

unfinished. When Canon Dixon occasionally visited this region he always held services in the village school house, which were very well attended. Last year Canon Carmichael also held services, and induced many of his friends to contribute towards the completion of the church, yet it still remains without windows and unplastered, a disgrace to our community, though there is money enough in hand to complete it. Until the late bishop's intention to have a clergyman on the spot is carried out, there is little hope for improvement. On Sunday, the ninth after Trinity, Canon Dixon promised to hold service in the school-house, and also at Sandfield in the evening. It was an intensely hot day, and he walked through the woods from near Sandfield, a distance of a mile and a half by land. The school room was crowded, and one gentleman carried in a large log to sit on, while many sat on the steps. The service was very hearty—singing good. The sermon was on the power of the atonement and its comprehensive grasp beyond this world—referring to Colossians i. 16 and 20. A more attentive congregation could not be found anywhere. In the evening there was service in a new hotel just opened at Sandfield, and kept by Mr. Cox—a Churchman. Here a narrow peninsula separates Lakes Rosseau and Joseph, and steamers pass from lake to lake through a short canal. It is one of the most charming situations on the lakes, and has the advantage of a white sandy beach sloping off gradually. Bishop Fauquier contemplated having a church built here, as many Church people live in this neighborhood, and a site has been promised for one in an excellent situation. It was a beautiful sight from the high ground at the hotel to see boats approaching from headland, coast and islands on both lakes, laden with passengers "coming to church." In one large boat with several ladies, and rowed by six stalwart young men, sat a legal gentleman well known in Toronto. The principal room in the hotel was filled, while many sat outside in the hall and on the piazza. It was a good hearty service, and the sermon was on the re-union of the blessed dead.

During the week interest was roused at Port Carling, and the unfinished church was put in order for the following Sunday. There was a congregation of about eighty, and though the seats were rough, and no windows in, yet the day being most beautiful no inconvenience was felt. The singing was good, and the services were enjoyed very much though held in so informal a manner. The Canon preached on "the Widow of Nain." At the close he appealed to the congregation, stating that the offertory would be devoted to the completion of the church. With that of the preceding Sunday it amounted to \$16, which J. J. Mason, Esq., of Hamilton, kindly took charge of. In the evening there was again a large attendance at Sandfield. It was a lovely night, and the groups of people embarking on the numerous boats, when returning from service, formed a very picturesque sight. The stars were reflected on the placid surface of the lakes, and it seemed as if the boats were suspended in infinite space. As they passed away hymns were sung in some of them, and the sweet sounds came floating over the waters with thrilling effect. Canon Dixon was under the impression that his services were the first ever held at this point, but he was informed that eight years previously the Rev. Styleman Herring held a service among the workmen at the canal, and that his own brother, Mr. William Dixon, the late Chief Immigration Agent in Great Britain for the Dominion, was present at it. And now a few words in conclusion. These stations are nominally in charge of the Rev. Mr. Cole, of Bracebridge. But apart from this important town he has several other stations, and it is impossible for him to attend to all. Why should not we follow the example of the Presbyterians, and have a divinity student resident during his vacation. He could have services at Port Carling each morning, walk a mile and a half through the woods to Mr. Hazlewood's boarding house, and I feel sure this gentleman would take him over the bay to Sandfield, which is little more than half a mile distant. Every summer also there are clergymen in the neighbourhood who, I have no doubt, would do all in their power to put the church in a better position than it now occupies. Until, however, as I said before, a clergyman takes charge of this region little permanent good can be accomplished.

S. S. Teacher's Assistant TO THE INSTITUTE LEAFLETS.

THE COLLECT, ETC.

Twelfth Sunday after Trinity.—No. 41.

The Scripture readings for this day are calculated to impress on our minds a sense of the superior glory of the Christian Dispensation. For instance, in the Gospel we have a remarkable instance—a parable in its way—of the exercise of our Lord's

power for the benefit of mankind. The subject of this miracle was unable to hear or speak aright; with an action, a gesture, and a word ("Ephphatha") our Lord healed him. So, also, does Christ at present open the ears and loosen the tongues of His people so that they "speak plain." No doubtful or ambiguous view of the Gospel is consistent with true Christianity; the Church inspired by the Holy Spirit furnishes a solid mass of matter for belief, absolutely and clearly true. Our verdict, who have experienced "the truth of the doctrine," must be that of those who saw the miracle—"He hath done all things well."

This Gospel extract, taken from St. Mark, is accompanied by a reading from one of St. Paul's Epistles, in regard to the ministry of the New Testament. That dispensation, which was characterized by "the writing engraven on stone," was glorious—so glorious as to make the face of Moses, its chief minister, dazzlingly resplendent; but there is a superior dignity and grandeur about that which has succeeded it, the ministration of the Spirit, the ministration of Righteousness. There is a distinction more marked and remarkable than appears upon the surface, about the Christian Dispensation, since it deserves these distinctive and inspired titles, "of the Spirit," and "of Righteousness." The whole drift and tendency of the operation of the Mosaic dispensation was, indeed, to exhibit man's impotency and guilt, his sin and his powerlessness. Upon this dark and gloomy background of by-gone time, God has, under Christ, depicted the system erected by Him for the declaration of the power and guilt of sin over man, the blessed economy which works out man's liberty recovered to serve God purely and perfectly by the acceptance of grace and its means of salvation. Truly, this Gospel does "exceed in glory."

In the same strain, we have the Collect representing God as, by His mercy, love and grace, being far in advance of our stumbling footsteps of acceptance: "more ready to hear than we to pray," "wont to give more than either we desire or deserve," "forgiving us things of which our conscience is afraid," "giving us things we are not worthy to ask,"—to all which fountain of blessings, however, we have recourse "through the merits and mediation of Christ."

A minor festival this week, is held on the 28th, in memory of St. Augustine, Bishop of Hippo, A.D. 354, called "the son of many tears and prayers," in allusion to the efforts of his saintly mother, Monica, to rescue him from a life of worldliness, scepticism, and profligacy. On the 29th August is celebrated the minor festival of the birthday of St. John Baptist, his nativity being the great festival in his honour.

THE CATECHISM.

Q. WHEN WERE YOU MADE A MEMBER OF CHRIST?

A. IN MY BAPTISM.

Q. Who baptized you?

A. The Holy Ghost, by the hands of the minister (1 Cor. xii. 13).

Q. What took place when you were baptized?

A. The minister dipped me in water or poured water upon me, "in the name of the Father, of the Son and of the Holy Ghost."

Q. But how could this make you a member of Christ?

A. Because it was ordained by Christ Himself for that purpose. (Matt. xxviii. 19, 20; Mark xvi. 16; John iii. v.)

Q. In the last reference, what does "the Kingdom of God" mean?

A. The Church of Christ.

Q. How do you know that our Lord here means admission into His Church?

A. Because when His Church was actually set up on the Day of Pentecost, men were admitted into it by baptism. (Acts ii. 37, 38.)

Q. But though these places tell us that Baptism is needful to salvation, they do not tell us that we are made members of Christ in it?

A. Salvation consists in union with Christ, and only as Baptism affects this does it contribute to our salvation.

Q. But is it ever plainly said that we are made members of Christ in this rite?

A. Yes; in Galatians iii. 26, "As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek . . . for ye are all one (i. e. one body) in Christ Jesus."

Q. Where else?

A. In 1 Cor. xii. 13, "By one Spirit are we all baptized into one body."

Q. Is there no difficulty in believing that man can be instrumental to such union with Christ?

A. Not if we remember the Incarnation, that the Son of God took flesh and blood, and ordained men to act for Him and be His ambassadors, and sanctifies our very bodies, and will raise them up at the last day.

Q. Why were you baptized in infancy?

A. Because I cannot be too soon made a member of Christ, and taught to live as a member of Christ ought to live.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

WOODBIDGE PARSONAGE.

SIR.—We need about six hundred dollars more for our parsonage fund, and will be thankful for any assistance which your readers may feel able to render us. Mr. A. L. Gooderham, of Toronto, has, in addition to his cash subscription, kindly given the necessary stone for the foundations. One young gentleman of Toronto, has paid in two hundred dollars to the fund; and another Toronto gentleman has paid in one hundred. Three subscriptions, of one hundred dollars each, have been given by Woodbridge people. The total amount available at present is nine hundred and eighty dollars. The amount required to build the house and to fit up the stable is sixteen hundred and eighty dollars. Any remittances for this fund, made to the Rev. O. P. Ford, Incumbent, Henry Abell, Treasurer, or to me, will be promptly acknowledged.

Yours truly,

C. J. AGAR, Sec. P. B. Com.

Woodbridge, Aug. 18th, 1882.

Family Reading.

THE INNER CALM.

Calm me, my God, and keep me calm,
While these hot breezes blow;
Be like the night dew's cooling balm,
Upon earth's fevered brow.

Calm me, my God, and keep me calm,
Soft resting on Thy breast;
Soothe me with holy hymn and psalm,
And bid my spirit rest.

Calm me, my God, and keep me calm,
Let thine outstretching wing,
Be like the shade of Elim's palm
Beside the desert spring.

Yes, keep me calm, tho' loud and rude
The sounds my ears that greet;
Calm in the closet's solitude,
Calm in the bustling street.

Calm in the hour of buoyant health,
Calm in my hour of pain;
Calm in my poverty or wealth,
Calm in my loss or gain.

Calm in the sufferance of wrong,
Like Him who bore my shame,
Calm 'mid the threatening, taunting throng,
Who hate Thy holy name.

Calm when the great world's news, with power
My listening spirit stir,
Let not the tidings of the hour
E'er find too fond an ear.

Calm as the ray of sun or star,
Which storms assail in vain,
Moving unruffled through earth's war,
The eternal calm to gain.

A CHURCH PAPER.

A Church paper, which will keep the parishes informed as to the work going on in all parts of the diocese, would be, I think, a great blessing. We must naturally become indifferent as to those of whom we know little, and whom we never meet. Our interest, therefore, thrown back upon ourselves, concentrates within ourselves, and thus we become, practically, Congregationalists. We soon become so absorbed in the affairs of our individual parishes, whose necessities are always before us, and present with us, that we lose sight of the great works going on in the large cures, and the great struggles being made in the small fields, and thus the weak are deprived of the inspiring example of the strong, and the sympathies of the strong are untouched by the devotion and self-denial of the weak. I know of no means by which we can be so surely brought near to each other, and speak words of encouragement to each