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ball room, and commits this sacriligious wrong before the altar of reconciliation, the very centre which should enkindle a loving spirit of Church-fellowship.

The offence taker wrapt up in his or her supreme individuality, keenly alive to all the possibilities arising from temporary contact with persons whose smile will flatter or coolness sting, quivers with the basest fever of humanity, the fears and hopes, and longings and dreads of social restlessness, and throbs with delight or turns livid with rage at the recognition of one, or slights real or fancied of another; self, self, engrossing the soul instead of self-consciousness being lost in the over-mastering sense of Christ's presence in and with His Church, and in and with them as members of His body. While nothing is more vulgar, nothing more anti-Christian than the obtrusion of worldly ways, the ways of social pride and vanity in the assembly of the family of God in Church, at the same time nothing is more unworthy of a Christian man or woman, than the irritation, the annoyance of feeling, or the caring in the slightest degree for the slights, or coolness, or pompous self-assertion of those who presume upon some worldly distinction to offend their less rich and elevated brethren in the house and before the altars of the Father equally of offence givers and takers. Society here is made up almost wholly of persons who are struggling after the recognition of those in a supposed higher grade. The calm, the gracious ease, the impartial affability of a true aristocracy is unknown, the chief delight which money or social elevation confers, is the power to patronise or depress or keep at arm's length others who are felt to be in some sense rivals. As our Church is the one most favoured by the more highly placed in society, it is here peculiarly exposed to the abominations of the offence giver and offence taker, hence its communion has been deserted by many thousands in Canada, who have no reason for their schism but the attraction of church life among persons, who being more equally placed socially, are to a great extent free from the evils of more varied social conditions. That such a division has been thus caused, is a scandal, indeed, of magnitude to those who have created it, it proves two sad facts: 1st That their manners are not equal to the social elevation they have attained or claim: 2nd That they have not learned that very elementary fact of religion, their being as Christians under Divine government in the Kingdom of God, bound therefore to be kindly affectioned to their humbler brethren, and in honor bound to prefer them.

But this division based on social causes or conditions proves also that those who have left the Church because their self-respect, or vanity, or ambition have been wounded or checked, are without any real dignity of character or true social worth, for had they possessed these they would too supremely despise unmerited slights to give a moment's heed to any indignity or impertinence which any person, however rich or great, could seek to annoy them with. When a person leaves the church for mere social reasons it proves that he has never learnt his high dignity as a citizen of the Heavenly Kingdom, never realized his baptismal relation so the family of God, or he could not have been driven by even bitter persecution to desert the Church of Christ, much less to leave it for so paltry a cause as wounded pride, be that pride ever so "proper" ever so just.

Social inequalities must exist, Christianity recognises their permanence, but it also aims at giving its disciples such principles as will render

intercourse between those of high and those of lower rank easy, pleasant and profitable, and whenever rank of any kind introduces irritation and offence Christianity is dishonoured and Christian discipleship put to shame. Any man having the spirit of Christ will so honor his Christian brethren that he will despise the very thought of using them as tools for personal ambition or as weapons in party warfare, he will neither wish them to echo his shibboleths nor turn themselves into dead stones for him to build a "stone wall" out of to be a dividing wall between brethren. Any man conscious of his sublime vocation as a joint-heir with Christ, and sharer of His Divine Sonship, will never stoop to party servitude nor feel any fold of party a large enough sphere for his sympathies and labors, he will neither be built into a "stone wall" nor demean his manhood by rejoicing over those who submitted to that supreme degradation, a degradation which no man would sink into whose blood was not thinned and spirit cowed by wearing the fetters of national or political slavery. The free Churchman, the true Churchman, is the true aristocrat, the peer of any, gracious in bearing to all, gentle in speech to all, loving in thought, word and deed, breathing and diffusing a purer atmosphere than the tainted air which breeds offence givers and offence takers, and though "clothed with humility" too proud to wear the yoke of a sect, or that meaner harness, the bit and bridle of a party.

Diocesan Intelligence.

NEWFOUNDLAND.

The Synod of Bermuda on Ascension Day last, requested the Lord Bishop of Newfoundland to include the Bermudas within his Diocese as the late Bishop Feild had done. It will be a source of general satisfaction that his Lordship has decided to accede to the wishes of the Synod, as those Islands have been without Episcopal supervision for the last three years.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

COTE ST. PAUL.—Church of the Redeemer.—This mission celebrated its Harvest Festival on Sunday last. In the unavoidable absence of the clergy, the service was said by Mr. Davidson, one of the churchwardens who gave a very able address to the congregation taking his text from 23 Lev. 34 and following verses. Mr. C. H. Binks from Montreal presided at the organ. Under the skilful hands of several ladies of the parish, the little church, when decorated with the corn, fruit and flowers so generously contributed by kind friends, presented a truly handsome appearance. An acknowledgment was made at the service of these gifts—also of \$25.00 donated by the Victoria Rifle Corps whose chaplain is the respected rector of the parish, also a large supply of coal from a parishioner; the money will be applied towards the erection of a very much needed fence around the church-lot.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

ARNPRIOR.—A harvest festival was held in this parish on Thursday, Sept. 18th. Emmanuel Church had been beautifully decorated for the occasion with fruits, grain and flowers; the most beautiful decorations clustering about the chancel and the altar. The chancel screen bore the text, "Let the Earth Rejoice," wrought in grain. The altar was vested in white, and had on the frontal a myrtle quatrefoil enclosing the Sacred Monogram. On the altar stood a silver basket of grapes and wheat, and, on the retable, bouquets of the choicest flowers and platters of fruit. The matter of decoration had been left to a committee of ladies, and the result did them infinite credit.

On Thursday, the service was of a very hearty character, with appropriate psalms, lessons, and hymns. An eloquent sermon was preached by the Rev. E. P. Crawford, of Trinity Church, Brockville. A harvest dinner was afterwards served on the grounds of the Agricultural Society, and an entertainment was held in the Town Hall in the evening, at which speeches were delivered by the Revs. E. P. Crawford, A. Cook, and F. L. Stephenson. The following day, dinner was again served for people visiting the Agricultural Exhibition, and an entertainment of tableaux and concert was given in the evening, when the Town Hall was crowded almost to its utmost capacity. The proceeds from the dinner and the entertainment, so far as is ascertained, amount to \$170—the profits of which, after paying expenses, are to be devoted to the parsonage debt. It is most satisfactory that all the committees worked so heartily and so faithfully to carry out their rather extensive programme, and it is an evidence of the good spirit which pervades the parish.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the fortnight ending October 4th 1879.

MISSION FUND.—July Collection.—Orillia, \$12.50; Newmarket, \$9.69; Thornhill, \$6.30; Richmond Hill, \$4.00; Toronto, St. Bartholomew's \$2.00; St. Matthew's \$1.00. In answer to \$1000 offer.—Rev. George Hallen, additional subscription \$5.00. Parochial Collection.—St. Luke's, Toronto, on account 50 cents. Thanksgiving Collection.—York Mills, \$5.24; Collection at a Harvest Home Festival held at St. Mark's, East Oro (Shanty Bay) \$5.02; From the late Church Association Per B. Homer Dixon, Hon. Secy.—For Rev. John Burkitt, \$50.00; Rev. James H. Harris, \$50.00; Rev. W. H. French, \$38.38.

PERMANENT MISSION FUND.—Subscription.—Miss E. Plummer, Toronto, \$8.75.

WIDOWS' AND ORPHANS' FUND.—October Collection.—Keswick \$2.25.

St. Matthias—St. Barnabas District.—In pursuance of the original design of the Incumbent and others interested in the foundation of this parish, the western section of it has been assigned for the formation of a new congregation. The necessity for such an arrangement has all along been evident, as the parish, extending two miles from north to south, is cut in two through its whole length by a series of large enclosures connected with public institutions as well as by extensive private grounds, viz.: Oak Hall Farm, Gorr Vale, Trinity College, the Asylum, Central Prison, and the Garrisons. This has made it difficult, especially in inclement weather, for the parishioners in the west to make their way round to their parish church, Strachan street, so that for the sake of the increasing population of the district some place of worship near Givens or Dundas streets, has become a necessity. The Rev. H. T. Leslie, B.A., of the Diocese of Albany, at present on a visit to the Incumbent of the Parish, and assisting him, with the Bishop's permission, will devote most of his time to the new congregation for the present, and will carry on day and night schools, as well as services and Sunday schools, at the temporary mission rooms, No. 53 Dundas street. The position is about halfway between St. Matthias and St. Anne's, and about three quarters of a mile distant from either—the maximum interval between Toronto city churches—St. Anne's and St. Mark's, Parkdale, being each one and half miles west from St. Matthias Church. This will form the nucleus of a new parish at no distant day: whether by the filling up of the portion of the parish north of the Givens estate, or by union with an adjacent portion of St. Anne's parish. Already it has become evident that the rooms first used for the mission service were too small, and that the present larger and more commodious premises should be secured. The services on Sunday, 5th Oct., were well attended, and the hearty responding of those present gave promise of their equally hearty co-operation in the general church work of the district. It is intended that the congregation should be entirely distinct, financially and otherwise, from that at the parish church, and should act harmoniously