

what he had in view and determined to cheat him if possible. They made the young robins stand on the edge of the nest and flap their wings that they might learn how to fly. As soon as they could use their wings at all, the old bird pushed them out of their nest. They were thus compelled to fly, as well as they could. They flew into the corn-field and were thus out of sight.

The very day they got them into the corn-field the boy climbed up to the nest with a wire cage in his hands. "Bother," said he, "they have all flown away."—*Christian Witness.*

SUNDAY-SCHOOL LESSONS.

PARABLES OF THE KINGDOM.
Matt. xiii. 44-53. Isa. ii. 2-5.

In the book of Daniel it is recorded that God vouchsafed to the heathen king Nebuchadnezzar a vision of what should be in the latter days. Dan. ii. 28, 29. "To him God revealed how empire should succeed empire, each great in its day, each misusing its greatness, until, at last, a kingdom should come, not founded by human means, and so not by human means destructible, which should absorb all empires into itself, and should itself endure for ever."

Nebuchadnezzar was himself a king of kings. Dan. ii. 37, 38. Perhaps he thought to establish for himself and his posterity universal sovereignty. God exhibited to him in a dream the "Empire of the world as it should develop in its different stages, until it should be confronted at last by the Kingdom of God, and universal obedience should be claimed, not by any one Empire of this world, but by God in His Kingdom."

In the 7th and 8th chapters of Daniel there are wonderful visions, but the chief object of interest is the Kingdom of God victorious over the evil of the world.

The expressions "Kingdom of God," "Kingdom of Heaven" were quite familiar to the Jews at the time of the birth of Christ. They had studied the book of Daniel and were watching for the promised Messiah. Luke xxiii. 51. Whence John the Baptist came preaching "Repent ye, for the Kingdom of Heaven is at hand," "all men mused whether he were the Christ or no." Luke iv. 15.

When Nicodemus went to Christ by night he desired to learn something about the Kingdom of God. Mark. xv. 43. John xix. 38, 39. John iii. 2, 3, 5; and then the world learned that there was but one entrance into the Kingdom, that by water and the Spirit, human agency and Divine energy working together.

There was much to learn about this Kingdom. Even those who were willing to receive the truth found the lessons difficult, and those who preferred their own pre-conceived ideas could not learn them at all. The kingdom of heaven had its mysteries, not one, but many, and these mysteries Jesus unfolded one by one to His disciples, in lessons which are called parables.

Now a parable is an instructive story. It is a comparison. In order to understand it one must think. The Kingdom of Christ is a spiritual kingdom. Luke xviii. 20, 21. Its subjects like its King are spirits, spirits now dwelling in human bodies. The Christian man is *body, soul, and spirit*. 1 Thess. v. 23. The parables of the Kingdom are parables of spiritual things and require the exercise of spiritual faculties in order to be comprehended. 1 Cor. ii. 11-13. The exercise of such power of thought as God has given us, is at all times a duty. Jesus condemned the "idle," that is the stupid, empty, unreflecting "word," such as the Pharisees spoke who said that Christ performed His miracles by the power of the Devil. Matt. xii. 24, 26. Their own common sense might have taught them better. Matt. xii. 25, 26, 35. Jesus required His disciples to think about the Parables and make an effort to understand them, graciously giving His assistance when their inability proved the weakness of their spiritual faculties. Mark iv. 13.

The interpretation of the parables chosen for this lesson is reserved until next week.

How came the Jews in the time of Christ to be familiar with the phrases "Kingdom of God," "Kingdom of Heaven?"

Was the vision in Dan. ii. vouchsafed to a heathen or a Jew?

Which of the disciples were watching for the "Kingdom" when John the Baptist came preaching? Mark. xv. 43. John i. 41, 44, 46; iii. 1, 2.

What is the difference between an apostle and a disciple?

What did our Lord teach Nicodemus concerning the kingdom?

Did He consider that He was teaching him about heavenly or about earthly things? John iii. 9, 10, 12.

How did our Lord teach His disciples about the mysteries of the Kingdom?

What is a parable?

What is an "idle word"?

What does Jesus require of every student of His parables.

Ecclesiastical News.

CANADIAN.

DIOCESE OF ONTARIO.

The Bishop of Ontario will continue his Confirmations as follows:—

Arnprior.....	Thursday, Sept. 22.	3:00 p.m.
Pakenham.....	Friday, " "	23, 10:30 a.m.
Pembroke.....	Sunday, " "	25, 10:30 a.m.
Stafford (No. 2), " "	" "	25, 3:00 p.m.
Stafford (No. 1), Monday, " "	" "	26, 11:00 a.m.
Almonte.....	Wednesday, " "	28, 10:30 a.m.
Clayton.....	" "	28, 3:30 p.m.
Innerville.....	Thursday, " "	29, 10:30 a.m.
Carlton Place, " "	" "	29, 3:00 p.m.
Prospect.....	Friday, " "	30, 11:00 a.m.
Franktown.....	" "	30, 3:00 p.m.
Perth.....	Sunday October 2,	11:00 a.m.
Balderson's, " "	" "	2, 3:00 p.m.
Delta.....	Sunday, " "	9, 10:30 a.m.
Lansdowne (rear), " "	" "	9, 3:00 p.m.
Leeds (rear), Monday, " "	" "	10, 10:30 a.m.
Newboro.....	" "	10, 3:30 p.m.
New Boyne.....	Tuesday, " "	11, 11:00 a.m.
White's.....	Wednesday, " "	12, 10:30 a.m.
Rokeyby.....	" "	12, 3:30 p.m.
Lanark.....	Thursday, " "	13, 10:30 a.m.

DIOCESAN COMMITTEE MEETINGS AND MISSION BOARD.

The September session commenced at St. George's Hall, Kingston, September 6th, at 7 p.m., with the meeting of the special committee on missions and canon xvi.

Present—Revs. S. Jones, Dr. Jones, J. J. Bogert; W. B. Simpson, Esq., and A. Code, Esq., M.P.P. Absent—Rev. Dr. Boswell, F. McAnany and James Cartwright, Esqs.

The whole of the preamble of the canon as suggested by the Revs. Dr. Jones and S. Jones on missions, and the first six sections, were adopted.

On the following day the Mission Board met. Letters were read from Revs. E. H. M. Baker, of the Carrying Place; C. P. Mulvaney, of Camden; W. Carey, of March; and E. W. Beaven, of Arnprior, asking aid from the Board for their parishes.

On motion, the rule was suspended in order to take into consideration Mr. Baker's application—discussion on Carrying Place endowment, &c. On motion a grant was proposed to this parish of \$100, which, after discussion, was withdrawn. In the case of Innerville, Dundas and Renfrew, stated by his lordship the Bishop as to the lack of missionary, &c., no action was taken.

Among other business, a motion was made that his lordship the Bishop be requested to issue a pastoral letter to the diocese at large for special aid to the suffering parishes in the Ottawa district.

The following resolution was ultimately adopted:—"That to enable the Mission Board to increase the grants to the parishes of March and Huntley for next year, in consideration of the calamity by fire which has recently befallen them, that his lordship the Bishop be requested to appoint a special collection throughout the diocese for this purpose."

The following motion by Mr. W. B. Simpson was carried:—"That his lordship the Bishop be respectfully requested to appoint a committee to classify parishes and missions, so that the Mission Board may have something to guide them in making grants to missions."

The Mission Board then adjourned. The Clergy Trust Fund Committee met at 2 p.m. on the 7th inst. The state of the fund was considered, and the committee adjourned.

The Episcopal and General Endowment Committee met at 4 p.m. same day. Dr. Henderson was appointed chairman for the ensuing year. Matters of business arising out of the working of the Episcopal Fund and of different kinds were transacted and the committee adjourned.—The Book and Tract Committee met on the 7th inst. Rev. T. Bousfield reported sales for quarter of books, tracts, &c., \$278.50, being somewhat less than corresponding quarter last year 'owing to Synod being held in Ottawa this year. The Clerical Secretary presented his financial report.—The Widows' and Orphans' Committee met in St. George's Hall, on Thursday, the 8th inst., at 9 a.m. The Clerical Secretary read the financial report, which showed the Fund to be in a flourishing condition. The subjoined resolution was carried:—"That the Clerical Secretary be instructed to remind the clergy that in accordance with the provisions of the Canon for the Widows' and Orphans' Fund, confirmed June 16th, 1869, that if a clergyman shall neglect to take up the annual collection for the Fund, or omit to pay the annual subscription for the year

from the passing of the Canon, the Clerical Secretary shall inform him that he has forfeited all claim on the Fund. The committee then adjourned.—The Divinity Students' Fund Committee met at 11 a.m. the same day. Rev. E. H. M. Baker was appointed chairman for the ensuing year. The quarterly financial report was read by Clerical Secretary. The Canon on Divinity Student administration was then considered clause by clause.—The Executive Committee of the Ontario Diocesan Synod met at 2 p.m. on the 8th instant. It was resolved that the Ven. Archdeacon, Rev. J. A. Mulock, Dr. Henderson, W. B. Simpson, and P. M. Moore, Esqs., be the investment sub-committee for the ensuing year. It was moved, seconded and resolved that Revs. Dr. Boswell, J. A. Mulock, Dr. Henderson, Hon. J. Patton and the Clerical Secretary, be the sub-committee for the sale of rectory lands.—*Condensed from the Church Herald.*

INNISFIL.—A Confirmation was held in St. Peter's Church, Innisfil, County of Simcoe, on Saturday the 3rd of September, by the Lord Bishop of Ontario, which was evidently pleasing to his lordship and a gratifying success to the pastor, the Rev. E. W. Murphy. Forty persons were confirmed; some of them of advanced age (60 or 70 years), and but recently christened,—showing that they have become, at so late a period of life, convinced of a duty they owe to themselves of conforming to this rite. The church was crowded, and not altogether by those of Episcopal proclivities, but we observed many members of non-conformist bodies, which, at this busy season of the year and on a working day, indicates the interest felt in this parish in observing the performance of the rite of Confirmation. The ceremony was very impressive, and the sermon which followed by his Lordship was edifying and highly instructive, and, we think, would tend to correct the loose ideas of many respecting the order of Confirmation—not of nonconformists only but also of professing Churchmen;—showing us clearly from scripture quotations, that the order was observed during the Apostles' time by them, and why we should not depart from the same; concluding with an affectionate exhortation to those recently confirmed. This parish was in a benighted condition, and the Church at a low ebb, on the accession to its incumbency of the Rev. E. W. Murphy, since which time some old men and women, and numbers of young men and maidens, have been christened as well as confirmed, and it is hoped will add materially to the number of Church members in this parish, as the untiring exertions of our esteemed pastor and his assiduous wife, deserve the evidence of substantial improvement in the Church.—*Communicated to the Herald.*

DIOCESE OF TORONTO.

MISSIONARY MEETINGS.

Seymour.....	Thursday, Sept. 22,	7 p.m.
Warkworth.....	Friday, " "	23, 3 p.m.
Castleton.....	" "	7 p.m.
Alnwick.....	" "	7 p.m.
Gore's Landing.....	Saturday, " "	24, 3 p.m.
St. Lukes (Stiles), Monday, " "	" "	25, 3 p.m.
Cobourg (St. Peters), " "	" "	7 1/2 p.m.
Warsaw.....	Wednesday, " "	27, 7 p.m.

His Lordship the Bishop has made arrangements for Confirmations at the following places:—

Tullamore, Thursday, Sept. 22,	11 a.m.
Grahamsville, " "	22, 4 p.m.
Gore Church, Friday, " "	23, 10 1/2 a.m.
Pine Grove, " "	23, 4 p.m.
Weston, Saturday, " "	24, 11 a.m.

The following has been addressed by the Lord Bishop of Toronto to the Clergy of that Diocese:—

REVEREND AND DEAR BRETHREN,—Last year I felt it my duty to call attention to the financial condition of the Widows' and Orphans' Fund of this Diocese, and to express my apprehension that unless the resources of this Fund were considerably increased, it would be found necessary to make a reduction in the small amount of pension now paid to the widows and orphans of deceased clergymen.

The number of claimants has now increased to fifteen widows, and orphan children of two deceased clergymen,—requiring an annual expenditure which exceeds the amount of income by about 600 dollars.

The Synod of the Diocese at their last meeting, after a full consideration of the subject has brought before them by the Widows and Orphans' Committee, felt it

necessary to adopt the following resolution:—

"That the annual grant to the widows and orphans, now on the list, be reduced in the case of each to such an extent that the aggregate amount paid be not more than the actual income arising from the fund during the past year; and that, in case the actual state of the fund in October next permit, the sum heretofore paid to each be continued."

At a meeting of the Widows and Orphans' Committee, held on the 10th August, instant, the hardship of this case was fully considered; and that it might be prevented the following resolution was adopted:—

"That in order to obviate the painful alternative of reducing the pensions of the widows and orphans, this Committee would respectfully request the Lord Bishop of the Diocese to order that the annual collection in aid of this fund be made for this year on the *Second Sunday in September*, instead of October, and that a special appeal be made to the Diocese representing the present depressed condition of the fund, and urging increased liberality on its behalf."

I am sure my Brethren, that you will not be wanting in your efforts to spare to our widows and orphans so great a calamity as the proposed reduction of their humble stipends; and that you will bring this case earnestly and affectionately before your respective congregations.

Six hundred dollars,—the amount of the deficiency for the present year,—is a small sum distributed over the whole Diocese; and I cannot entertain a doubt that, when the case is clearly placed before the members of the church, the amount will be cheerfully contributed in addition to what has been ordinarily given at the annual collection on behalf of this fund.

I remain, Reverend and dear brethren, yours, very faithfully,
A. N. TORONTO.

Toronto, August 22nd, 1870.

UNITED STATES.

—The corner-stone of the new church of the Ascension—the Rev. Dr. Theodore Irving, rector—was laid on the evening of the 30th ult., at West Brighton, S.I. The ceremonies were to all both interesting and impressive.

Mr. Ashbury, admitted to the diaconate in St. Stephen's church, Boston, on Friday the 2nd inst., was at one time a Congregational missionary in India, and was one of the translators of Lange's Commentary.

An earnest effort is being made by a student in the Episcopal Divinity School, Philadelphia, to establish German Episcopal services. The Episcopal prayer-book and standard works are being translated into the German language for this use.

—In Nevada, the Episcopalians, while not yet having material for statistical returns, have still outstripped other churches in laying the foundation for future operations. Thus far they have three well-attended churches, while 110 persons have been confirmed; 1600 Sunday-school pupils have been instructed, the present attendance being 600, among whom are Jews and Romanists.

—The Rev. G. W. Gibson, rector of an Episcopal church at Monrovia, says: "The candidates for the ministry, studying with me, are getting on satisfactorily. One of them, Abijah Francis, is a beneficiary of the fund raised by the Rev. Dr. Dyer, and promises well. His studies are Latin, Greek, History, sacred and profane, with Pearson on the Creed. The other beneficiary of the same fund, William Brunot, a young prince from the interior, is making satisfactory progress in learning our language and in his studies. The other two students for the ministry—Mr. Nathaniel Doldron, jr., and Mr. T. Anderson—have been pursuing their studies regularly, at the same time sustaining themselves by their own efforts, with such aid as they have been able to get from their friends here."

—A letter from Pesth, in the *Wanderer* of Vienna, says: "The Hungarian Bishops, who in the Oecumenical Council at Rome protested against the dogma of Infallibility, received enthusiastic ovations on their return to their dioceses. Torchlight processions, banquets, deputations, and congratulations succeeded each other. A Catholic Congress was to meet, but will no doubt be adjourned until the end of the war."