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May 28, 1888.

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most successful in every way. The committee had labored with much energy to make all the details as perfect as possible, and consequently there was no hesitation or delay and everything went off smoothly. The room was very prettily decorated with floral ornaments and emblems of harvest. The attendance was very large, the spacious room being quite crowded. The concert was presided over by the Archdeacon who took the chair. Proceedings commenced with the grand harvest hymn "Come Ye Thankful People Come." This was followed by appropriate songs, solos, duets, quartettes, &c., rendered with excellent taste and correctness, together with harvest hymns, and closing with the National Anthem. The Archdeacon expressed his gratification in seeing so large an audience and spoke of the various guilds connected with St. George's church. The class of Bible students consisted now of 92 members, and the weekly attendance each Monday evening during the summer months and fall was very good. A deep interest was manifested by many in searching the Scriptures. Their occasional entertainments were got up for the purpose of getting money for the outward painting and adorning of the church, and he trusted a liberal offertory would evince the sympathy of the great audience with their praiseworthy object. Another organization—that was working for the internal decoration of the church—was the Communicants Guild, and through the labour of their hands, they had succeeded in getting over \$100 for the object they had in view. The Band of Hope and Ministering Children's League was under Mr. Howard's care in a flourishing state, 110 members being on the list. Their obligation was two-fold, the first being not to do a certain thing, and the second to do a kindly act every day if possible. There was also the Young Peoples' Literary Association that gave its time and thoughts towards procuring a peal of bells for the church, and who had already amassed some \$1,200 towards that object. The Ladies' Aid Society would shortly commence their labors in providing clothes for the poor. Another very useful society is instructing girls in sewing and making their own clothes, presided over by a few kind ladies. In conclusion the Archdeacon spoke very highly of the obligations all were under to Mr. Howard, for the zeal and enthusiasm he displayed in the organization and management of the Band of Hope and Ministering Children's League. The collection amounted to \$22.

HURON.

INGERSOLL.—On Monday evening a deputation of the leading members of St. James, waited upon Rev. Robert Ker, rector, for the purpose of informing him that the congregation had unanimously and enthusiastically voted an additional \$100 per annum to his stipend, to take effect immediately. Mr. Ker said he hardly knew how to thank them for this totally unexpected mark of their kindness, which he felt all the more because he had neither asked for nor even thought of such a thing as an increase of stipend. Apart, however, from all other considerations, as a mark of their good-will and too flattering an appreciation of his humble services, it was of incalculable value. The present position of the congregation is extremely satisfactory, and no better evidence than this could be furnished of the fact and of the esteem in which Mr. and Mrs. Ker are held.

The education of the children of missionaries is now placed beyond question on the list of work for the Women's Missionary Auxiliary Association. The resolution at their Triennial meeting to recognize its need was adopted unanimously, and the Board of Missions itself accepted it formally, adding the word "particular" when so accepting it. Every Diocese has assented to the need for getting to work at once. Niagara undertakes one child, Huron has nearly enough already, an offer from Toronto Diocese to take one child free of all cost, only under the auspices of the W. A. M. A., and from two ladies in the city of Toronto another offer to educate one more. Quebec has allotted a sum to this especial fund, and tokens of practical interest are coming in daily. The S. S. of the Cathedral of Montreal give \$25. The cause is progressing.

MEAFORD.—The thanksgiving services were held in Christ church on Sunday, October 6th, and although the day was dismal enough the congregations were large. The Rev. John Langtry, of Toronto, preached excellent and appropriate sermons morning and evening, and that they were appreciated is shown not only by the high praise given on all sides but by the offertory as well, which was close on a hundred dollars. If the leading clergy of our great cities really understood how much they can do to strengthen the weaker churches by such efforts as these, and how highly their services are valued, they would often make the necessary self-sacrifice and give us the pleasure of hearing them.

CHESLEY.—This important parish is situated in the County of Bruce. It consists of the town of Chesley and two outstations. Chesley is a stirring town of 2,000 inhabitants. There are churches at the three stations. At Chesley there is a good substantial brick church with a seating capacity of 250. There are over 50 church families in connection with this church. At the last celebration of the Holy Communion there were 33 communicants. Morning and evening service has been held in Chesley every Sunday and the outstations will have service alternately every Sunday afternoon. This parish is vacant at present. The people are most anxious for a resident clergyman. There is here a grand field for work for the Master. May He send forth laborers into His harvest.

LONDON.—Memorial Church.—A most interesting meeting of the Mother's Union was held in the infants schoolroom on Tuesday evening, 15th inst. About twenty members were present. We are promised, a little later, particulars of this admirable organization for uniting in one common bond the women of each parish—bridging over as it were any little social gap which may check combined work and united action. On this occasion, after prayers and reading, the subject being "The Women of Scripture beginning with the story of Eve, the mother of us all," busy fingers were actively employed sewing for the Dorcas department of the Woman's Aid Society of the Memorial parish. A branch of the work includes that of the parochial Mother's Meeting.

The Memorial Parochial Branch of the W. A. M. A. have commenced their weekly meetings, in the 11th year of their age. Quietly and unostentatiously this society have done their great and helpful work for Missions long before the existence of the W. A. M. A. Recognizing the advantage of united effort, they have, without dropping their individuality, fallen into line, and become a parochial Branch of the W. A. M. A.

MITCHELL.—The glowing reports that have appeared about the wonderful progress of this parish under its present rector have been rather painfully discredited within the past few weeks. Mr. Taylor said he came to the parish to stay, but he is now apparently as anxious to get away as any of his predecessors. Perhaps the next charge he undertakes he will deem it advisable not to pass any opinion on the work and motives of his predecessors until he has been at least two years in the parish. The trouble is much deeper than the *Advocate's* report which is as follows:—

Some few Sundays ago the Rev. Mr. Taylor said that he had never been in a parish where he received so little assistance from the male portion of his congregation as he received in Mitchell, and if he was not wanted here all they had to do was to say so and he would go elsewhere. This was a great surprise to all present, as we believe Mr. Taylor and his family are highly thought of by nearly every worshipper in the church, and to prove their loyalty to him a meeting was held some nights after in the vestry room, when it was decided to present the rev. gentleman with an address, expressing confidence in his ministry, and pledging to support him in his parish work. This was done, but for some reason or other very few were asked to sign it, and as a result only twenty-five names were appended thereto out of a congregation of over three hundred! Far better would it have been to have done nothing in the matter, than to have made such a poor showing, but we can assure the rector that he has more friends among his flock than the petition would lead him to believe, for we don't know of two members in the whole congregation who would not have signed had they been asked. But where were many of the "loyal" men on Sabbath last who promised to uphold his hands? Their seats were empty both morning and evening, as they usually are, but then, as the weather was a little cold, we should not criticize them too severely, as they generally muster under the head of "fair weather christians."

Correspondence.

All Letters containing personal allusions will appear under the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

MISSIONARY LIBRARY.

SIR,—Will you allow me the privilege of announcing through your columns to the many kind friends who responded so generously to the "Links" for a missionary library for the clergy of Ontario and Algoma dioceses, what was the result of the effort, and what has been done with the money? A total amount of \$200 was contributed, and that sum has been divided equally between the dioceses of Ontario and Algoma.

Finding that a good deal of expense and trouble would be entailed by the establishment of a separate library, and the amount not being sufficient to cover such cost, and learning also that the Bishop of Algoma has a diocesan lending library in operation, and that the diocese of Ontario is likewise about to throw open a large and valuable library for the use of the clergy, I thought it advisable after consultation with others, to place the funds in the hands of these two committees, to be applied in the purchase of modern books for loaning to the clergy.

I trust that this disposition of the funds will meet with the approbation of those who have contributed. Allow me to add that I heartily thank all who aided me by carrying on the "Links." I am faithfully yours,
ANNIE H. CRAWFORD.

THANKS.

SIR,—In the name of the Provincial Synod, I beg to thank those Churchmen who have kindly sent me copies of the 1st and 2nd sessions of said Synod. I am glad to say that I am now provided for, and need not trouble any one for further copies.

Yours faithfully,

R. W. NORMAN, D.D.,
Quebec, Oct. 14th. Hon. Cler. Secretary.

LAY READERS.

SIR,—With regard to the status and behaviour of lay readers which is now being discussed in your columns, as a licensed lay reader of four years standing, I beg to offer a few remarks.

There are, I grant, occasionally to be seen instances such as that of a lay reader belonging to a well known Divinity School in Ontario who persisted in wearing the stole and pronouncing the absolution at Matins to purposely emphasize his dissent from what I may term the Doctrine of the Priesthood; who, moreover, quite consistently with his previous presumption dismissed the congregation with the benediction. Such instances are, however, happily few and far between, and I think your correspondent "J. M. K." hits the right nail on the head when he advises "Priest of Huron" that his remedy against the fostering of the principles which inspire such unhappy exhibitions as these is to be found in good sound dogmatic parish teaching on the true nature and dignity of the Priesthood.

Did not a certain number of the laity acquiesce among themselves in these principles of almost wilful ignorance regarding the nature of the Priesthood, and encouraging lay readers in the objective presentation of the same, the lay reader would never dare to assert his own ecclesiastical status as being upon an almost equal footing with that of his supervising priest.

As a lay reader myself I have had again and again to disown the prefix of "reverend" as technically subversive of Church discipline and order, while even more frequently still I have suggested that the only occasion on which (to speak correctly), I may lay claim to the title of "minister" is when I am "serving" at the altar, (I know, of course, that minister means "servant," but the Prayer Book in its use of the term evidently implies something more than such a literal interpretation of it).

As long as a clergyman persists in refusing to recognise the tone, status and dignity of his own order, so long will he find his lay readers so many eye-sores who will be continually annoying him, chiefly owing to the fact that in his people's eyes they can depend on their lay reader for the dispensing to them of spiritual comforts equally as well as on their parish Priest.

An educated lay reader, who is also a gentleman, can surely never be guilty of the presumption with which "Priest of Huron" would brand his class, unless perchance the Priest should set the lay reader a bad example in the shape of lax Church principles.

Yours truly,

Trinity College, Toronto, THEO. T. NORGATE.
Oct. 13th, 1889.

SKETCH OF LESSON.

19TH SUNDAY AFTER TRINITY. OCT 27TH, 1889.

Betrayed, Deserted, Denied.

Passage to be read.—St. Luke xxii. 47-62.

Our Blessed Lord on the evening when "He sat at meat" with His disciples for the last time before He was taken from them, predicted that one should betray Him (St. John xiii. 21), that all should desert Him (St. John xvi. 32), and that one should deny Him (St. John xiii. 38). To-day we shall see how this actually came to pass.

I. *Christ Betrayed by Judas.*—While the Chief Priests were probably at their Passover Supper,