

Incarnation is estimated at about \$1,700,000. Some of the chief items are as follows: Baptistry, \$21,762; marble floors, \$48,000; highly wrought bronze work, \$6,380; cabinet work, \$14,500; mausoleum, \$49,000; bronze gates and metal work, \$10,435; marble altar, \$3,658; gas fixtures, \$4,022; organ cases and bishop's throne, \$30,943; pulpit and lectern in bronze, \$3,070. The cost of the building, minus the fixtures, is stated to have been \$1,500,000. The estimate does not include the cost of the organ, the chimes, and the stained glass windows, which must increase the total nearly \$150,000.

Information has just been received that Bishop Sargeant, of Madras, has celebrated the jubilee of his missionary career in India. In 1835 he went to Tinnevely as a missionary in connection with the Church Missionary Society, when that society had only three or four workers in that great field, and only one hundred and fourteen communicants. Of the missionaries of that period Bishop Sargeant alone survives, and he sees in Tinnevely, in place of one native clergyman, no fewer than eight-one, of whom sixty-four are connected with his own society.

As an instance of the good work which one woman can accomplish, may be mentioned the labour of Miss Charlotte Mulligan in connection with the mission work in Buffalo. She now has a Sunday school class of upwards of sixty young men, and during the time she has been in the work she has brought five thousand young men within its influence. As one outgrowth of this class alone the mission can point with pride to the Guard of Honor Society, which owns a building on Washington street worth \$10,000, which is in itself a centre of good influence.

Statistics showing the progress of the Church during the last twenty-five years. Communicants in 1859 and in 1884:

	1859	1884
Alabama	1,678	4,076
Connecticut	11,575	21,283
Delaware	992	2,196
Florida	416	1,994
Georgia	1,998	4,569
Illinois	3,000	12,267
Indiana	1,192	4,825
Kentucky	1,947	4,569
Maine	1,442	2,467
Maryland	9,696	25,822
Massachusetts	7,180	19,941
Michigan	2,626	12,006
Mississippi	1,294	2,512
New Hampshire	726	2,199
New Jersey	3,781	18,459
New York	35,325	96,221
North Carolina	2,767	5,081
Ohio	5,680	18,485
Pennsylvania	14,106	42,785
Rhode Island	1,142	7,788
South Carolina	5,672	4,878
Tennessee	1,252	3,407
Vermont	1,804	3,518
Virginia	7,519	13,640
West Virginia		2,363
Wisconsin	2,148	7,332

The Boys and Girls' Aid Society in San Francisco, was organized in 1874, since which time \$62,000 have been expended in the work. From 1882 to December, 1885, 1,389 children have been received into the Home, of whom 586 have been sent to homes mostly in the country. A large number, and proportionately a largely increasing number, have been returned to their own homes under improved conditions, where they remain under the protection of the institution. In addition to these thousands have been relieved and helped in various ways. With the \$11,500 gift of Senator Fair a lot has been bought, covering an area of about two 50-acre lots. The gift of Mr. Crocker of \$31,000 will be wholly absorbed in the construction of the main building for boys, and the managers are hopeful that other generous patrons will help them financially, so that the whole of the contemplated structures may be completed during next year.

A Bishop recently addressed a large assembly of Sunday School children, and wound up by asking, in a paternal and condescending way: "And now, is there a n-y little boy or a n-y little girl who would like to ask me a question?" After a pause he repeated the question, "Is there a n-y little boy or a n-y little girl who would like to ask me a question?" A little shrill voice called out: "Please, sir, why did the angels walk up and down Jacob's ladder when they had wings?" "Oh! ah! Yes—I see," said the Bishop. "And now, is there a n-y little boy or a n-y little girl who would like to answer little Mary's question?"

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.

INQUIRY.

SIR,—In one of our city churches, the altar vestments have since Christmas been white, and the priest has used his green stole. Can you or any of your readers inform me if this is correct, and if so, according to what usage.

Yours,

Ottawa, 9th February, 1886.

A.

THE TORONTO MISSION FUND.

SIR,—I was pleased to see the letter of the Rev. J. Jones, regarding the mission fund, one dollar seems to be a very small sum to ask each member of the Church to give to place the Mission fund out of debt; but if each member of the Church would give one dollar, the result would be not only to realise the \$5,000 wanting, but at least \$50,000. As facts speak stronger than words, I enclose one dollar, from each member of my family, and I hope all good Churchmen will follow my example. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

JOHN JOHNSTON.

Our esteemed correspondent, not for the first time, has set all of us an excellent example, an example all the more commendable from the fact that his family, for each of whom one dollar is sent, consists of ten members. We indeed hope with him that all good Churchmen, and bad ones, too, if there are any, will follow his example, and so not only relieve the Mission Fund of debt, but provide a handsome surplus fund for the future.

Ed. D. C.

THE NEEDS OF RUPERTS' LAND.

SIR,—The letter of the Rev. John May is eminently discreditable to his heart as well as his head. Coming to the diocese under difficulties he won the sympathy of several of the clergy by helping them in many good works; and, nearly a year ago, on the strong recommendation of the rectors of the two largest parishes in Winnipeg, Rev. Messrs. O. Fortin and E. S. W. Pentreath, he received the Bishop's general license. If this sympathy has been withdrawn and the good opinion of the clergy forfeited, Mr. May has no one to blame but himself, and it is very discreditable to try spitefully to injure them by making statements that he is shrewd enough to know are, to say the least, misleading.

It is really unnecessary to notice his observations about the rector of Holy Trinity. Mr. Fortin receives his salary of \$3,000, entirely from his congregation. He has no rectory, and has a young family, his salary is less than that received by the ministers of the two Presbyterian congregations in Winnipeg. He is working single handed and with great ability and success in a large parish, with an ever increasing congregation including about 400 communicants.

During the past year very few of the clergy obtaining grants from the Home Mission Fund received over \$800, some not that, not one, I believe, as much as \$1,000.

It is possible the statement regarding prices is so far correct, that for some cause or other, Mr. May has really paid those he mentions, but they are certainly not the usual or current prices in any part of Manitoba, on the contrary they are very far below them. I never myself met with such prices, and I am certain most people here would be surprised to learn that such prices were usual in Manitou.

During the past twelve months the cost of living has certainly grown less, but taking all things together it cannot even now I believe, be reckoned at less than one third above the cost in Ontario.

In considering what our people can give, several things must be borne in mind, the population of our extensive missions is far less than in Ontario, owing to the early progress of railways through government aid, our small population is scattered over the whole Province; the people are nearly all new settlers who have as a rule settled on the virgin prairie during the last four or five years, during the last three years the harvest weather has been in many parts of the Province unfavourable.

But the Executive Committee of the Synod is fully alive to the necessity of reducing the grants from the Home Mission Fund wherever and whenever practicable

Two or three have been reduced already, and in the hope that the resources of our mission districts may be improved during the current year, the following resolution were adopted, at the meeting held early in January, when the various grants were apportioned:

"That in view of the reductions being made in the grants from the English Societies, and from the urgent necessity of opening new missions in places at present unprovided, it is necessary to commence a reduction in the grants to the older missions."

"That this can be done now that the country is improving and trade progressing."

"That each clergyman be informed that it will be necessary to revise the stipends to be granted from the H. M. F., in those missions which have been in operation two years, and that they bring this matter prominently before the congregations so that their contributions may be increased to an extent, at least, equal to the reduction to be made in the stipends paid from the H. M. F."

"That the revision will be made on January 1st, 1887."

"That immediate steps be taken to organize a thorough system of collections throughout the diocese in aid of the Home Mission Fund, so as to enable the Bishop if possible to supply the wants of the districts unprovided with the means of grace."

Winnipeg, W. CYPRIAN PINKHAM, Archdeacon of Manitoba. January 30th, 1886.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

FEBRUARY 21st, 1886.

VOL. V. Septuagesima Sunday. No. 18

BIBLE LESSON.

"The Unclean Spirit."

St. Luke iv. 31, 36.

In the passage immediately preceding our lesson we read of the circumstances under which our Blessed Lord left Nazareth, the home of his boyhood. Despised and rejected by the people of Nazareth, He comes down to Capernaum, a city well-known to us from previous lessons. It was our Lord's custom to attend the synagogues on the Sabbath days. The Jews were very strict in their Sabbath keeping. It began at sunset on Friday evening, when three blasts of a trumpet from the roof of the synagogue announced to all to cease from work, as the sacred light was lit which was kept burning until the evening of the next day. One Sabbath morning the synagogue at Capernaum was the scene of a remarkable event; Jesus had gone there as usual, and, as the fame of His teaching had spread, great crowds would be certain to be present.

1. *Astonished at His Doctrine.* Perhaps we can name some who were present that morning, Jairus, (St. Mark v. 22), perhaps the nobleman and his son (St. John iv. 46), perhaps the centurion who built the synagogue (St. Luke vii. 5.) The morning service began at nine o'clock, similar in many respects to ours. After all had engaged in silent prayer, the reader would recite certain prayers the people responding, Amen; then certain Psalms; two lessons, one from the Law, and the other from the Prophets would be read, a collect preceding each lesson; then the sermon or short address, delivered by one of the Rabbis, and the service would close with the benediction. At the time of our Lord the sermon consisted of nothing but a repetition of their traditional rules, no wonder then that Jesus' words, delivered with an intense earnestness, carried conviction with them. His subject, too, was new to them, (compare St. Mark i. 15.) With power and fervour He spoke "with authority," (St. Matt. vii. 29). "I say unto you," (St. Matt. v. 44.) As though He was the King, but they were to be.

2. *Astonished at His Power.* While He was speaking, all eyes fastened on Him, all ears drinking in the "message of salvation," suddenly a wild shriek filled the synagogue, verse 38, a pondaemoniac, who had slipped in unobserved, the evil spirit within him recognizing the presence of Christ, fearing and