

in a year. Some would give more than a cent, and many would continue for more than a year. The larger the debt the greater number of contributors, or larger offerings would be required. One of the Public Charities in Toronto was thus founded, the "Girls' Home," I think. The whole city was divided into districts, each of which was canvassed by two ladies, who asked a subscription of a penny a week, and no more. The consequence was that everybody gave, the pennies were few, the quarters and dollars many, and the building was erected.

It is a mistake to ask the rich for their large donations and to leave those less favored no opportunity to do what they can, and what they cheerfully will do. If your correspondent could enlist 300 subscribers of a daily cent, his debt of \$3,500, principal and interest, would be wiped out in less than four years.

Yours truly,

J. W. MARLING.

SUNDAY SCHOOL TEACHERS' EXAMINATION.

DEAR SIR,—At the Teachers' Examination of the Church of England Sunday School Institute, last fall, there were four candidates from St. John's School, Ottawa, and one from Holy Trinity School, Brockville. Of these, two obtained first class, and two, second class certificates; the other failed in the Lesson, or she would have certainly obtained a good second class. This, I think, is a very satisfactory result, and makes one wish that more would "go in" for these annual examinations. The very preparation is valuable, as encouraging thoroughness of study, and, although the subjects may not be those which are taken in the Sunday School, the instruction given in the preparation classes often works in well, besides teaching one how to prepare for the weekly class.

I send you a list of the subjects for 1881, and would ask the clergy to bring the matter before their teachers, and I shall be very glad to give information to all who desire it.

Yours, &c.,

H. FOLLARD,
Local Sec. of S. S. Institute,
Diocese of Ontario.

St. John's Church, Ottawa,
Oct. 1st, 1880.

Teachers' Examination, 1881.—The subject of examination will be:—Scripture, Genesis xxxvii to Ex. xiii; Prayer Book—The Litany, together with Articles 15, 16, 17, and 18; Lesson—To be selected from Genesis xxxvii to Ex. xiii.

OUR SUNDAY SCHOOLS.

DEAR SIR,—Every one must feel that Mr. Leggo's letter in your last issue, upon the neglect of the Book of Common Prayer in our Sunday Schools, is one of startling interest—quite as much so to us who care for the spiritual life of the children of the Church, as would be to a father the news that his son was running the Rapids in our channel of the St. Lawrence, in a boat whose pilot was guiding his course by a chart drawn up for the American side of the river. It has always seemed to us, however, that the state of things in our Sunday Schools, which Mr. Leggo depicts is due, rather to indifference and want of the suitable information, than to any wrong-headedness. It is as though the pilot, to return to our illustration, having American charts offered to him on all sides, and not knowing just where to put his hands on a suitable Canadian one, were to conclude, that a chart is a chart and the river is all one, and that he might adapt the American to his own channel. But the good natured intentions of the pilot or the S. S. Superintendent, do not lessen the peril of the situation.

And why should Church of England people go afield for their S. S. Lesson Papers, while we have all about us in our own church life the materials and facilities of Sunday School training, in the greatest abundance and of the most practical excellence? Do you wish to teach the Holy Scriptures, the Christ in Year, and a thousand things in the Prayer Book give you just that tender poetry of dealing with Scriptural truths that has such a power and fascination for the child's heart? Do you wish to bring home the truths which you teach and interweave them into the conscience and life of the child—then no other opportunities of doing this in the S. S. teaching of any other religious communion can at all compare with ours—if we will only teach the Bible through the Prayer Book in its entirety on distinctive church lines, not alone teaching the catechism, as that which on the one hand gives us the rainbow of God's covenant revealed in the Bible, and on the other the white light of the same divine truth of the Prayer Book's holy services and offices, but also teaching Advent truths in Advent and Easter truths at Easter, so that the child's spirit shall be attuned in the Sunday

school to the worship and instruction of the House of God, and a twofold chord be woven to bind his zeal to holiness, and to truth, and the Church of England Institute has within the last year, taken these materials to be found in our Prayer Book and Bible, and has worked them out in the way we have indicated above in a uniform course of lessons which have been introduced into the Diocese of Truro and Manchester and elsewhere in England, and why could not some at least of our Canadian Dioceses adopt the scheme of S. S. teaching which the Institute has published as the result of its many years' experience in S. S. teaching?

I am sure if this scheme were adopted by any of our Canadian Dioceses or by a large number of Sunday Schools, it could and would be published by the DOMINION CHURCHMAN, and that you would devote a portion of your space each week to hints and suggestions and information as to the best method of teaching it. The productions of the Church of England S. S. Institute are marked with very great excellence. Its manual for teachers referred to by Mr. Leggo in scholarship and original thought and adaptability to S. S. teaching is *facile princeps* above every thing that has been published on this continent, and in the preparation of the series of the uniform lessons we have referred to, it has brought into requisition its great experience, and has enlisted the services of some of the greatest names in the English Church, and knowing well the objections which may be made to different courses now in use, it has sought to produce a scheme which should give fullness, definiteness, and suitableness to our S. S. teaching, and should be a bond of union between clergy and teachers, and between school and school, and afford common ground for united endeavours to improve our Sunday Schools.

Yours truly,

E. J. FESSENDEN.

TO BISHOPS AND CHURCHWARDENS.

A Clergyman, [Priest], of 21 years standing, wishes for a parish or mission with plenty to do. Good preacher, fine voice, musical, good at schools, active and energetic. Full particulars to be addressed to EPITHUMIA, care of Sec. Mount Hope Cemetery Company, Messrs. Murray, Barwick & Lyon, Barristers, King St. Toronto.

Family Reading.

BISHOP THOMAS.

DIED 1689. AGED 76.

DR. WILLIAM THOMAS, Bishop of Worcester, was one of the prelates who declined taking the oaths of allegiance to King William and Queen Mary. The limited time for taking the oaths drawing near, it became necessary for him to settle his plans for vacating the see of Worcester.

While he was preparing to leave the palace, and retire from the diocese, God was pleased to prepare better things for him; for, about 20th June, he grew continually weaker and weaker, though his friends did not think him in any immediate danger. The bishop however perceived himself to be decaying, and, on Sunday, the 28th, received the Sacrament of the Lord's Supper in his own Chapel. On Monday, all his servants were called in, and he gave every one of them his blessing. That night he endeavoured to sleep, but in vain; his daughter-in-law sat up with him: she was much edified by him; the most part of that restless night he spent in ejaculations and prayers to God, that He would be pleased to release his miseries, and the troubles of this vain world: there was no weight or clog on his conscience; death did not appear at all troublesome to him; the sting was gone: his earnest desire was to depart, and be with Christ.

Thus he passed the few remaining hours of his life, being sensible to the last, but growing still weaker and weaker. About three o'clock the next day, being the 25th, he patiently submitted to the stroke of death, and resigned his spirit into the hands of God who gave it.

While in health, strength, and a sound mind, may we all so wisely arrange our temporal affairs that our last thoughts may not be disturbed by any worldly cares, but that, like this servant of God, we may spend our few remaining hours "in ejaculations, prayers, and the edification of those around us. So soon to be released from the troubles of this vain world, and sin, the only sting of death, having been wrested away by Christ," who, through death, destroyed him that had the power of death, oh, may we also, without either "weight or clog on the conscience," and untroubled by the aspect of death, be permitted "to desire to depart, and be with Christ," and at last, to resign our spirits into the hand of God!

THE HOUR BEFORE CHURCH.

I have in my eye at present the hour before you go to church on the Sunday forenoon. I am anxious about it. The note struck then is likely to give tone to our spirits all the day. Redeem it. Redeem it as much as you can from family duties. Redeem it wholly from "plaiting of hair and putting on of apparel." Redeem it wholly from vain conversation. How very much the power of the minister's preaching depends on the preparing of the hearer's heart. If you come up to the church with your mind crowded with trifles and puffed up with vanity—what can a minister do? He can do nothing but beat the air. What else can he do if there be nothing before him but air to beat at? It will make a sound, and that is all. I fear that many of my dear people spend more time on the Sabbath morning in putting veils on their faces than in taking the veils off their heart—more time in trying to make themselves appear before men what they are not, than in trying to make themselves appear before God what they are.

A GENTLE REBUKE.

A lady riding in a car on the New York Central Railroad was disturbed in her reading by the conversation of the two gentlemen occupying the seat just before her. One of them seemed to be a student of some college on his way home for a vacation.

He used much profane language, greatly to annoyance of the lady.

She thought she would rebuke him, and, on begging pardon for interrupting them, asked the young student if he had studied the languages.

"Do you read and speak Hebrew?"

"Quite fluently."

"Will you be so kind as to do me a small favor?"

"With great pleasure. I am at your service."

"Will you be so kind as to do your swearing in Hebrew?"

We may well suppose the lady was not annoyed any more by the ungentlemanly language of this would-be gentleman.

GOD'S BIRD.

Miss La Flesche, the educated daughter of an Omaha chief, who has been writing and speaking on behalf of her race in the East, last winter, told to a friend lately this little story, to illustrate the method by which the red man trains his children. "I remember," she said, "the first time I ever heard the name of God. I was a very little girl, playing about the tents one summer's day, when I found a hurt bird. It was a fledgling that had fallen from the tree and fluttered some distance from the nest. 'Ah!' I thought, 'now this is mine.' I was delighted, and ran about with it in my hands."

"What have you there, Lugette?" said one of the men who was at work in the field.

"It is a bird. It is mine," I said.

"He looked at it. 'No, it is not yours. You must not hurt it. You have no right to it.'"

"Not mine?" I said. I found it. Whose it it, then?"

"It is God's. If you keep it, it will die. He will cure it. Go, and give it back to Him."

"I did not dare to disobey. 'Where is God?' I said. 'How shall I give it back to Him?'"

"He is here. Go to the high grass yonder, near its nest, and lay it down, and say, 'God, here is Thy bird again.' He will hear you."

"I went into the tall grass crying, and awed, and did as he bade me. I laid it down on the grass in a warm, sunny spot, and said, 'God, here is Thy little bird again.'"

"I never forgot that lesson."

The newest service rendered by monkeys to mankind was recently illustrated in London. In one of the school districts too many parents reported no children in their families, and in order to ascertain the real number of children in the district, the school officers resorted to an ingenious measure. Two monkeys were gaily dressed, put in a wagon, and accompanied by a brass band, were carried through the streets of the district. At once crowds of children made their appearance. The procession was stopped in a park, and the school officers began their work; distributing candies to the youngsters, they took their names and addresses. They found out that over sixty parents kept their children from school. The ingenious measure brought to the schools about two hundred boys and girls.

"I never knew a man to escape failures either in mind or body who worked seven days in a week."—Sir Robert Peel.