

gantly and contemptible manner; but with large heartedness and generosity. But is the latter the standard by which the stipends of our Clergy are determined? Are our faithful and laborious Priests paid more than the salary of an ordinary clerk in a business house? Is it not true that throughout this Ecclesiastical Province the stipends average—from all sources—not over \$700 per annum? Upon which the minister is expected to live and maintain himself and family, and also be ready to entertain, not strangers alone unawares, but parishioners too. And in how many parishes is there any increase made in the stipend of the clergy by reason of long continued and earnest work? We fear but few; and that the statement contained in a letter just to hand, from the wife of a clergyman resident in the Province of Ontario, disclose what is by no means an exceptional condition of affairs: "We have been in ——— ten years; a great deal of work has been done, and we have never received \$400 per annum from the people since we first went there. The way the country clergy are paid is a disgrace to the Church.

Had I not taught music all the time, we could never have lived out of debt." And yet the place referred to has a population of at least 1,300, and would appear to be a busy active town. It is true that for these 1,300 people, as against the Church, no less than four denominational bodies contend, and five ministers have to be maintained, where one or at most two would be sufficient. But even so, there would seem to be little excuse for such a wretchedly miserable pittance—since if the population were divided equally amongst the five bodies, a better result should be shown. No, we fear this deplorable state of affairs arises largely from an entire absence on the part of the laity of any recognition of their responsibility, not to man only, but to God, for the maintenance of His Church and Ministry. They do not see it to be their bounden duty to contribute systematically and liberally for the support of their own parochial work, and to help in extending their privileges to others. They do not make this one of their primary objects: but rather give of what remains after satisfying their own personal desires, aye, even extravagances; and too often not then as much, but as little as possible. It may be that they recognize the truth of St. Paul's words, "Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel"; but in many many instances the question would seem to be upon how little can they live, without actual starvation. It is time that the laity of the Church devised more liberal things in this connection; it is time that they recognized the privilege of supporting fully the work of the Church amongst themselves, and of extending its benefits to others: it is time that they ceased to be children maintained in any degree by contributions from the Mother Land, and became men, and fulfilled the obligations of manhood. Shame! thrice shame, that they have been so long content to receive, if not for naught, at least for most inadequate return, the life services of those who in season and out of season strive to help them toward attaining that which money cannot buy, even life eternal; and who watch for their souls as they who must give account to God.

DIOCESE OF MONTREAL.—It may interest some of our readers to see how the Diocese has advanced financially since its creation in 1849. In that year as we gather from the Church Society Report which covers the undivided area of the two Dioceses of Montreal and Quebec we find that the country Districts of what is now the Diocese of Montreal raised for all Church purposes the sum of \$3,154. In this report nothing is said of the total in the city of Montreal.

In the year 1863, fourteen years after the creation of the Diocese, the country raised of \$19,330.27, and the city the sum of \$35,305.65 for all Church purposes.

In the Report of the last Synod, 1883, the country shows a return gathered from the reports of the Deaneries of \$52,170.50, while in the city the amount raised for all Church purposes was \$67,367.57.

The above figures show very excellent progress. It is very evident that the country parts of the Diocese are steadily improving and are in their contributions increasing at a more rapid rate than in the city. M.

THANKSGIVING DAY.—By appointment of the Governor General, concurred in by the Episcopate of the Dominion, Thursday, the FIFTEENTH DAY OF NOVEMBER, has been fixed as the day for National Thanksgiving for the Mercies of another year. The observance of such a day need not be enforced upon Christian people; the duty—aye the privilege of rendering thanks to Him, "of whom are all things," and from whose loving Hand all blessings come, is admitted. Doubtless, therefore, throughout the Dominion the day will be closely observed, not alone by the suspension of business but by the assembling together in the Courts of the Lord's House of many thousands: thankful, and rejoicing for the many, many mercies which have been vouchsafed to this Canada of ours; and thankful too for family and personal benefits.

"O praise the Lord,
For it is a good thing to sing praises unto our God:
Yea a joyful and pleasant thing it is to be thankful."

The eyes of all wait upon Thee, O Lord
And Thou givest them their meat in due season:

Thou openest Thine Hand:
And fillest all things with plenteousness.

His work of love proclaim,
The greatness of His name;
For He is God alone,
Who hath His mercy shown;
Let all His Saints adore Him!

The duty however, of such thanksgiving, is not we fear, admitted by all,—some there are who fail to recognize the evidences so plainly set before them, in the works of His hands,—of an overruling and controlling mind; of a Divine and Omnipotent Ruler and Maker of all things in whom all live and move and have their being. Some too are thoughtless and indifferent; caring for none of these things,—though not denying the existence of God—content only with the things of the day and of this life, and never thinking of the source from which all blessings flow. For such even the forcible reminder of the duty occasioned by the rigid observance of a general Day of Thanksgiving may be beneficial; and at all events they will be remembered in the prayers of the Congregation. The appointment of such a day keeps alive and emphasizes the truth that a fundamental plank in the Constitution

of the State is, that it recognizes and bows before the Lord God Almighty: and that though there may be within its bounds those who deny or forget Him, they do not express the true sentiment of the nation. The LORD is KING, the earth may be glad thereof." The Lord is King—be the people never so impatient. He sitteth between the Cherubims, be the earth never so unquiet."

"UNSER FRITZ"

"Gentlemen, I commend myself to God, not to man."—*The Emperor Frederick to his Physicians.*

We are told that all Holy Scripture is given for our learning; yet those who fail to learn the lessons taught by the passing events of the day will find that they have not learned fully the lessons taught by Holy Writ. One notable event which is certain to be recorded in the history of future ages, has taken place within the past year; and to judge from what we read in the daily press, its lessons have been but very partially understood. One of the foremost princes and sovereigns of Europe has been "called up higher," after faithful service upon earth to the Church Militant and faithful service to his heavenly Lord. Yet already the pathos and dignity, the chivalry and piety, of his last hours are being obliterated by "the strife of tongues," the clamour of accusation and of self-defence among his servants rising high above all other cries. "You were the cause of his death," cries one, "for you would not let me cut his throat to save his life,!"

"And I can prove that you did not know where or how to cut safely, cries another. And thus the clamour rages; one accuses the other of shortening the life of the prince by ten months, thus fixing the time for the Lord and Giver of Life; Whose power is utterly ignored by both parties. In this controversy the very heart of the reader or hearer is sickened, and assuredly if this were all, these lines would not have been written; but there are deep lessons to be learnt, and so we strive to learn them. Those who have lost dear friends have sometimes passed through such a trial as that which has been taking place in the Imperial palace lately. There are some who can remember a time when every nerve of life was crushed down by sorrow, because by the bed of a dearly beloved friend or child, means of which they could not approve were employed. Then what seemed to them absolute madness was employed as a means of cure; yet they were helpless to resist, had not the authority to prevent, and so their heart was wrenched by the loss they suffered from death. This is certainly no unusual case. In fact, it sometimes seems as though loving insight must be set aside if death is to do his mission. As the old proverb says, "The child cannot die easily on its mother's breast." The messenger must do his mission, and so those who would hinder him are put aside when the decree is irrevocable. It is long, long before such wounds are healed. There must be the bitter thought, "O, if you had but done as I wished, or left undone what you did, all would have been well," and it is very long before we learn that the Lord and Giver of Life is wiser than we are. First comes dumb submission; the bereaved soul will not arraign the decrees of God, but falls foul of His instruments. Then comes the patient cry, "Thy will be done." It is the Lord, let Him do what seemeth good to Him. Then it may be, after long years, results are seen, and the heart can say sincerely, "Lord it was best." Thus has it been at the German palace. The first steps we know, the last have to come. But we may all learn some lessons from the strife, since all Europe, nay, the whole world, knew the history of that solemn hour when "Unser Fritz" went alone to commune with his God, and learn from Him how to act in the crisis set