

St. Stephen's, Toronto, per R. B. Denison, Esq .....	9.05
St. John's, Thorold, per Rev. Dr. Fuller	17.03
St. Peter's, Cobourg .....	60.00
Rico Lake, Church .....	3.40
Per Ven. Arch. Bethune .....	63.40
Lamb's Pond .....	4.32
North Augusta .....	5.00
Per Rev. F. Tremayne .....	9.32
Christ Church, Ottawa, per Ch'rch'w'dens	38.00
Trinity Church, Cornwall .....	28.16
Christ Church, Moulinette .....	6.09
Per Rev. Dr. Patton .....	21.25
Walpole Mission, per Rev. S. Briggs .....	8.00
St. George's Church, Trenton, per Rev. W. Bleadell .....	10.00
Trinity Church, Mirrickville .....	2.50
Christ Church, Burritt's Rapids ...	2.50
Per Rev. T. A. Parnell .....	5.00
Trinity Church, Chippawa, per Rev. W. Leeming .....	23.00
Cartwright, per Churchwardens .....	15.00
St. Jude's, Kemptville, per Rev. J. Harris	11.02
Fenelon Falls, per Rev. W. C. Clark .....	3.00
St. John's, Elora .....	12.75
Fergus Chapel .....	2.25
Per Rev. C. E. Thomson .....	15.00
St. Paul's, Columbus, per Rev. T. Taylor	2.00
St. Patrick's, Verulam .....	1.50
Lindsay .....	1.50
Per Rev. J. Vicars .....	3.00
St. George's, St. Catharines, per Rev. Dr. Atkinson .....	38.83
St. Jude's, Oakville .....	22.10
" " Palermo .....	2.90
Per Churchwardens .....	25.00
Christ Church, West Gwilliambury	2.00
Trinity " " .....	5.00
Per Rev. J. Fletcher .....	7.00
St. Peter's, Credit .....	13.49
Sydenham .....	4.26
Per Rev. T. P. Hodge .....	17.75
Christ Church, Brampton, per Rev. R. G. Cox .....	4.75
Georgetown .....	5.50
Norval .....	4.00
Per Rev. J. G. D. McKenzie .....	9.50
Christ Church, Mimico, per Churchwardens .....	1.60
St. Paul's, Yorkville, per Rev. S. Givens	60.00
75 Collections, amounting to .....	\$916.11

ST. GEORGE'S CHURCH.

The children of St. George's Church Sunday School, and a number of aged widows, were entertained on Nov. 3rd. in the Parochial School House with a sumptuous repast, provided for them by the members of the congregation. Immediately after morning service the children were marched from the church to the school, where a number of ladies and gentlemen were awaiting to receive them. The proceedings were commenced by the children, under the leadership of the Rev. Mr. Emery, singing the National Anthem. The Rev. Dr. Lett then made a short prayer, which was no sooner ended than the clatter of knives and forks was heard throughout the room. Quite a number

of ladies and gentlemen volunteered as waiters on the occasion, and a busy time they had attending their little guests, who appeared to do ample justice to the good things set before them. After all had been amply supplied, Dr. Lett called upon Wm. H. Boulton, Esq., when that gentleman made a very appropriate speech in his usual happy style, being frequently applauded by his young auditory. The Rev. Mr. McCollum next addressed the children, and made some very pleasing remarks in relation to St. George's Church Sunday School, Dr. Lett and Mr. Fleming followed. The remarks of both gentlemen were attentively listened to. The children of the Orphan Home then sang some very sweet hymns which had been taught them, for the occasion, by the Rev. Mr. Emery. The dismissal hymn was then sung by the whole assembly, when Dr. Lett returned thanks to the Giver of all good, and the entertainment closed, all appearing highly delighted with the afternoon's proceedings.

SERMON

Preached at the Church of St. John the Evangelist, Toronto, on the evening of the 3rd inst. (Thanksgiving Day,) by the Rev. E. H. Kendall, professor of Mathematics, &c., Trinity College, on behalf of the Clergy Sustentation Fund.

I. TIMOTHY, v. 18. *The Scripture saith "the labourer is worthy of his reward."*

It is my privilege this evening of the Thanksgiving Day to direct your attention to the contents of a circular letter of the Lord Bishop, with reference to the Sustentation Fund for the Clergy of this Diocese. In accordance with the instructions contained therein, the collections to-day in the various churches of the Province will be devoted to this object, namely; the increase of the fund which aids those congregations in the support of their clergymen, who seem least able to bear the whole burden themselves. And I am called on to address you this evening, in accordance with a provision in the same letter, that the clergy should to-day impress on the people the duty of "honouring the Lord with their substance—of conjoining with the thankfulness of the lips a substantial offering for the extension of His kingdom upon earth." And I have chosen the text with the hope that it may lead you to make a liberal contribution, liberal in the truest sense of the word, as free and hearty, uninfluenced by a momentary excitement, or by low and selfish considerations, "not grudgingly or of necessity for the Lord loveth a cheerful giver;" not surprised by the impulse of the moment into an offering disproportionate, either in excess or defect, to the gift you are able to bestow—the offering which conscientiously you feel you ought to make to such an object; but that you may consider what you are about to do,—whose service you are furthering,—to whose necessities you are ministering,—and what portion of the burden of others weaker and poorer than yourselves you are bound in duty to bear.

And I have selected the text to which I wish to direct your thoughts to-day, because I feel it to be one which puts on its right ground the necessity for making such offerings, and points out the spirit in which such offerings should be made. There can be no mistake about its meaning. The Apostle does but lend the sanction of inspiration to a truth on which our practice is based in the ordinary business of life, a truth which is acted on more in every thing else than in those things which pertain to those who are "your servants for Jesus' sake." A subject might have been selected which would give more scope

to the play of fancy, more opportunity if such were desirable for the display of oratorical skill. A theme might have been chosen more calculated to produce an effect on the feelings, to work the hearers up to a state of unhealthy excitement, and, perhaps, by these means to produce a larger collection, if such indeed were the only object of the sermon, which, for an effect of this kind would contrast unfavourably with other still more questionable methods of raising an excitement and collecting money? But I know of no theme so likely to suggest a sound and healthy view of the matter to which your attention is directed to-day,—to induce an offering which will have the twofold effect of blessing those who give as well as those who receive; an effect which every duty performed faithfully to the Lord and not to men will of necessity produce. I know of no words of the sacred volume which are more likely to recur to your minds again and again,—which will commend themselves as more evidently to the point,—or be more likely to bring forth their fruit not only now but hereafter,—than the plain straight forward,—I had almost said *business-like* words of the Apostle, "the labourer is worthy of his hire," for hire rather than reward is the meaning of the word used here. You will observe that the words are not the Apostle's own words, they are quoted by him to illustrate the very question with which we are occupied to-day, the support of the ministers about Holy Things. And thus they are peculiarly appropriate to our purpose. You will remember where the words occur elsewhere in the Scripture. When our Lord sent forth the twelve, and the seventy disciples to preach the Gospel at first, He ordered them to take neither scrip nor purse, but to depend for their support on those among whom they sojourned, "for the labourer is worthy of his hire." And in the 1st Epistle to the Corinthians, St. Paul, when writing about the sustentation fund of the ministers, says, in apparent reference to these words of our Lord which he has quoted literally in the text "even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." There is little doubt then that these words of our Lord had ere the date of the Epistles of St. Paul passed into a proverbial expression, that He was well known to have used these words, which St. Luke has recorded in his Gospel,—St. Luke who was perhaps one of the seventy himself, and was the friend and companion of St. Paul, and who wrote his Gospel as is supposed under the immediate supervision of the Apostle,\* the Gospel itself possibly referred to by St. Paul, when in 2nd Cor. xviii. he mentions "the brother whose praise is in the Gospel." Thus then we have not only the authority of St. Paul, but if that were not enough, the authority of our Lord Himself, as recorded by St. Luke, and also by St. Matthew, an authority which derives additional force from the manner in which our Lord's words recorded by the Evangelist are quoted and appropriated by the Apostle (and "the testimony of two men is true,") when we apply these words to enforce the necessity of providing those who labour in the vineyard with a share of the fruit thereof; those who feed the flock with their portion of the milk of the flock; those who, in the verse from which the text is taken, and elsewhere are compared to oxen treading out the corn of the Lord's harvest, with not only a share but a full and sufficient share according to their needs without grudge, and without stint, of the blessings which through their means God's people are enabled to enjoy.

Neither are the words of the text unimportant

\* This opinion, though now discredited, rests on the authority of Origen, Jerome, Chrysostom, Ambrose, Pelagius, Primasius, Anselm, Cajetan, &c.