects and the expressions of thanksgiving. The offertory at the service amounted to \$17.35, which was as is usual on such occasions, given to the Home Mission Fund of the Diocese.

The next service was evensong at 3 p.m. in the Bird's Hill school house, which building was taxed to its utmost by the number present. The service was all that one could desire as an act of thanksgiving and honor to God. The Rev. Doctor preached, and \$0.50 was subscribed by this small congregation as its share towards mission work.

At 7 p.m. St. Paul's church was again filled, in fact, this time the building was packed. The service began with the grand old processional hymn, "Come, ye thankful people, come." The prayers were read by Rev. J. H. Fairlie the new principal of the Indian School and the preacher was the Rev. Dr. O'Meara who took as his text the 10th verse of Luke VII. The preacher

spoke of the similarity of seed as a type of the Word of God planting out the dissemination of the seed and the grand results springing from small beginnings.

This principle was illustrated in the church of Christ by the early history of the church, the Reformation, the C. M.S., Bible society, and our own work in this Diocese. The Rev. Doctor then concluded by an earnest appeal for the Home Mission Fund, the result being another handsome offering of \$25.40 to the fund. Altogether the magnificent sum of \$83.25 was subscribed to the Mission Fund which is highly satisfactory and most gratifying.

G. O. Taylor assistant organist of the parish church played at all services on the new double manual organ just received from the Doherty company in Clinton Ontario. As all music was special and the service choral, this young organist fulfilled his task with great credit and satisfaction to all. The choir too are to be congratulated upon their efficient rendering of the various services.

OUR QUEEN.

What a work of interest to the Anglican church could be dictated or written by Her Majesty.

Since the day of her coronation, it has been her good fortune to number amongst her friends,—and Victoria has many friends, who have been received as such in her quiet family circle,—no less than twelve English Archbishops.

What interesting reading,—what a link in church history,—could not be filled, if we could know her personal reminiscences of these twelve apostles of the Lord?

They are all dead.

Dr. Benson made the sixth Archbishop of Canterbury who has died during the Victorian era. Six Archbishops of York have gone to their well earned rest during the same period. The history of our church in this century is much interwoven with these twelve great men. The Queen could strengthen church biography.

CECIL.

WHAT IS MAN ?

Extracts from a sermon by the Very Rev. W. Lefroy, D.D., Dean of Norwich.

Psalm VIII., 4.—"What is man."

These words, my brethren, are found in the first book of the Psalter. They may claim nothing else, I think than a millennium of years before the birth of our Lord and Savior Jesus Christ. Nor is it too much, I think to say, that they are older than any social or political institution at present in existence, if we except the single institution which is the oldest of all—I mean marriage. And when we turn from Christianity to the Hebrew economy this claim that we make for their antiquity is not only amply justified, it is seriously reinforced for the words are older than the advent of Christ, older than the arrival of John the Bap-

tist, older than the centuries of silence, older than the captivity of Israel and of Judah, older than the abolition of the monarchy under Rehoboam. And thus they come to us with all the freshness and clearness' sake I call it trans-They appeal to us tonight, not only because of this, but because they ring out to us a voice that has been heard for these cycles of centuries, and that voice is as strong tonight as it was three thousand years ago, when first the voice uttered the inquiry, "What is man?"

The first thought is the sense that man seems to have of the reality and existence of an invisible Being. The most rudimentary form in which this consciousness exists is in the child's terror of being in the dark; and, if you were to trace that thought along, from infancy to childhood, from childhood to youth, you would find it expressing itself in a variety of ways, but the most rudimentary of the universal idea is, as I have stated, the dread of a young child, innocent and devoid of actual sin, being in the dark. But throughout the ages, and in all the races of men, you see that it is the same thought displaying itself in a variety of ways, generally in fear, frequently in terror, in the scare of some invisible power. This is seen in the savage appalled by the roll of thunder—panic-stricken, so that he falls on his knees at the flash of lightning, clasping his hands at the diapason of the floods as they roar across the plains, terror-stricken at such a sight of electricity. And this terror, this fear, is, as I have stated, universal. Pope expresses it in well-known words:

Lo, the poor savage whose untutored mind,

Sees God in clouds and hears Him in the wind.

The second fundamental thought is the dominance throughout the world of wrong—or I should say, to speak more accurately, the consciousness of wrong. Call it guilt, call it transgression; and I do not mean to give the theologian any advantage if for plainness and clearness' sake I call it transgression; but there is everywhere, there there is some cause of apprehension for wrong which has been done. This is expressed in a variety of forms. This dissonance that is in man, this discord, this want of peace, this sense of wrong it is expressed in Homer. Homer speaks of it as self love, and he uses a stronger term, he calls it infatuation. Plato regards it as self-love, as madness, as ignorance, and the lamentations of all poets and of all philosophers in the past before Christ are concerned with the internal conflict there is between the moral sense of that which is good and the evil passions which challenge the moral sense. And one of the greatest philosophers that ever lived says that the evil in man is radical. Plutarch said long ago that man's evil passions are not brought from without, but that they are within; that they create a discord, and but for the restraining influences that are brought to bear upon him, Plutarch says, man would be as untamed as the wildest of beasts of the earth. Here, then, is the second fundamental thought.