

twined with our most sacred feelings, and our deepest religious convictions. But one of the glories of our Church is that she includes within her domain the highest intelligence, as well as the most æsthetic and refined tastes, and I feel sure that not a single member of her Communion will be found unwilling to give free scope to the characteristics of her chaste and beautiful services by withholding from them the appliances which ages have used, and which millions now daily approve. I have no doubt that the objections to surpliced choirs and choral services are founded on early habit—in the way we have been accustomed to see the services rendered—in youthful training. We have not been accustomed to them, and therefore—and therefore only we do not like them. I ask every objector carefully to examine the real reason of his dislike to these parts of our services, and I do not hesitate to say that it will in almost every case be found that "habit" is at the bottom of the feeling.

One of the chief beauties of the Church service is its beauty of order. If the services be properly rendered it will be found that everything is done—to use the appropriate and expressive words of the Book of Common Prayer—"decently" and "orderly." What can be more "decent," what more "orderly," than the entrance into the body of the Church of a body of young men, cleanly in appearance, neatly clad in white, impressed with the dignity and solemnity of their proceedings, singing the processional hymn, and instantly impressing the congregation with the feeling that their first act of adoration is Praise, and that it is offered up in joyful sounds from the purity of youth habited in vestments whose color is itself suggestive of purity. Let me invite one of my objecting friends to accompany me to the beautiful little Church of St. Mark's, in Hamilton, where our services are rendered with a closer approach to correctness under the direction of its admirable Rector, the Rev. Mr. Sutherland, than in any Church within my knowledge, and he will be struck with the feeling of chasteness and beauty which a well organized surpliced choir is calculated to create—and then let him accompany me to a Church, when the choir, men and boys, come struggling in from the side-room dressed in coats of all colors and shapes, and taking their places in the style of a parcel of sheep struggling for the best places near the corn-bin, singing no hymn, exhibiting no order, disturbing the thoughts, and shocking the feelings of the devout, who see the solemn and beautiful service of our Church commenced in disorder, and—I use the word in the sense of the Book of Common Prayer—"indecently."

It is objected again that the singing of surpliced choirs in this country is necessarily so inferior that their introduction destroys all really good, or artistic singing. I have no space to speak of this now, but will consider it in my next, when I will quote some authorities in support of my views, to which, I feel certain, all will cheerfully bow.

Yours truly,
Wm. Lisco.

886 Sherbourne St., Toronto, July 1st, 1880.

FROM THE WILDS OF ONTARIO.

DEAR SIR,—Enclosed I send you an interesting letter from a former parishioner of mine, who, with his family, went back last spring to settle on a "free grant" land in North Hastings. The letter gives us a touching glimpse of some of the hardships which poor settlers have to undergo, especially at starting. Is it not sad to think that their trials are uncheered by the presence of a minister, and the ministrations of the Church? May God stir up the hearts of His faithful people to supply, shortly, the means necessary for the support of a missionary for this destitute region.

Yours truly,
R. S. FORNERI.

July, 1880.

DEAR SIR,—At last I sit down to write a few lines to you which I hope you will not think a liberty. I would have written to you before, but one thing kept following another up and kept us so busy I could not seem to find time to sit down to write.

I must begin to tell you a little of our new and future home. We had a long disagreeable journey, starting Tuesday, March 2nd, and did not get to our brother's until the evening of the 6th, and then there was no road to our place, so we had to stay at our brother's until the roads were cut and the shanty fixed up, and, a week after, we moved. We had no door to our shanty for a month and sometimes I was up to my waist in snow, gathering moss off high trees to chink up between the logs and I thought I was a pioneer indeed, with only a quilt hung up for a door, but, thank God, we were not short of wood to burn, but we had some fearful windy weather. It was something to lie in bed to hear the wind raging and the wolves howling all around you, and no door to bar, and no shanty or person within a mile or more, only God, and thanks be to His name, He has given

us grace to feel His presence ever near us, and He kept us in good health and free from fear. We like the place very much indeed, so much so that we don't want to go back again. I should like to be at Church with you all sometimes, though we have a young man preaching here every Sunday morning and Wednesday evening; he is a Presbyterian. My little niece attends Sunday school. But I don't seem to get food enough from him, it is not like the good old English Church service, but we have that to ourselves on Sunday afternoons as much as we can, but there is a great cry for an English Church minister. My sister-in-law told me there are some fifteen people want their babies baptized, and don't want them christened out of our own Church, but, dear sir, God is doing great things in other lands by our Church, and in his own time will do it for us. Dear sir, may I ask you still to pray for us that we may be strengthened, as we have heavy trials daily. My son wishes to be remembered in your prayers; he is a good boy and a great comfort, thank God for that, and may I ask you for a word or two of comfort and strength in answer, and your prayers for us.

Your humble servant,
A. S.

Hastings, Mayo Township, Hermon, P. O.
June, 1880.

P.S.—Our yearling calf we were bringing up for a steer has been eaten by the bears.

WHAT NEXT?

DEAR SIR,—I am surprised that Mr. Lusher should have allowed himself to be betrayed into an ingenuous criticism by a newspaper report. The subject under debate was "The Church Temporalities' Act," in which no safeguard had been provided for free vestries of the Church of England,—so that any man contributing moneys to a Church building fund, &c., might take to himself the right to vote. The Speaker, alluded to by the above gentleman, with the utmost seriousness of tone and manner, well understood by the noble Bishop who presided, said: "I would take money from the Devil himself, provided it were given to be turned against him. So I would not refuse to take money from Universalists and Unitarians, and others like them, if a proper safeguard were established in the 'Act,' to prevent them having the power to vote at our vestry meetings. The miserable, garbled, and false report given in the Star was not worth noticing, as upon the very face of it the impress of falseness was clear,—for no true son of the Church of England could say such monstrous things.

In conclusion, dear Mr. Editor, I would remark: How much more becoming would it have been in "E. Lusher" to have dropped a line to the defamed clergyman in question for assured information, rather than to have rushed into print with sundry grandiloquent thrusts at the Reverend Synod in general, and at this clergyman in particular.

Yours sincerely,
AARON A. ALLEN.

The Parsonage, Huntingdon, July 19, 1880.

CHURCH WOMANS' MISSION AID.

The quarterly meeting of the Church Woman's Mission Aid took place on Monday, July 12th, in the rooms of the Ontario Society of Artists, King street. The Lord Bishop occupied the chair, and there were also present the Rev'ds J. D. Cayley and W. S. Rainsford and a good attendance of the members of the Society and others. The proceedings opened with the Missionary Litany and prayers, after which the Secretary-Treasurer read the following report:—

The Executive beg leave to report that they have held four meetings during the past quarter, at which various applications from Missions in this Diocese and that of Algoma have been considered, and matters relating to the general work of the Society discussed. The applications have been chiefly for surplices or for assistance for the destitute settlers in the outlying missions, which have been referred to the Sewing Department. The Rev. W. H. French has asked our aid in collecting funds for a church at Coldwater, and has been advised that it will be necessary for him (in compliance with the rule of the Society) to furnish a statement of the proposed expense, what portion of it can be undertaken by the parish, and other particulars and to procure the Bishop's recommendation. We have not yet received Mr. French's reply. The Committee were very desirous of holding a meeting in May, but so many difficulties presented themselves that they were obliged to abandon the idea. It is hoped, however, that this meeting will take some action in the matter, so that arrangements may be made for a meeting in September, to which speakers from a distance could be invited, as it is considered some such effort is absolutely necessary if the work of the Society is to be extended. It is to be regretted that several of the parishes on the Diocesan Committee have taken no action as to the formation of

parochial branches of this Society. The officers feel that they have done all that lies in their power with regard to this matter. They, therefore, leave the responsibility of doing this with the respective Delegates, but will gladly give all the assistance in their power, should it be desired. The Executive Committee also wish to draw attention to the fact that although the Constitution expressly states that reports shall be sent quarterly to the Secretary-Treasurer from each parish, none have as yet complied with this rule, and that only four parishes out of the nine on our list have furnished the names of their members. It has therefore been impossible to carry out the first clause of the 7th By-law. It is felt that while some attempt has been made towards the accomplishment of the three first objects of the Society, we have not been in a position to do what ought to be done, and what we would wish to do with regard to the last, namely: The diffusion of information concerning the missionary work of the Church.

The Financial Report of the last quarter is briefly as follows:

Receipts—For Diocesan Mission Fund, 18.80; Roseau Mission, 66.25; General Purpose Fund, 10.55; Special, 5.00; Fees, etc., for expenses, 8.40; Roseau Missions, 1.55. Total, \$100.55.

Valuation of boxes sent out by Sewing Department, 72.50. Total cash, 100.55; boxes, 72.50.—\$173.05.

The Report was then discussed and a committee appointed to make arrangements for the public meeting in September, which will be held for the special purpose of bringing the work of the Society prominently before the notice of the members of the Church.

The Rev. W. S. Rainsford then addressed the meeting, and gave a short and interesting sketch of the present condition of the Assyrian Church, and concluded by giving some practical advice to the members of the Committee, assuring them that the real good of the work of the Society was not to be measured by mere dollars and cents, but by the missionary spirit evoked and the Christian thought and sympathy for our needy brethren who were not enjoying the same happy privileges as ourselves, and after a few remarks from the Bishop, in which he said he hoped to see shortly an active working branch of the Society in every parish, the meeting closed with the benediction.

It is desired to bring before the Society a wish which has been expressed that we should lay more stress upon united Intercessory Prayer amongst the members for the extension of the missionary work of the Church, and in particular for the special objects from time to time brought before the Society.

Family Reading.

Souls singing psalms are souls bringing palms.

Happiness no more depends on station, rank, or any local or adventitious circumstances in individuals, than a man's life is connected with the color of his garment. The mind is the seat of happiness; and to make it so in reality, nothing is necessary but the balm of Gospel peace and the saving knowledge of the Son of God. As for those who know what is good by the teaching of God's Word and Spirit, and the earnest cry of whose heart is, "Lord, lift Thou up the light of Thy countenance upon us," they know that every good is laid up for them in Jesus Christ; ordinances, providences, and even crosses shall work together for their present and eternal good.

WHAT SHALL WE DO WITH OUR DAUGHTERS?

Teach them self-reliance. Teach them to make bread. Teach them to make shirts. Teach them to add up bills. Teach them not to paint or powder. Teach them to wear a cheerful smile. Teach them to wear thick, warm clothes. Teach them to wash and iron clothes. Teach them how to make their own dresses. Teach them that a dollar is only one hundred cents. Teach them how to cook a good meal. Teach to darn stockings and sew on buttons. Teach them to say no, and mean it; or yes, and stick to it. Teach them to regard the morals and not the money of beaux. Teach them to wear calico dresses, and do it like a queen. Teach them to wear their own hair, and to dress it neatly. Teach them the mysteries of the kitchen, the dining-room, and the parlor. Teach them to cultivate a garden, and to drive a road team or farm wagon. Teach them to have nothing to do with intemperate and dissolute young men. Teach them that the more one lives beyond his income the nearer he gets to the poorhouse.