

in most cases. If the numbers were available for succeeding years, the cost in that case might not be considered, but they are not, and why? Simply on account of the psalter and Sunday collects. Now my suggestive question is; could not the psalter, (I will not say the collect,) be published either separately, or, what seems to me more convenient, be published with the service, but the leaves divided (as a certain chant book used aforesaid in some of our churches, was) so that while the service was of canticles and prayer would be on the top part of the page, the lower portion would be so handled as to bring the psalter for the day right before one without trouble or puzzle to the newest of strangers. This would necessitate probably a binding of some sort. That might possibly be a hindrance to cheapness, but its easy manipulation and ever available usefulness might balance that consideration. As to printing the collects, I hardly see the need. Let the people listen to the collect of the day, if they are strangers, just as worshippers now, whether regular or occasional, listen to the prayer for the Governor-General, or the Parliament, submitted for consideration.

Mansonville, P. Q.

WM. ROSS BROWN.

THE LATE PROFESSOR CLARK MAXWELL.

SIR,—I am only too happy to acknowledge my error in reference to the religious views of the late Prof. Clark Maxwell, and am more than pleased to find that he died in the faith of the Catholic Church, having duly received the Holy Viaticum "of them that die in the Lord." I am also happy to be corrected by one so erudite as Dr. Carry, and I must plead that want of opportunity and lack of time have prevented me hitherto alike from ascertaining for myself the facts, and from acknowledging the correction, I must plead in justification in short, that I was led or misled by the statements made in the speech from which I quoted. And here may I add, that what is wanted, not merely in Canada, but in the world, is a band of men who are Catholic while being scientific investigators and thinkers; men who are abreast of the age in thought and in science, while true to Church and Prayer Book; men who in the mysterious universal unknowable energy of the Agnostic, recognize the Incarnate Deity, Who is ever present with His church in the blessed sacrament of the altar; men who, while recognizing law and order, and evolution and development in the great kosmos, recognize these as footprints of the crucified Redeemer, under Whose banner they are sworn to fight; men, who while devoting themselves zealously and earnestly to the study of phenomena, are not ashamed to speak of a living Father, an interceding Saviour, and an energizing Holy Spirit mysteriously united into one God, and to refer to this Trinity in unity as the source of all things; men who like the devout Catholic astronomer thank God because it is permitted to them to think His thoughts after Him. May the mantle of Newton, Maxwell, Tycho Brahe, Kepler, Copernicus, Hugh Miller, and Brewster, fall upon us to-day.

ANGLICANUS.

THE NEEDS OF RUPERTS LAND.

SIR,—I perceive that the Ven. Archdeacon Pinkham has been in Ontario as a deputation from this diocese for the purpose of awakening our eastern brethren to a sense of their duty to the Church in this land. For the sake of the Church and the thousands who are as "sheep without a shepherd," I trust he has been successful. Judging from the Bishop's address to last Synod, the want of funds is extreme. This is an undoubted fact, and all good men must sympathize with the Bishop of Ruperts Land in his terrible difficulties. There are other facts, however, which, so far as they are known in the eastern provinces, may have had their effect in producing that apathy which has prevailed with regard to our prosperity. It is right that these facts should be known. One of these facts is, that some of the clergy here are overpaid. This will sound incredible, but it is true. One rector in Winnipeg, for some years received a salary of \$3,600 per annum. I believe he now receives \$3,000. Similar posts can be filled and have been filled in Ontario for half the money. No one will deny that Christ Church, Ottawa, represents as much wealth and importance as any church in the North West, and yet its rector's salary never exceeded \$1,600, and has been even less than that. Nor is it, in this instance a question of superhuman abilities. Then the missionaries here are relatively overpaid from central sources. I do not say that their incomes on the whole are too large. Very far from that, although I think they are better off generally than the corresponding type of cleric in Ontario. But I do say that either their mission grants are too large, or your missionaries are very badly used. In glancing over the published lists I observe that \$500 grants are common; in one case \$750. The missionary here, a single man, draws \$600, and his parish subscription list is, I am

told four or five hundred more. At Clearwater, another single man, fresh from college, receives a like stipend. It is not too much as a whole, but the \$500 part of it is. In my first parish in the diocese of Ontario, I received from the Mission Board \$200 per annum, \$284 from the parish. There was a little more on paper. I had a wife and three children to support on that; and I have held positions of an educational nature to which the average North Western divine would have aspired in vain. My second parish gave me \$300, which, with \$200 from the Mission Board made up my income from all sources. Now, if a family of five can live on \$500, why should a single man utter a wail of woe over double the amount? Living costs no more here than in Ontario. Fuel is one third the price. The rural parson, or any one else, can buy stacks of firewood for much less than two dollars a cord. I have bought excellent wood here at that figure which had been hauled ten miles. Hay is worth about \$2 per ton; I used to pay \$12 and \$16 in Ontario. Butter is a drug at ten cents a pound in summer, or twenty in winter. Eggs ten cents a dozen. Meat 3½ cents to 6 cents a pound. Pasture up to the eyes for the trouble of eating it. Oats dirt cheap. There ought to be a wide distinction made between men with families and those without. Hundreds (I was going to say thousands) of places in this diocese, never see a clergyman. I believe that even with the meagre funds available, there might be three missionaries where now there is one. Give the missionary at Manitowish \$150 instead of \$500 as at present, and even was he a married man with three children, he would then be better off than were scores of others of his class in Ontario in my day. I consider the funds wasted on these young men, few of whom, if any, have any very high claims on the score of scholarship or otherwise. It will be said that a congregation has a right to give its minister what salary it pleases; that the church authorities are to judge of the amount of grants to missions. Very true. Nobody disputes that position. When, however, it comes to a question of "raising the wind" for neglected portions of the vineyard, it will always be found that the seeker of contributions will find the *seekee* in an attitude of deliberation. Nothing so effectually paralyzes the pockets of the giver as an unequal distribution of favours, or a misuse of already contributed funds. Let the missionaries be reduced to the old time Ontario figure of \$200. This will at once multiply their number two or threefold. They have not keener appetites than we had; nor are they so very much better than "their betters."

Manitowish.

NEW YEAR'S, 1886.

Yours truly,

J. MAY.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

JANUARY 24th, 1886.

VOL. V.

3rd Sunday after Epiphany.

No. 9

BIBLE LESSON.

"The Healing of the Paralytic." St. Mark ii. 1, 12.

Our Lord after preaching up and down in Galilee now returns to "His own city," (St. Matt. ix. 1), Capernaum. During His ministry He had no home of His own, as we see from His reply once to a scribe, (St. Matt. viii. 20), but there was one house in Capernaum, which was open to Him whenever He was in the neighbourhood, that of Simon and Andrew, compare St. Mark i. 29. Probably here it was that Jesus was staying when our lesson opens, the phrase "in the house" means "at home." The news of His arrival soon spreads, crowds of people may be seen flocking in the direction of His abode. In the parallel passage in St. Luke v. 17, we are told a number of learned men from different parts had come to ascertain for themselves the truth of the wonderful reports that had got abroad of His sayings and doings; these were among the crowd which soon filled every available space, in the house and court yard. How intently all listen as Jesus "spake the word unto them."

(1). *Getting near to Jesus.* Four men may be seen approaching, carrying a poor man helpless from paralysis, and miserable in his mind, feeling his sinfulness, has heard that Jesus is sent to heal the "broken hearted," surely, he thinks, He will have a word of comfort for him. But there is no chance of making their way through the crowd, shall they go home again or wait patiently till the crowds disperse?

an idea strikes them; they go up the outside stairs to the flat roof; Jesus is sitting probably near the window in the upper room, and they either roll back part of the covering or remove a few of the tiles just over the spot where Jesus is sitting, and lowered the sick man by the four corners of the mat he was lying on, just in front of Jesus. Let us note here how really in earnest they were, nothing daunts them, compare Eccles. ix. 10; Psalm cxix. 2; Deut. iv. 29; Isaiah iv. 6, 7; Jer. xxix. 13.

(2). *Forgiven by Jesus.* Is Jesus offended at this interruption? if He had been a mere man He might have been, but Jesus has nothing but pity for him. He knows what the man really wants, healing for the soul as well as the body, (St. John ii. 25), and pleased at the strong faith shown, He cheers the poor sufferer with the words, "Son, be of good cheer," (St. Matt. ix. 2), "thy sins are forgiven," thus giving him the richest blessing first. But look at the dark scowling faces of the scribes! "Why does this man thus speak? He blasphemeth!" verse 7. Anything spoken against God or His honour is blasphemy. If Jesus had not been God they would have been right, for how can a man forgive sins? every sin is an offence against God, to Him only it appertaineth to forgive sins; but Jesus is "very God of very God." This is proved several times in our lesson. Why did Jesus forgive this man? see the message pronounced by the ambassadors of Christ in the Absolution, "He pardoneth and absolveth all them that truly repent." Jesus knew that he was humbly penitent. God knows the heart, (1 Chron. xxviii. 9; 2 Chron. vi. 30; Jer. xvii. 10; 1 Sam. xvi. 7; Psalm. cxxxix. 23; Prov. xvii. 3; therefore Jesus was God. But He will give a stronger proof than this.

(3). *Healed by Jesus.* Not only did Jesus know what was in the sick man's heart, and know the faith of his friends, but he could read the dark thoughts of the scribes, verse 8, perhaps they thought it's easy to say, "Thy sins are forgiven," but how can we know if they really are? He will give a proof there can be no mistake about, verses 10 and 11. In putting in the words, "power on earth," our Lord implies that it was manifestly His in heaven, and shows that in putting off His glory, He did not put off His power. Then addressing the poor sufferer at His feet, He says, "Arise, take up thy bed," instantly the man who was previously unable to move hand or foot, feels strength and obeys the command, verse 12. How amazed the scribes are, as they see the man carrying his mattress, and hear him praising and thanking God. The crowds too are amazed and join with the man in "glorifying God." Let us learn from this miracle how truly Christ was God as well as man. He can see into our hearts, from Him no secrets are hid. He knows exactly what we want, while we care very little for pardon and grace, and very much for money, pleasure, getting on in life. How important therefore that we, in seeking temporal blessings from Christ, should ask Him to cleanse the thoughts of our hearts, for of ourselves we know not what is best for us (Rom. viii. 26, 28), but if we "desire earnestly the greater gifts," (1 Cor. xii. 31), we have Christ's own promises that we shall not seek in vain, (St. Matt. vi. 33), see also Rom viii. 32, and receiving what we need, let us like the poor paralytic glorify God, (Psalm ciii. 1, 2, 3).

Family Reading.

PRAISE, THE CHILDREN.

For every child who receives an excess of praise or commendation from its parents, there are ten, at least, who are oftentimes thoughtlessly, but none the less selfishly and cruelly, defrauded of that which is due to them in this respect.

Children love praise, they crave it, and will do much to win it. There are exceptional cases, of course. Now and then we see a child so stolid and indifferent by nature, that praise and blame alike seem wasted on it. But such instances of "total depravity" are few. Childish griefs are short, but they are also bitter; and when a child feels justly merited praise is withheld from it through heedlessness or indifference, it matters not which, how sharply does the arrow enter that striving, yearning little heart! It feels that it has been unjustly deprived of a fairly-earned reward; and though it may only realize this in a dim, undefined way, the feeling is there, and a small spirit of resentment, and possibly of insurrection creeps into the little heart also. Of the in judiciousness, the unwisdom, of excessive praise, it is useless to speak, since the error seems to lie, almost without exception, in the opposite direction.

But, mother, when your little girl has put her