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In Elizabeth, N.J., the Guild of St. Paul, a young man's association attached to Christ Church in that city, have built a mission chapel in which there is assembled every Sunday a large Sunday school, and to which is attached a flourishing branch of the G.F.S. The mission work has now so increased as to demand the regular attendance of a priest twice every Sunday, and once during the week, and the services are hearty and well attended. Two lay readers, both young men, are attached to the chapel, to which is now being added a chancel, on the completion of which the Holy Communion will be regularly celebrated and the music rendered by a vested choir of boys and young men. But the whole inception of the mission and for some years the entire carrying out of the Sunday School and the services sprang from, and was kept by the young laymen, who continue to act as teachers, choir-men, and lay readers.

NIGHTLY MISSIONS

are carried on, chiefly by laymen, by Calvary, St. Bartholomew's and St. George's churches, and even in summer attract large congregations from the East side slums. These missions are intended to attract those who have no homes save such as are afforded by the cheap (and nasty) lodging houses. Of such lodgers there are some 5,000 in the lower part of the city, and some 10,000 at least in the whole city—so far, at least, as men are concerned. This is, perhaps, rather a low estimate, but it is high enough to convey the idea of how much can be done in the way of evangelizing that element of our population alone, whose members, as a rule, form a very depraved portion of the community. Singing enters largely into these services. Unfortunately Moody and Sankey's flashy tunes and unorthodox compositions rule. The men greatly enjoy the shouting, and are induced to keep quiet during the reading of a few verses of the Bible by the knowledge that another hymn is to follow at once. When none of the clergy are present, the prayers are invariably extempore; as a rule, they are when the clergy take part in the services. Short fervent addresses hitting out square from the shoulder, and calling a spade a spade, characterize the oratory portion, which are succeeded by the testimonies borne by those who profess to be leading changed lives, with after meetings for counsel and intercessory prayer. All the rooms open immediately from the street, and are

CHEERFUL AND WELL LIGHTED

with no saloon-like screens to the windows. The walls are hung with attractive pictures; each person is provided with a palmetta fan in hot weather, a seat, and a hymn book. To the Calvary Gallies is attached a free reading room, which of itself draws many within its walls, who are then induced to stay to the services. The methods employed are not all a strict Churchman would wish to see in vogue, but they certainly reach this class of people much more effectively than the staid and formal style of the parish church. And as this class, the hardest in New York city, is undoubtedly reached by such services, and show by their altered lives that they are influenced by them. Another good result is that they do not remain contented with the mission services, but come to the mother Church and in time are confirmed and are added to the communicants' roll.

THE FATHERS OF THE HOLY CROSS

conduct mission services for the same class at their magnificent church on Fourth street and Avenue C. Here services are carried on, on Sundays in German and English, and in the evening the two nationalities meet in the one building, each being addressed in his own tongue and each joining in the same hymns, German and English and sung to the same tune. The effect is peculiar and savor, at however long an interval, of the Day of Pentecost. The German celebration of the Holy Eucharist is one of the most wonderful sights of New York. The singing is perfect, massive and harmonious, and participated in by all present. The ritual of the Church is advanced and is the means of drawing many to the services, where the preaching is always effective, and the catechetical instruction in the afternoon full of edification to young and old. Attached to the church is a clergy house, which is peculiar to the parish. It contains, in addition to the sacristy and vestries, reception and recreation rooms on the ground floor. On the first floor is a large library of over 8,000 volumes, with sitting rooms and oratory off it. In the top stories are committee rooms, guild rooms, the cells for the priests and brethren, as well as guest rooms, a refectory where all take their meals in common, kitchen and offices. On the roof is a garden tastefully laid out and shaded by an awning, which makes a most agreeable place for recreation and rest for clergy and guests. Inside the house the clergy and brothers are their own servants never neglecting their domestic duties or the prayer prescribed by their rule, however exacting their labors outside. Everything is as clean as a new pin, the community holding strictly to the

principle that cleanliness is next to godliness. Under the same roof also are several rooms for Sunday school purposes, which can all be thrown together, while there is, in addition, a large school room where a parish day school is taught by the Sisters of St. John Baptist, who really own the property, valued at over \$100,000, though their community house is on East 17th street, just opposite St. George's church. The Fathers of the Holy Cross likewise own

ST. ANDREW'S COTTAGE

at Farmingdale, Long Island, where during the summer they send out batches of east side children to enjoy the benefits of change and fresh country air. For the boys is provided a swimming bath 25 x 50, so that during the fortnight which each spends at the cottage they may learn the virtue of cleanliness. A chapel has also been provided, whose cost was nearly \$1,000. It has a nave holding fifty chairs, a choir with stalls for the clergy and a dozen choristers. This chapel is dedicated to St. Lawrence, where there is a celebrating of the Holy Communion every Sunday, and twice or so every week, besides a daily service. This year a special service was held on the feast of St. Lawrence, (August 10th), at which there was a large gathering of clergy and friends. In time, it is hoped, St. Andrew's Cottage will become an industrial school, where the boys may be taught farming and other trades. In the chapel the members of the Order of the Holy Cross, whose life is by vow to be spent in prayer and good works, with manual labor added, kneel with the boys and teach them to say their prayers, while every afternoon they have choral evensong in which all join. As to the salaries of the fathers and brothers these are defrayed by manual labor and their own exertions. The moving spirit in all these good works is the

REV. FATHER HUNTINGTON

a son of the Bishop of New York, the founder and superior of the Order. It will be within the recollection of your readers how, in order to make himself thoroughly acquainted with the life of the agricultural laborer, his hardships, and his wages, as well as to bring to them the glad tidings of the gospel, he hired himself out as a field hand to toil during the day, and at nights did missionary work among them. He has embraced the views of Henry George, is a one tax man, a member of the Anti-poverty Society, and a knight of labor. In his capacity of priest and labor agitator he has been down among the poor unfortunate coal miners of Northern Illinois, who have recently been locked out simply because they demanded not so much an increase in wages, as more human treatment and shorter hours. Their condition he describes as most woeful and pitiable, a disgrace to humanity and the civilization of the nineteenth century. Father Huntington did all that lay in his power to ameliorate their miserable state, but, it is to be feared, with only little success, as those corporations of capitalists are by no means amenable to the agreements either of the gospel or of humanity. But, so far as concerned their spiritual good, the labors of the devoted priest were singularly blessed, and this among a class of men not easily touched by religious influences. As a knight of labor and simple tax man, Father Huntington hopes to succeed in just such work as that to reach the toilers and moilers in the factories, the coal mines, and car stables in a way unattainable by the ordinary priest, who as a rule, is rather an object of suspicion as a member of the classes, and, therefore, opposed to the masses.

THE SECTS AND THE CHURCH SERVICES.

As one outcome of these evangelizing labors, the sects are being put more and more upon their mettle to out do, even to out bid the Church in popularity. If it were only a case of preaching, Christ, even in contention, no Churchman would think of saying aught against the endeavors of the outside denominations to Christianize the lapsed masses. But they are beginning to leave the preaching severely alone, or to relegate it to an inferior place in their economy. They have instead taken to a system of temporal relief in hopes of thereby coaxing converts to their peculiar form of belief,—a course of proceeding which is as unsatisfactory as it is costly. In addition they have freely copied the Church's ritual methods, and without having any idea of the ritual reason why, but urged on by pure aestheticism. An aestheticism which they used to decry and throw in our teeth as a popish device to entrap weak and emotional souls, appeal now to the senses of the worshipper and by means of music, flowers, singing birds hung in bowers of roses, fine architectural surroundings, hope to attract crowds, and thereby at once to swell their numbers and to fill their coffers.

A "PRAYER SERVICE"

is one of their latest devices, and is noticed favorably by the *Evangelist*, a Presbyterian paper, as one which is deservedly growing in popularity, and the "beginning, one of the first notes, so to speak of what is to

become the acknowledged American Evensong." This "Vesper Song," as the writer calls it, he says, has come to stay, and as if it is to become permanent must be changed from its "present uncertain and unregulated exercise—a mere drift of religious sentiment and fancy," and so unproductive of lasting good. It must, therefore, have "some settled liturgical basis." But, as a liturgy implies sacramentalism, which the Presbyterians abhor, the writer fails to make clear how that "settled liturgical basis" is to be arrived at. "To speak frankly (he adds) the true logic of a praise service is a liturgy. Perhaps we are coming by this indirect and yet legitimate way, to that which few of us now approach openly." By indirections find direction out used to be looked upon as rather a Jesuitical method. But the true blue Presbyterians are apparently adopting it, and thus are making common cause with the Pope,—not the first time either if the utterances of the *Toronto Globe* are to be taken as typical of the drift of Canadian Presbyterianism.

Correspondence.

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

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

CLERGY HOUSE.

SIR,—How is it that nowadays we hear so little about starting a Clergy House in this diocese? There was a time, not so very long ago, when it really looked as if some one had only to say the word, and we should have one established just for the asking. Now the project seems to have fallen through completely. While we are waiting for the desired information, I should like to point out that the town of Orillia appears to be a suitable locality in which to give the scheme a fair trial. There is an impression in Orillia that a second clergyman is needed to help do the work there; and that additional Church room is urgently required is a well understood fact. Supposing a mission Church erected at a common sense distance from the present St. James', and the Clergy House started in the town, with a priest in charge, two deacons, and two or three young men studying for the ministry, to help him, I fancy that there would be ample work for all. The Mission Church would want two services each Sunday; then there is the Memorial Church at Longford, and also the Atherley Church, besides quite a number of places where services could be held—Ardree, Washago, Unthopp, Coulson's Corners,—and no doubt persons better acquainted than I am with the district could point out other stations where the Church services would be a great boon. It seems probable that the parties in Orillia, who are anxious for a division of the parish would be willing to pay for the building of the Mission Church, and also to provide the stipend of the clergyman in charge of the Clergy House. Then if the congregations ministered to by the inmates of the House would each contribute a reasonable sum to help pay working expenses, the drain upon the funds at the disposal of the Mission Board need not be very heavy. I have heard it said that the priest at the head of the Clergy House would require to be possessed of special qualities to suit the position, with a wife of good housekeeping abilities, and without children, so that she could give her undivided attention to the interests of the establishment. There is an idea abroad that considerable difficulty would be experienced in finding such a pair; but if not to be found in this diocese, search could be made in another. One thing is certain, it would not do to start a Clergy House for the sake of providing a comfortable berth for some favoured man; to successfully carry out the scheme, the clergyman at the head of the House must understand his work, and be able to do it.

EAST SIMCOE.

SKETCH OF LESSON.

15TH SUNDAY AFTER TRINITY, SEPT. 29TH, 1889.

Blind Bartimaeus.

Passage to be read.—St. Luke xviii. 35-43.

This portion of Scripture opens with a view of Jesus on the highway to Jericho, surrounded by crowds, not hostile, but friendly to Him, consisting mostly of Galileans going up to the annual Passover. Doubtless a common thought influences them, viz., that they desire above all things that this Jesus, this wonder-worker, should prove to be not only their great Prophet, but their King who should take up His royal residence at Jerusalem and reign supreme, conquering and driving forth the Roman foe.