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KINCARDINE.—The in-gathering of the harvest was celebrated by a Harvest Festival, on October 1st. Divine Service was held in the church at 5 o'clock in the afternoon. Rev. Mr. Moorhouse, of Barrie, delivered an excellent sermon from Gen. 8: 22, on the Faithfulness of God. The congregation was as large as on a Sunday morning. The building was elaborately and tastefully decorated. The chancel window above the reredos was filled with choice fruit, from the midst of which sprang a floral cross; and the chancel stalls, vestry doorway and altar rail were adorned with grain and evergreen and texts. The pulpit and lectern bore white silk frontals with sacred emblems in gold. The font was a mass of fruit and flowers. Spanning the mouth of the chancel was a triple gothic arch, bearing, upon a crimson ground, in beautifully executed straw letters, the text, "He maketh the grass to grow for the cattle, and herb for the service of man."

The Diocesan Thanksgiving Service was read by the Rector, Rev. Mr. Starr, the choir chanting the psalms and singing the versicles and amens in excellent taste to the playing and under the direction of the organist, Mrs. Roberts.

The service over, all made their way to the Town Hall, where a bountiful supper was provided. The hall was filled.

After all had partaken of supper, the Rector afterwards made a few remarks expressive of his thankfulness at the unparalleled success of the festival. He thanked everybody who had in any way contributed to its success, and especially the ladies.

Rev. Mr. Moorhouse also spoke for a few moments. Too much praise cannot be accorded to the ladies and gentlemen of the parish, who so harmoniously and so energetically worked together, and thus brought the Church of the Messiah Harvest Home to such a successful issue.

**Programme of Missionary Meetings for October, &c.**—Sunday, Oct. 10th, Port Rowan; Monday, 11th, Port Rowan; Tuesday, 12th, Vittoria; Wednesday, 13th, Port Dover; Thursday, 14th, Dereham; Friday, 15th, Tilsonburg; Sunday, 17th, Simcoe and Waterford; Monday, 18th, Ryerse; Tuesday, 19th, Woodhouse; Wednesday, 20th, Lynedoch and Delhi; Thursday, 21st, Vienna; Friday, 22nd, Port Burwell; Sunday, 24th, Paris, 11 a.m., Brantford (Grace Church), 7 p.m.; Monday, 25th, Paris; Tuesday, 26th, Onondaga; Wednesday, 27th, Grace Church, Brantford; Thursday, 28th, Kanyengach and Middleport; Friday, 29th, St. Jude's, Brantford; Sunday, 31st, Burford, Mt. Pleasant, &c.; Monday, Nov. 1st, Burford; Tuesday, 2nd, Norwich; Wednesday, 3rd, Otterville and Northfield; Sunday, 7th, Thorndale, 11 p.m., Thamesford, 8 p.m., Ingersoll, 7 p.m.; Monday, 8th, Ingersoll; Tuesday, 9th, Beachville; Wednesday, Nov. 10th, Nissouri.

LONDON.—The Sunday School Convention.—The inaugural sermon in connection with the S. S. Convention was preached by Rev. W. S. Rainsford, in St. Paul's, London, on Monday evening, Oct. 4th, to a very large congregation. After a brief evening service, Mr. Rainsford delivered an appropriate and lengthy address, principally to parents and teachers. He referred to the great evil in the materialistic tendency of the age, and he dwelt on the questions, "Who are fitted to teach," and "The position of the Church to-day in regard to the young," and urged upon parents and teachers to let all their teaching tell for the one thing, reverence and then love.

Tuesday, 8 a.m., Morning Service in St. Paul's, and the administration of the Holy Communion. The Convention is well attended. Representative churchmen, clerical and lay, from some of the most remote parts of the Diocese are assembling at the Bishop Cronyn Hall.

Tuesday, 10 a.m. The Convention was opened with singing a hymn and prayer and an address of welcome by his Lordship, the Bishop of the Diocese. At the morning services there were addresses, on the Sunday School in England, by the Bishop of Toronto, in the United States, by Rev. F. Courtney, of Chicago.

Afternoon Session. Subject, The Sunday School Teacher. Addresses from Very Rev. Dean Boomer, Mr. Park, of St. James' S. S. Toronto, Rev. Short, Mr. C. Brock. Evening Session, 7 p.m., a Training Lesson by Bishop Alford; the Sunday School in relation to the minister, the superintendent, the parish, and the church, by Rev. J. Gemley, Mr. H. J. Ebberts, Rev. C. M. Bland, and Rev. F. Courtney.

Wednesday morning, after singing and prayer, there were addresses, on Organization and Discipline, by Mr. G. F. Jewell; Teachers' Bible Class, Rev. A. C. Hill; The Lesson, Rev. Canon Innes; Examination, Rev. G. G. Bolland; Rewards, Rev. R. Starr.

Afternoon, 4 o'clock, there was a conversation in the Sunday School singing and an excellent lunch being provided by the ladies of the church.

Evening.—Brief evening service—an address of an hour from the Bishop of Toronto, to teachers, and an address to parents by Rev. F. Courtney.

The meeting was, in every respect, very successful, much more so than we expected. At all the sessions there was good attendance of the laity, as well as clergy; especially at the evening meeting the hall was densely crowded. The addresses were good, earnest and practical, manifesting many of them, a true Church spirit. The audience eagerly drank in the wholesome truths uttered, and manifested, especially, their approval of every expression of every phrase of attachment to the principles of the Old Church. The address of Rev. F. Courtney, of the Diocese of Illinois, seemed to have moved a sympathetic chord in all. We had, also, on the platform, Rev. Mr. Whitcome, from the Diocese of Niagara. He addressed the meetings, as did several others to whom no particular topic had been assigned; one of them, Rev. Alfred Brown, was very favorably heard, as he addressed the meeting at two sessions.

#### ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

The Rev. W. Crompton gratefully desires to acknowledge the receipt of bank bill for £2 from Miss E. Polidori; £4 from "Broughton," and £20 per the Bishop of Niagara, from the S. P. G. of London, England, for the work in his Mission, in answer to an appeal sent by Mr. Crompton, and kindly read by the Bishop of Niagara in the churches he visited during His Lordship's late visit to England.

We understand that the Rev. W. Crompton will occupy the pulpit in St. George's Church, Toronto, on Sunday morning, Oct. 17th, for the purpose of appealing on behalf of his mission.

#### DIOCESE OF SASKATCHEWAN.

(FROM OUR OWN CORRESPONDENT.)

PRINCE ALBERT.—A meeting was held in St. Mary's School House, on the evening of Sept. 7th, for the purpose of forming a Total Abstinence Society. The chair was occupied by His Lordship the Bishop of Saskatchewan, who delivered a suitable address. The Society was organized under the name of the "Saskatchewan Total Abstinence Association." The pledge was signed by the Bishop, four of the clergy—the Rev'ds. I. A. Mackay, I. Settee, E. Matheson, and T. Clarke, and by a number of the laity. The Bishop stated that regular meetings would be held to promote the objects of the Association.

### Correspondence.

All Letters will appear with the names of the writers in full

#### MISSIONARY HELP.

DEAR SIR,—There is a part of the Church machinery of this Diocese which ought to be encouraged. It is good, it works well, and does good service, but it wants lubricating by the friendly countenance and cordial support of all who love the Church. Spurgeon tells of a man at a fire. The escape was put up, but it was a little too short; there was a woman to be rescued who was near the window. The fireman went up, and just as he reached the top the people gave a great cheer, for they thought he had rescued her; and he did, but he said he could not have done it but for that cheer.

I alluded to the Church Woman's Mission Aid, a society with which I became acquainted, much to my advantage, soon after its formation, and which I know has done an amount of good that could not well be done in any other way. And, considering the extent of missionary work in this Diocese as yet untouched, and much that is appropriated insufficiently worked, every encouragement should be given to this Society.

I have heard that objections are made to the practice of sending out parcels. This, I think, can only arise from those who do not require such help, and who lose sight of the fact that there are many Missions—nearly all the purely back-country Missions—where such help is of the best. I have lately received such a case of wearing apparel, new and partly worn; and if the ladies sending it saw and heard the thanks which I and my wife and daughter saw and heard when distributing the things, they would feel that they had given pleasure and comfort to many poorly clad women and children; and the objectors would very willingly withdraw all objection. I go frequently into houses which I leave with an aching heart, almost angry with myself that I cannot help. But now I have been to one such—six or

seven children, dirty, a little more than half naked, and what clothing there was, was too profuse with festoons, flags, and flowing drapery. Three of them hid under the one bed; the room in which they were was drawing-room, dining-room, breakfast-room, bedroom, bath and dressing-room, and kitchen, all in one. What could I do? The father away at a threshing-bee, and the mother neighboring. I looked her up, gave her a ride home and a "talking," not scolding, for such are often "touchy." Now, if I could have given her a bundle of good course clothing—coarse as compared with what ladies usually see—and made a bargain that she should keep them in order, it would have had more effect than my "talking." "This is one of the worst cases, and it is hardly possible to tell the debasing effect such poverty has on mind and morals. But there are others sufficiently bad in all Missions; cases where there is no dirt or rags, but patches and darns, innumerable, making one wonder if it pays to spend so much cotton and time on such material; but it is the only available way, for them, to avoid the disgrace of rags.

Allow me to say, Let us hear no more objection to such missionary help. Let Church-women work in their own way, and let us give them hearty thanks for what they do and the self-denial involved. They can do a much needed work which we cannot, and they do it well, and gracefully, and lovingly; and they need no more supervision than that which, according to the rules of the Society, is exercised by the Bishop. Such a Society, with such a President, must do good. There are many merchants and tradesmen who will give goods when they will not part with money, and there is a large quantity of rejected apparel which will give decency to many a poor family.

The following is from a report read before a meeting of the Mission Board at Baltimore, 1871, and deserves to be widely circulated; it is from the first annual organization in the United States:—"There are bishops and priests from Maine to the Gulf, and from the Alleghenies to the Pacific, who can bear testimony to the wise and tender and blessed ministries of this modest auxiliary to the Church's missionary work. Above all there are missionary homes all over this broad land to which its loving and discriminating benefactions have gone, that bless God with grateful hearts, and a courage more steadfast than ever, for its practical assurance of the Church's far-reaching and living sympathy." The talices are mine, but the whole passage ought to be emphasized.

In behalf of my own, and I feel sure of many other back country Missions, I earnestly beg a cordial and liberal support of the Church Woman's Mission Aid Society. Surely the work of faith and labor of love—and it is no little labor which they give—of educated and refined and godly daughters of the Church must be of great value. They have labored under difficulties, and have felt disheartened, and it ought not so to be.

Yours faithfully,

PHILIP HARDING.

Sept. 24th, 1880.

#### THE MEDAL SYSTEM IN SUNDAY SCHOOLS.

DEAR SIR,—As I have received several letters, asking for details of the Medal System introduced into Christ Church Sunday School, Ottawa, I now send you, appended to this letter, a copy of the rules for publication—an examination of which will enable any superintendent to adopt and work the plan.

##### SYSTEM

On which the GOLD MEDAL and the BOOK PRIZES will be awarded, commencing on Sunday, February 8th, and ending on Sunday, November 21st, 1880, both days inclusive.

GOLD MEDAL.—Each class is provided with a Silver Medal. This will be awarded each Sunday to the pupil securing the the highest number of marks for that day. In case of a tie, the winner will be determined by lot. The Medal Clerk will enter the name of the holder in each class every Sunday, and on 28th November (Advent Sunday), the pupil who has held the medal for his or her class the greatest number of times, shall be the winner of the Gold Medal. In case of a tie, the contestants tying each other shall be examined by the Archdeacon, on Advent Sunday, in the studies of their respective classes, who shall award it to the most proficient. It will be formally and publicly presented to the winner at the Christmas Festival, by His Lordship the Bishop. The pupils who may be taken from their classes by the Superintendent to supply the places of absent teachers, shall receive the full six marks for that day, and that pupil remaining in the class who shall receive the highest number of marks. The pupils thus withdrawn by the Superintendent shall be entered in the Medal Book as having won a Silver Medal.

BOOK PRIZES.—From Sunday, February 8th, to Sunday, November 21st, (Sunday before Advent), both inclusive, there are 42 Sundays. It is possible