

tion, it is well known, does a great amount of good among the poor, especially those of the "Household of Faith."

ST. JOHN'S CHOIR AND GRAMMAR SCHOOL is filled to its utmost capacity with pupils. The whole clergy house is taxed to its fullest extent to admit boarders. Rev. A. French is to be congratulated on his organizing and financial abilities meeting with success. An additional master has been engaged. A gala day will be made of the 19th Oct. in connection with this school. The prizes are to be distributed by a member of the English House of Commons, now making a tour in Canada, and His Lordship the Bishop and T. White, M. P. in our own House of Commons, are also to be present.

HIS LORDSHIP THE BISHOP OF ROCHESTER (Dr. Thorold) is again visiting Canada, and has been visiting Montreal.

THE "Harvest Home" services spoken of in your last issue as being so successful as to bear repetition were those of St. Martin's Church (instead of St. James the Apostle's) and Trinity Church. The decorations in the latter were, we are told, something unique and handsome. In the aisle of the church was a veritable plough decorated and covered with fruits of the field. Flails were also brought into requisition as ornaments. The details of the decorations were such as showed that the decorators spared themselves no trouble. We were glad to find that the services were taken part in by the clergy of various churches in the city, all party distinctions being ignored, as they ought always to be, and, above all, at an Harvest Home. Was Trinity out of debt, or rather was it the property of the Diocese, it might be made the Cathedral of the Bishop, and give scope for a hearty, reverent, and impressive Cathedral Service.

THE CLERICAL CONFERENCE meets on 1st Nov. —Feast of "All Saints." Its meeting that day will give opportunity to many of the clergy to keep the Feast, and in a way they might not do so in their own parishes. Perhaps some of them, after celebrating "All Saints" in the Cathedral Church, will remember to keep it as it comes round ever after in their own Churches. The "Conference," according to the programme issued, will be more of a "Congress" than a "Conference"—that is, the readings, papers, and discussions are all bearing on parochial work, and not, as was the original idea, and, more or less, the tone of the one called by Bishop Oxenden, on the inner spiritual life of the clergy themselves. Perhaps the change is merely an oversight.

DIocese OF ONTARIO.

VEN. ARCHDEACON LAUDER has returned to Ottawa, still, we are sorry to learn, in poor health.

BELLEVILLE.—The congregation of Christ Church are to be congratulated on their success in erecting this new church. The Ladies' Aid Society, which has done a good work in the past, has been re-organized. Its funds amounted to \$1500.

DIocese OF TORONTO.

THE Diocesan Synod has been summoned by the Lord Bishop to meet in the school-house of St. George's Church, on Thursday, November 1st. There will be matins and sermons with Holy Communion at 10 a.m. in the church; and at 2.30 p.m. the Bishop will take the chair at the school-house.

TORONTO.—St. George's.—It is understood that in a short time the choir of this church will appear in surplices. There are many very strong arguments in favor of a boy choir, although the female voices will be greatly missed.

St. Margaret's.—A new Church to be called "St. Margaret's" is soon to be erected in this city, and the Rev. J. H. McCollum is to be the first Incumbent.

St. Luke's.—The Bishop of the Diocese administered the Apostolic Rite of the Laying On of Hands to a large class of candidates on St. Luke's Day in this Church.

BRANTFON.—The Bishop of Toronto held a Confirmation in Christ Church, on the 2nd ult., when 20 persons received the Laying On of Hands. Subsequently, all the newly confirmed partook of the Holy Communion.

DIocese OF NIAGARA.

(From our own Correspondent.)

HAMILTON.—The Sunday School Convention called by the Bishop at the request of the Synod was opened on the afternoon of Sunday, the 9th inst., by a special service held in Christ Church Cathedral for the Sunday Schools of the city and the immediate neighbourhood. The day was fine, and the beautiful edifice, crowded to its utmost capacity with eleven hundred children and their superintendents and teachers, presented a bright and interesting sight. The service prepared for the occasion was short, securing the little ones' attention throughout; the hymns and tunes were such as children love, and were joined in with heartiness, as were also the responses. The Bishop addressed the assembled children, impressing upon them their Baptism as the great starting-point of their Chris-

tian life, reminding them of what it had done for them and what it required of them, and entreating them always to be true to their Christian privileges. His Lordship was listened to with great attention, and indeed your correspondent was struck not only with the reverent behaviour of the children throughout the whole service, but also with the many forcible observations made upon it by the adults present. On Monday there was an early celebration of the Holy Communion for the clergy with their superintendents and teachers, and at 10 o'clock the first session opened, in the Cathedral Schoolhouse, with an appropriate address from the Bishop. The day was taken up with papers read and addresses made by different Diocesan clergymen and Sunday School teachers upon the following subjects:—The Children's Place in the Church; Qualifications of Teachers; Grading and Teaching Classes; Home Preparation of the Teacher; The School Building and Library; with Their Management; Value of Bands of Hope; Distinctive Church Teaching; Services of Sacred Song. In the course of the discussion many valuable hints and suggestions were given, and the impression felt by your correspondent was that such gatherings could not fail to be of great practical use to those interested in such important work, by giving them new thoughts and new encouragement and strength to take back to their blessed occupation of feeding and guarding the lambs of the Good Shepherd's flock.

DIocese OF HURON.

LONDON.—The Thanksgiving Service appointed by the Governor-General was duly observed, although there had been one appointed by the Bishop of the Diocese, which had been held in all Churches on the 9th inst.

AT a meeting of the Church of England Institute it was decided to invite the Rev. Canon Carmichael, of Hamilton, to open the course of winter entertainments with a lecture.

BERLIN.—The Rev. Dr. Beaumont has been presented by the congregation of St. John's Church with the sum of \$114, as a token of their high regard, and to facilitate his taking a much needed vacation.

FAREWELL Services were held by the Rev. Mr. Jacobs at St. Peter's Church, Indian Reserve, previous to his departure for England on his Western University Mission. Great feeling was shown both by pastor and people at their approaching separation. The Holy Communion was celebrated, of which over 40 partook. The Incumbent's address was deeply affecting.

Family Department.

"AFTER THE STORM."

After the storm, a calm;
After the bruise, a balm.
For the ill brings good in the Lord's own time,
And the sigh becomes the psalm.

After the drought, the dew;
After the cloud, the blue.
For the sky will smile in the sun's good time,
And the earth grow glad and new.

Bloom is the heir of blight,
Dawn is the child of night,
And the rolling years of the busy world
Bid the wrong yield back the right.

Under the fount of ill
Many a cup doth fill,
And the patient lip, though it drinketh oft,
Finds only the bitter still.

Truth seemed oft to sleep,
Blessings slow to reap,
Till the hours of waiting are weary to bear
And the courage is hard to keep.

Nevertheless I know
Out of the dark must grow,
Sooner or later, whatever is fair,
Since the heavens have willed it so.

—Selected.

AT THE PRISON GATE—A FACT.

By Mrs. Annie A. Preston.

"Passing the State's prison in Wethersfield on foot, one spring morning, thirty years ago," said an old gentleman recently, one of the prison commissioners of the State of Connecticut, "I saw the gate open, a man come out, and the gate closed again. The man looked pale and worn and sad. He stood by the gate in the broad May sunshine in a perplexed undecided way, and I noticed that the tears were streaming down his cheeks. He looked up and down the road, up at the sky, and then stood with bowed head.

"Where now, my friend?" I asked cheerfully.
"I don't know, good sir," reply the man sadly. "I was just thinking that I would throw my hat straight up into the air, and go the way the wind blew it. I would rather go back into the prison, but they won't have me, now that I have worked out my sentence. They won't have me there, and I

don't suppose they will have me anywhere," he went on, in a broken voice, "but I have got to be somewhere. I don't know what will become of me: foresight isn't as good as hindsight, sir."

"I am walking to Hartford; take passage with me," I said.

"You won't care to be seen in such company," he replied, looking at me incredulously. "Perhaps you don't understand that I have just worked out a sentence in the State's prison here."

"I understand," I said. "We are all wayfarers; come along and we will talk the matter over and decide as we go what can be done for you."

"It was a lovely warm day. We walked slowly and talked a good deal, or rather my companion talked, and I encouraged him to do so. He answered my questions frankly, clutching hungrily at my ready sympathy. He was very free to talk of himself, and said at last, as I smiled at some unimportant disclosure:

"Reserve was never one of my failings, sir. If I tell anything, I tell all. That is the way I came to get into prison. Had I kept silent, I should have gone free; but by this time my heart, full of pent-up sin, would have been a mass of corruption."

"I found that he had made shoes in the prison. 'I never had a trade before,' he said. 'I think if I had, I would not have fallen into errors. Had I had a legitimate way of getting a living, I would not have been tempted as I was. I have a good trade to begin on now, however. I have brought that away with me, as well as a bitter memory and a lasting disgrace.'

"It is not the fact of your being in prison, but the crime that carried you there, wherein lies the sin," I said.

"But those who are not found out escape the disgrace," he replied bitterly, with a deep sigh, and I hastened to say:

"I think I know a man here in the city who will hire you. He is a large shoe manufacturer, and I am sure he will make a place for you as a favor to me, even if he does not really need a man."

"The more I thought about it, the more confident I felt that my friend would take him into his manufactory."

"If I was in your place," I said, as we entered the city, "I would not lisp a word about having been in prison."

"The poor fellow stopped short and looked at me. The hopeful look dropped out of his face, his eyes filled with tears, and he said, in a broken voice:

"You have been very kind, but I had better bid you goodby, sir. I cannot live and lie. I promised my God last night, in my cell that was so dark at first, but so light at last, when Jesus came to me there, that I would be true, whatever befell me, and I will keep my word."

"Forgive me for tempting you at the outset," I said; "Come on."

"I saw my friend, and told him the whole story. He had a little talk with my man, and made a bargain with him. That night, just at the hour for the shop to close, we three went into the work room.

"Here is a poor fellow who was discharged this morning from the Connecticut State's prison," said the proprietor. "I am going to give him a start in life by taking him into the shop; he will begin work to-morrow."

"There were indignant glances among the men, and one spoke up hastily:

"I shall leave, if he stays. I will not work with a jail-bird."

"Very well," said the employer, "anyone who wishes to leave can bring in a bill of his time in the morning."

"Only one man, the man who had constituted himself spokesman, left.

"Ten years later that discharged convict was the owner of that manufactory, and the man who would not work with a 'jail-bird' was one of the journeymen. As I said, to begin with, that was thirty years ago. That man whom I met at the prison door is now a Senator in the Legislature of one of our New England States. He said to me this day:

"I tremble when I think what the result might have been had an evil instead of a good friend met me outside of the prison door."—*Advocate and Guardian.*

THE CAMP MEETING.

The camp-meeting is going out of date. It is not æsthetic enough to suit the modern idea, and then, again, there isn't any, or very little, money in it for the projectors. As it departs from the simplicity of its founder, Wesley, Methodism grows more showy, ostentatious and ambitious. Wherefore, the camp-meeting, the primal idea of which was not luxurious carnal enjoyment, but spiritual improvement, is already a thing of the past. Summer meetings for purposes of recreation are now fashionable as a substitute for the camp-meeting, with its rude creature comforts. Chautauqua is a model. Ocean Grove is another. These places pay as a worldly investment, and it is found that the very best of men, even ministers who are forever discanting upon money as the root of all evil, like to have a penny well invested. In a single issue of the *Times* there were announced two important projects for carrying forward summer-resort enterprises under the ægis of Methodism. The Lake Bluff people purpose modelling their entertainment upon the New York idea. A despatch from Wheeling, West Virginia, announces: "A number of ministers and laymen, most of them belonging to the Methodist denomination, have pur-

chased a large tract of land on the Alleghany mountains, midway between Oakland and Deer Park, for the purpose of laying out a mountain summer resort of a national character, after the plan of the semi-religious seaside resort at Ocean Grove. A number of cottages will be erected at an early day, and also a spacious hotel. The projectors expect to make it a famous place in the near future." If these schemes can be made to pay, there are precious few Methodists, and they of the very oldest fashioned kind, who will care a maravedi what John Wesley might have thought of such goings on. John Wesley is dead.—*Chicago Times.*

How much happiness is destroyed by repeating to others what is said about them. Some one is unkind enough to say something naughty about some one; it would do him no good to hear it; indeed it would do harm; for it would cause him to feel uncomfortable; but a thoughtless individual goes directly to him with the story, and, perhaps, repeats it in such a manner as to give it a worse coloring than was intended, thereby causing grief and hard feeling. It would be much better for all were these meddlesome tale-bearers to mind their own business and let other people alone.

A SERMON FROM PAPER.

The Queen visited a paper mill—they showed her the machinery, how they bleached the rags and ground them into pulp; how they made sheets and smoothed them, dried them, and made them beautiful. As she was leaving, she saw outside the rag pickers and the filthy rags. A few days after this she found on her desk a pile of the most beautifully polished paper she had ever seen; on each sheet were the letters of her own name, and her own likeness. With it she found this note: "Will my Queen be pleased to accept a specimen of my paper, with the assurance that every sheet was manufactured out of the contents of those dirty rags, which she saw on the poor rag pickers. With all the colors and filth washed out, I trust the result is such as to call forth her admiration. Will the Queen also allow me to say that I have had many a good sermon preached to me in my mill? I can understand how the Lord Jesus Christ can take the poor heathen, and low sinful creatures everywhere, viler than the rags, and wash them and make them clean; and though their sins be scarlet make them whiter than snow; and though they be red like crimson, make them as wool. And I can see how he can write his own name on their foreheads, as the Queen will find her name on each sheet of paper; and even as these filthy rags may go into the palace and be ever admired, some poor vile sinner may be washed in the blood of the Lamb, and be received into the palace of the great King in heaven."

AMONG the passengers in a stage-coach in the White Mountains was a little boy of five or six summers. The coach being quite full, he sat on the lap of another passenger. While on the way something was said about pickpockets, and soon the conversation became general on that interesting subject. The gentleman who was holding our young friend remarked: "My fine little fellow; how easily I could pick your pockets!"

"No, you could not," replied he; "I have been looking out for you all the time."

WAS IT A DREAM?

A certain minister (as John Bunyan used to say) "dreamed a dream." He was hitched to a carriage and attempted to pull it. He reached a point not far from the church, when the mud seemed to get deeper and deeper, and the carriage drew so heavily that he gasped for breath and almost sank down exhausted. This seemed the more inexplicable, when, looking back, he saw the entire congregation behind the carriage apparently pushing it along. But the more he tried the harder it became, till finally he was forced to stop and examine the difficulty. He went to the rear, where he supposed was the congregation, but nobody could be found. He called, but no answer. He repeated the call several times, but still no reply. By and by a voice called out "Hallo!" and, looking up, whom should he see but one of the wardens looking complacently out of the window, and upon going to the door of the carriage, what was his astonishment to behold the whole congregation sitting quietly inside.

ATTEND Church punctually, to avoid disturbing worshippers after service has commenced.

LET the responses be better sustained, *i. e.*, keep them up with equal sound all through. Some are begun with spirit, and then there is a falling off; this is specially noticeable in the Litany. All should join in every petition, and just as loudly in the last as in the first. This applies also to the amens at the end of each prayer. These things are important, for no person can enjoy the service who is merely a listener; one must unite in it to understand and appreciate fully its beauties. When all do unite heartily there is a sympathetic feeling excited which animates and warms the hearts of all, so that even strangers will yield to the influence, and soon not only lose their prejudices against our form, but be brought to say, "We will go with you, for we feel that God is with you."