

agement of week-day services to which "no-body goes."

But, on the other hand, true though it be that numbers are not of essential moment, yet it is well for the members of the flock to consider what wide-reaching blessings the Church's worship involves, and what they themselves lose in the way of daily spiritual help by neglecting week-day prayers. If they had real faith and were as earnest about religion as they are about other matters, would not some find opportunity to attend more constantly than they do, and would not others attend who now are never present? It is well worth while to stop sometimes and look squarely at ourselves. We get into the habit, first, of making excuses to ourselves for nonattendance, and then of accepting those excuses as real and valid. But a little honest scrutiny might reduce them all to ashes.—*Rev. Dr. Parke in North East.*

CHRISTIAN FAMILIES.

There can be neither happiness nor strength without submission to lawful authority,—the authority of God as above all, the authority of man under God, holding power from God, and therefore to be obeyed. One of the most vain and foolish ideas of the present day is the fancy that if people want to be happy they must do as they like, and that we ought all to be free to do each man what is right in his own eyes. If such a state of things could be, it would be simple bitter misery. For of course what was pleasant to one man would be unpleasant to another, and as each would want his own way, we should have nothing but fighting and quarrelling. This would not be freedom but lawlessness. Such ideas of happiness are not what the Church teaches us. She says, quoting from the Bible, "Obey them that have the rule over you and submit yourselves."

Do to others as you would have them do to you. Therefore never be ashamed to pay proper respect to those above you, any more than you are ashamed to be civil and kind to those beneath you. There is no degradation in honest service of any kind. The degradation is in thinking ourselves too grand to serve. As I once heard it said by a wise man, "In spite of all the talk about Liberty, Fraternity, and Equality, we need none the less "love the Brotherhood," because we also "fear God," and "honour the King."—*The Gospeller.*

THE BOOK OF COMMON PRAYER.

ON GIVING.

One of the most remarkable features of the times in which we live is the extraordinary multiplication of associations of Christians having benevolent objects in view. Doubtless many of our fathers were charitable, humane, and philanthropic, and each, in his own peculiar sphere, ministered to the necessities of those around him. But the charity, like the labour of individuals, cannot be so effectual nor so extensive as that of a society, and when societies embrace too many objects, their efficiency is proportionally diminished. The principle seems to be well understood in the present day, and every department of charitable exertion has its particular and proper association. Hence we have distinct societies for the relief of orphans and for the cure of the sick. We have lunatic asylums, hospitals, and infirmaries. The spiritual necessities of the population are equally the care of particular institutions. The Word of God teaches us to pray for "all sorts and conditions of men," and our Church puts petitions into our mouths for every class of men, whether sufferers or otherwise. Hence it will follow that continually to pray for the relief of the temporal and spiritual necessities of men, without making

the slightest effort to assist them, must be inconsistent or hypocritical; and if the spirit of love, kindness, and good will is diffused through the whole of our Church service, we can lay no claim to the title of Churchman unless a like spirit dwell in us. Many professing Churchmen wish to maintain the reputation of liberality and charity, but at the same time dole out their parsimonious gifts with reluctance, and withhold their aid from many objects that need their assistance. It is very common to meet with a refusal to the call of charity under the plea of positive inability and want of means, from those very persons who scruple not to squander large sums on excessive apparel, sumptuous entertainments, pompous display, and unnecessary establishments. "They are clothed in fine linen," they recline on the lap of ease and self-indulgence, but they heed not the cry of the poor. They shun the hovel of distress and suffering. They cannot afford to give any assistance; or, if they do, they give grudgingly, forgetting that for every talent committed to them they must render an account. Our Church instructs us to pray for the alleviation of the poverty and misery of our fellow-creatures, and she intends that we should accompany our prayers with benevolent exertions and liberal contributions for the relief of the objects of our pity.

Without this correspondence of word and act our petitions must be considered as vain and hypocritical. "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye gave them not those things which are needful to the body; what doth it profit?" (James ii.) If we are offering prayers continually to show pity upon the destitute and needy, and yet accompany those prayers by no contributions of labour or money for their relief, or if we give grudgingly, what does it profit?

The actions of our lives should on all occasions be consistent with the professions and prayers of our lips.

The first five sentences of the Offertory set forth the general duty of giving, the next six the special duty of supporting God's ministers, and the rest the duty of helping those in need.

Under the law of Moses one-tenth part of all produce belonged to God, and was given by God to the tribe of Levi (Numb. xviii.)

The Jews were taught to give a second tenth part of their income for the expenses of the festivals, and every third year they were directed to set apart a tenth for the poor (Deut. xiv. 28).

The widow gave her all to God (Luke xxi. 4.)

Zaccheus promised to give half of all his property to God's poor (Luke xix).

The practice of having a weekly opportunity of giving to God through the Offertory is founded on ancient custom, recommended by St. Paul (1 Cor. xvi. 2).

In expending what we give, we may follow the example of the Jews, distributing it between:

1. The tribe of Levi—i. e., for the support of the clergy.
2. Religious necessities—i. e., for church expenses.
3. The poor—i. e., for the support of the sick and needy.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for an opinions expressed by Correspondents.]

THE CHURCH IN CANADA.

To the Editor of the Church Guardian:

SIR,—If "The Church of England is to be-

come *The Church in Canada*," the following is strange, very strange: "Report of Perth Sunday-school Association—in the County (Perth, Ont.), there are 92 Sunday-schools. Denominationally they are as follows: Methodist 40; Presbyterian 26; German 10; *Church of England* 8; Baptists 6; Congregational 2." By the above figures it seems as if the Church "was dying out" of that County at any rate. "Methodist 40," from one learn all; they build up their churches chiefly through their laymen.

Yours, &c.,

AUDI ALTEBAM PARTEM.

NEWS FROM THE HOME FIELD.

DIOCESE OF MONTREAL.

MONTREAL.—*Grace Church*—About twenty applications for the rectory of Grace Church were read at a meeting of the Vestry, held for the election of a successor to the late Canon Belcher, the applicants being from Quebec, Ontario, Nova Scotia, New York, Bermuda, and the Northwest. Only those from this Diocese, seven in number, were considered; and the Rev. J. Ker, Rector of Durham, was chosen by a large majority; the vote being then made unanimous. Mr. McWood was chairman, and Mr. Vaux, secretary of the meeting, which was most harmonious.

St. Stephen's.—A most pleasant evening was spent on Wednesday evening in the lecture hall of St. Stephen's Church, where a capital programme was rendered. Archdeacon Evans occupied the chair, and after he had made a few appropriate remarks, the programme was carried out with honourable mention to each performer. Mr. Horsfall sang "The Death of Nelson" and "The Village Blacksmith," and was followed by Mrs. Chennel, who sang "The Palms," with pleasing effect. Mr. Crawford favoured the audience with a song entitled "The Diver." Master Robert Anderson distinguished himself by playing two selections on the violin, which were loudly applauded. Four gentlemen sang "The Two Roses," with parts, with taste. An intermission followed this part of the programme, after which Miss Quinn played a piano solo, and Mr. R. R. Charlton sang "The River of Years." Mr. Dann, recited an extract from "The School of Scandal" and "Young Lochluyar" in true dramatic style, meriting the applause he received.

BEDFORD.—The next meeting of the Bedford Clerical Union will be held at West Shefford on the 26th inst. Discussion "Pastoral Visitation."

LACOLLE.—The annual Missionary meeting was held here on the 7th inst. The attendance was small. Rural Dean Renaud and the Rev. Mr. McManus, of Chambly, were the speakers. After prayers and some singing, the Dean spoke at some length on the Algoma Mission, and gave a few very interesting accounts of the work there; he also spoke of women's work in the Church; the good they are doing and they could do in guilds, aids and the Women's Auxiliary; he gave some good practical advice to the congregation, and concluded by requesting them to meet on the following Wednesday to discuss the question of again obtaining a resident clergyman for the Church here.

Mr. R. B. Waterman, a student of the Diocesan College, Montreal, has been fulfilling the duties here since the fall.

The Rev. Mr. McManus spoke of Missionary work in general, and particularly he enlarged upon and explained from Scripture our duty to give the tenth of our means to be used in God's service; he quoted from the third chapter of Malachi and other parts of the Bible, and also told of several instances within his own knowledge of the blessing attending such giving. We think his words must have fallen on some good ground, judging by the earnest attention