

stock in trade of were made and a timid Church away. But the nd, strange por- in time, and at is change? Let ich produced it. e of the leading an and well in- bled faces which less having fallen o the library the non-conformist use of ignorant few words with ll that day, it is has thus perse- the sick parish- t by his pastoral the sufferer the s and domestics rt Psalm, draws , and then with ly Prayer Book the sick and the . As his bene- cle like a balm, who announces ag for the Vicar. tly by the sick- the chimes of e solemn scene, t merely given elevation to a l the fears en- confidence im- and won, too, a th the Catholic

this occurred is enying workers ned to Evaneli- mists often are, ie word against

g amongst us, welcome nay sympathy, pas- led; with such shamed to meet platform of the

A., called at a lly. He found dist, who ob- y. My friend e was brought ie was stopped hat got to do i near Jerusa- argument, and earned Incum- re to enjoy the nt taught him ul weapon in that in which bisecting it of herein are built back, so that at , passage way e found from common pump was our lot as treet, and one two dwellings. many of them

each room held a family, even several families, indeed. This court was marked on the street No. 4, but was generally known as "Fever Court," for Typhus and Scarlet held possession the year through. We passed on one occasion to the second floor, and found a new born babe laid dead on its mother's breast, and on the floor at her side were two men, lodgers, several girls and boys of various ages, and scarlet fever raging in every nook and cranny of the court. As a spectacle and specimen of civilized life, "Fever Court" was very choice, but as a field for the beneficent work of a Christian visitor it was most depressing, help in money, advice, food, medicine, all were thrown away—stay, the account is not yet made up, and who knows but Heaven's record and Heaven's rest hold some evidence that seed cast on these black waters germinated to the life which will adorn the river of life for evermore. A little way from this misery are several wretched cottages. Hearing, after supper one night, that an inmate in one of these houses was very ill, we sallied out with the hope of being able to provide a doctor or some necessary help, for their extreme poverty, we only knew too well. We entered the cottage, took the proffered chair, and passed a pleasant word of greeting to a number of neighbours assembled to sympathise with the wife and the sick man. After a few moments we hinted that we should like to go up stairs to see the sufferer, when in passing our hand to the rough sofa against which our chair was placed, it rested on a shawl, and as we turned around the wife said to us, "He's dead, sir; you've got your hand on his head!" There was the corpse, black as typhus makes its victims, and there stood we suddenly confronted with death in a revolting form right beneath our gaze. The neighbors sat around in silent pity, the widow sat amid them; and under the window ledge of the cottage on the hard straw-stuffed couch lay the hardy breadwinner, taken in the prime of life a victim of civilisation embodied in the demon typhus.

It is the universal experience of visitors who go from house to house, year in and year out, that all forms of dissent are cruel and inhuman to their adherents when stricken by poverty or sickness, or those doubts which seem to breed in the soil of Calvinism as naturally as maggots in corrupt cheese. Cases at home are incessantly met with of persons who were "members" of this or that so-called "Church," who having ceased to contribute to the funds, or attend "class," or engage a pew, have been cast off as though poverty were the deadliest of sins. *In fact, dissent everywhere is based upon a money payment membership, and is thus, if in nought else, utterly alien, opposed to and destructive of the very spirit and foundation of Christ's Church.* What terrible havoc is made by Calvinism amongst women of sensitive natures cannot be pictured to exaggeration. The death-bed scenes of pious souls, troubled at the last by the infamous, the Satanic self-questioning which the Calvinistic doctrine of election excites are among the saddest experiences of humanity, the wild tossing of the troubled soul on a sea of Calvinistic doubts at a time when the eternal reality is at hand, and faith and hope should be bright and peace triumphant, is enough to rouse indignation to curses on the system which so blasts the Christian's last hour, flings a dense shadow over the cross, and makes the office of the would-be ministering, waiting angels a nullity until death releases the soul from Calvinistic gloom and fear. We named in our last paper one of the greatest pulpit orators of this or any

age. Let us see what he did by visiting in a very unpromising field. At the time we refer to, the public houses and inns were open on Sunday evenings, and large gatherings of drinkers were found in their parlours. These places in the town where he we refer to was living were most numerous, yet he so won upon the population by his indomitable zeal, so won upon the keepers of these houses by his earnest, manly appeals, that they voluntarily relinquished a legal privilege, and as a body agreed to close their houses every Sunday evening.

We pass now for a glance at life in a different district, to a fashionable watering place. In such towns there is always a large floating population of irregular habits drawn by the chances of the season. In a dwelling of bad repute a chivalrous young curate entered who laughed at his rector's cautions. He was asked in after knocking, and asked upstairs on the pretence of an inmate being sick. Here he was set upon by a swarm of half tipsy women, tied by a rope to the bedstead, minus great part of his attire, and there left over night, until relieved by the police who heard his cries for help. Thank God, we have no fever courts in Canada, nor homes where it is dangerous for the clergy to pass in, but we are on the road thereto, we have streets into the houses on which no pastor has set his foot since they were built. We have men and women and children sick and dying around us in the shadow of doubt or scepticism or fear, or ignorance, and no visitor to let in upon them the light of light, to bless them with the ministry of reconciliation, or support them by the sacred Eucharist, and by revealing Him therein as the Saviour of the world and of them as individual souls.

Diocesan Intelligence.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

GLEN SUTTON.—When the present incumbent came here three years ago he was the first Church clergyman ever stationed in the place. Of course there was no Church, no parsonage, and not one Church family in all the one hundred and twenty families residing in the mission. There are now two very beautiful Churches, the Church of The Good Shepherd in Glen Sutton, and Christ's Church in West Potton, some four miles distant from Glen Sutton. There is a very comfortable new parsonage in Glen Sutton, and a place is being selected for the establishment of a Church day school in an outlying portion of the parish. During the past three years there have been baptised in the parish over one hundred persons, of whom over half have been adults. There are 108 children on the Sunday School roll. They have the Holy Communion twice a month, and three full services every Sunday. On Wednesday and Thursday evenings of each week, they have services in each of the Churches, and they always observe the seasons and Saints' days in the manner prescribed by the Prayer Book.

We congratulate the incumbent of this parish on the very extraordinary success which has attended his ministrations. We are quite sure that such success has not been realized without untiring energy and zeal in his Master's cause.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending July 19th, 1879:

MISSION FUND.—July Collection.—Cataract, \$2.15; Toronto, St. Paul's \$23, St. Luke's \$17; Bradford, \$4.05; Christ Church, West Gwillimbury, \$2.50; Credit, St. Peter's, \$3.55; Dixie, \$2.11; Port Credit, \$1.00; St. Philip's, Unionville, \$1.00; Lakefield (North Douro) \$3.10; Berkeley, \$9.05; Chester, \$1.00; Craighurst \$1.45, St. James' \$1.00, Christ Church 86 cents, Midhurst 60 cents; Hastings, \$1.25; Alnwick,

52 cents; Dartford, \$1.00; Etobicoke, Christ Church, \$3.40, St. George's \$2.75; Norwood, \$2.00; Westwood, \$1.28. *Parochial Collections.*—North Douro, balance, \$5.25; Richmond Hill, \$45.00.

PERMANENT MISSION FUND.—Alfred Hoskin, one half of subscription, \$5.00.

ALGOMA FUND.—St. Anne's, Toronto, and St. Mark's, Parkdale Sunday Schools, \$5.86. *Day of Intercession Collection.*—St. Paul's, Toronto, \$5.85; Craighurst \$1.65, Christ Church \$1.03, Midhurst 71 cents.

DIVINITY STUDENTS' FUND.—April Collection—St. Luke's, Toronto, \$9.00.

SHINGWAG AND WAWANOSH HOMES.—Collected by the Juvenile Missionary Association of St. Luke's Church, Ashburnham, \$11.00; St. Luke's, Toronto, \$1.00.

On Sunday last the Rev. S. W. Young preached his farewell sermon in the Church of the Ascension.

The address to Provost Whitaker although in circulation for signatures only about two days prior to its presentation, received the signatures of 3 Bishops, 120 Clergy, 709 laity, among the latter being a large proportion of Churchwardens and lay delegates to Synod. Had a longer time been allowed for obtaining signatures, there is no doubt the number of signatures would have been tenfold greater.

COLBORNE.—On Thursday evening, the 17th inst., the Lord Bishop of Toronto held a confirmation in Trinity Church. Three-quarters of an hour before the commencement of the confirmation service the Bishop proceeded to the grove immediately in front of the Church, where he was introduced to members of the congregation as they assembled for Divine worship. At 7 the service was begun by the choir singing the hymn, "The Church's one Foundation, &c." The prayers to the end of the third collect, were said by the Rev. R. Hinds; the Lessons were read by the Rev. E. Soward, and the Preface to the Confirmation Service by the Incumbent. After the second lesson, six of the candidates for confirmation received the Sacrament of Baptism at the hands of the Incumbent. Seventeen received the Apostolic Rite of Confirmation. The Bishop's address was earnest and practical and was attentively listened to by a large congregation. Immediately after the close of the service an address of welcome and congratulation was presented to the Bishop by the Incumbent, on behalf of himself and the members of the Church. The Bishop replied in a very feeling and affectionate manner. On Friday morning a special service with the Holy Communion was held, at which the Bishop preached. The communicants numbered 40, among whom were 12 of the newly confirmed. The Bishop, by his earnestness of manner and his affable disposition, has made a lasting impression upon the hearts of those who saw and heard him.

CAMERON.—The Rev. Mr. Rooney has been nearly five years Incumbent of St. George's, Cameron, and was recently appointed to Minden and Stanhope. On Sunday, the 18th, he exchanged with the Rev. Mr. Cooper and conducted the services at Cameron. In the evening he preached an appropriate sermon from Gal. v. 1. After service he was presented with an address, from his old parishioners, accompanied with a large and beautifully bound family Bible. Mr. Rooney was taken by surprise at this unexpected mark of affection from his old and attached friends, and made a suitable reply.

TRINITY COLLEGE SCHOOL, PORT HOPE.—On Wednesday last the annual speech-day of this school passed off very pleasantly and successfully. There was a very good attendance of parents and friends. The proceedings of Wednesday commenced with the celebration of the Holy Communion at 7.30 a.m., the head master, Rev. C. J. S. Bethune and Rev. W. E. Cooper officiating. The Bishop and several clergymen from a distance were present. At 10.30 a.m., the beautiful chapel was filled almost to its fullest capacity. Morning prayer was sung by Rev. W. C. Allen, and the lessons were read by Revs. Canon Brent, of New-