

the Bishop presided in his usual eloquent and happy manner. Appropriate addresses were delivered by the Revs. Messrs. Rowe, Cook, and Dr. O'Meara, and Mr. Wood, Superintendent of Holy Trinity Sunday School, Toronto. Dr. O'Meara gave some interesting reminiscences of his labours in bygone days among the Indians at the Sault, Garden River, and Manitoulin Island, and Mr. Wood described to the Indian children a "Flower Service," as held in Holy Trinity Church, when the offertory is applied for the benefit of the Indian boy who is maintained by the Sunday School. A word in conclusion as to the Bishop's sermon: It was an eloquent and generous tribute to the memory of his predecessor, recounting how he laboured for the glory of God and the good of the church, amid many disappointments and discouragements, and notwithstanding many personal trials and domestic afflictions, until, like the Saint of old, he was not, for God took him. It was also an instructive and catholic exposition of the doctrine of the Communion of Saints. Their death is precious in the sight of the Lord, by reason of their works and labours of love for Him during life, and by reason of their faith and patience in death. We are not to suppose that because they are no longer seen amongst us their interest and share in the work of Christ and of His Church on earth is ended, but rather may we reverently believe that not only by the influence of their example, and the remembrance of their words and deeds, do their works follow them; but that by their prayers and by their mystical union with the members of the church yet remaining in this life they still in Paradise carry on in a wondrous manner the good works by which they glorified God while on earth.

GORE BAY.—The church at this place has sustained a severe loss by the death of Mrs. H. B. Hunt, one of our most useful and consistent members. The deceased lady was greatly respected in the community, and her estimable qualities endeared her to a large circle of friends. She was a leader in all church work and a liberal supporter. The valuable lot in the centre of the village, upon which the church is built, was one of her gifts to the church, and now her husband with a like liberality has just presented the congregation with a splendid organ, which was used for the first time on the occasion of her funeral sermon. The church building has been further improved by the addition of two very handsome hanging lamps for porch and vestry, and the brackets for the chancel, the generous gift of C. B. Savage, Esq., Indian Land Agent of this place. The estimated value of this church as it stands is \$1000, built and paid for by the almost unaided efforts of the congregation. The infant mission is only two and one-half years in existence, and now boasts of ten stations, our church nearly complete, and two others in course of erection, and a small parsonage. May I take the present opportunity of suggesting to your many readers that their assistance towards the parsonage and the churches in course of building would be very acceptable, and thankfully acknowledged.

THE Bishop of Algoma acknowledges, with many thanks, the kind letter of C. D., with its enclosure of \$30.

The Rev. W. Crompton begs gratefully to acknowledge the receipt of \$4, from C. D. Cargill, "for some struggling congregation in the backwoods," or "as he thinks best."

SAULT STE. MARIE.—On Friday evening, the Bishop gave an eloquent Lecture, on Temperance, in the village hall, which was filled with an attentive audience. The Rev. Mr. Cook occupied the chair. The Lecturer spoke of the great work of the Church of England T. S. in England, and hoped the zealous efforts of Mr. Cook, in establishing a Branch of the Society, would meet with success. Already much had been done to check the prevalence of the crime of drunkenness in the village, but the work will have to be carried on with renewed vigor during the coming winter.

Anyone requiring correct time should not fail to see or communicate with us. We call special attention to our stock of high grades of Swiss watches with rated certificates, and fine grades of American watches. Fine blue white diamonds, gold chains, and fine jewelry, a specialty. Woltz, Bros. & Co., 29, King Street East.

We would advise our readers visiting Toronto during the Exhibition to make their purchases of carpets, house-furnishings, &c., from the reliable house of Petley & Petley, 128 to 132, King Street East, Toronto, who are in a position to sell carpets at as low figures as they can be bought by the piece in houses that are strictly wholesale.

Correspondence.

All letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

ALGOMA.

SIR,—Will you allow me space to express the gratitude of myself and the congregation of S. Michael's Church, Allansville, for a set of strong, glass vessels, for Holy Communion, from some friends in England, and also \$7, towards our Font, per Rev. W. Crompton. The regular attendance of a congregation of rarely less than thirty, frequently many more, is evidence that we appreciate highly the blessing brought amongst us by Mr. C., in building the church and providing for the proper ministration of services therein. We have already a decent Sunday School, and our members have subscribed their full quota towards the clergyman's salary. Mrs. Roper, of Caledonia, has kindly given us \$5, and thus completed the sum required for the Font.

CHARLES T. LAWRENCE, Churchwarden.
Allansville P. O., Sept. 8, 1888.

Family Reading.

SILENCE.

Very few persons possess this desirable gift. The Italians have a proverb, "Hear, see, and say nothing if you wish to live in peace." Those who are bent upon telling all they know generally end in telling more than they know. The tongue is harder to bridle than the wildest horse that ever roamed the prairie. The Germans say truly "that talking comes by nature, while silence comes of the understanding."

TO BE UNFORGIVING IS TO BE UNFORGIVEN.

We are told that when the woman who was a sinner found mercy of the Lord, she loved much for she had much forgiven. So is it, to a greater or less extent, with all who through faith become the blessed recipients of pardoning mercy. The fulness and tenderness of it not only completely overcame them for the time, but make them loving, tender, and forgiving in turn. This should be the spirit of all who bear the Christian name. Our Lord enjoins it, and expects it; and as the parable shows, when it is wanting he utters words of sternest rebuke: "O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst thou not also have had compassion on thy fellow-servant, even as I had pity on thee?" Then follows the weighty utterance: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

The true experience of forgiveness, and a readiness to exercise it, cannot be separated. Indeed, deliberately and continuously to refuse forgiveness is, as one has expressed it, "to break the bridge over which he himself must pass, and provoke the wrath both of heaven and earth." When the Governor of Georgia said in a passion to Mr. Wesley, "That vile servant of mine misbehaves, though he knows I never forgive;" then said Mr. Wesley, "I hope you never sin." The ready and skilful reproof overcame the angry governor. Indeed, the worst of men do not so much need our forgiveness, as the best of men need the forgiveness of God. Truly, then, it will become those who are daily needing forgiveness to be persistently slow in the forgiving of others; all the more if they profess to be followers of Him who pleaded for his very murderers and said with his latest breath, "Father forgive them for they know not what they do." They, more than any others, should ever strive to remember and exemplify these brief counsels—*Bear, Forbear, and Forgive.*

THOUGH WE KNOW LITTLE, OUR LOVING LORD KNOWS ALL.

If we are made sure of anything it is of this, that as nothing is too hard for the Lord Jesus, so nothing can be hid from him: "He knoweth all things." This great fact of our Lord's omniscience is one of no ordinary weight and impressiveness, especially when linked in our thoughts with human responsibility and the great day of account, of which again and again such decisive mention is made in utterances like these: "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." "And I saw the dead small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Being omniscient, the Judge will know the secrets of every soul, and none can void the summons that calls to his judgment-seat.

There is peculiar solemnity in this thought, and it may well prove powerfully operative in preserving from sin, and in stimulating to duty. But there is also peculiar sweetness in it, especially in seasons of bitter reproach and persecution, when men say all manner of evil against us falsely for Christ's sake. Looking up at such times, and appealing from the erring creature to the unerring Lord, maligned believers can calmly and trustfully say, "The world misjudges, but thou, Lord, knowest all things."

This was many a time a precious and sustaining comfort to Paul. Every evil thing was said of him. He was denounced as a ring-leader of the sect of the Nazarenes, a pestilent fellow, a mover of sedition, a rebel against Cæsar, and therefore in every way worthy of death. But such falsehoods did not disturb him. On the contrary, with the most blessed calmness he simply said, "With me it is a very small thing that I should be judged of you, or of man's judgment (yea I judge not mine own self, but he that judgeth me is the Lord). Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God."

In the year 1660, Samuel Rutherford, after being deposed from all his offices, was summoned to answer at next Parliament on a charge of high treason. But it was too late; he was already on his death-bed, and on hearing of the charge, calmly remarked that he had got another summons before a superior Judge and judicatory, and sent the message: "I be-hove to answer my first summons, and ere your day arrive I will be where few kings and great folks come." Soon after, he fell sweetly asleep in Jesus.

Did it never strike you that all goodness in the world must, in some way or other, come from God. When we see the million rain drops of the shower, we say, with reason, there must be one great sea, from which all these drops have come. When we see the countless rays of light, we say, with reason, there must be one great central sun, from which all these are shed forth. And when we see, as it were, countless drops and countless rays of goodness scattered about in the world, a little good in this man, and a little good in that, shall we not say, there must be one great sea, one central sun of goodness, from whence all human goodness comes.—*Kingsley*