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must notify the office that day what I would do. Sleepless nights and weary days had passed, and I had thought and prayed, but I was decided. Duty seemed clear, very clear, and it was that a Christian man could not run excursion trains on the Sabbath. I put my trust in God, walked up to the manager as he sat in the office, and said in a respectful tone, 'I have been detailed to run a circus train on Sunday morning, and I cannot do it on the Sabbath.' Imagine my astonishment as he looked me in the face and said: 'You! been detailed to run Sunday trains? I am surprised! You go right home and don't you worry about Sunday trains.' I have never been detailed for Sunday work since. But the men who offered to do work for extra pay upon the Sabbath have long since been discharged." I could relate a number of instances of loss and misfortune, which came under my own personal observation by reason of the desecration of the Sunday. A railroad telegraph operator says: "Speaking for myself I will state that I work twelve solid hours each day and seven solid days each week, or a total of 365 days in a year. Holidays, when the rest of mankind are bent upon enjoyment, I have to work the harder. Do you ponder on the cause of a railroad wreck, when the cause assigned is 'man asleep at his post,' or, flagman did not go back far enough with his signal,' or, may be, 'telegraph operator had messages mixed?' Who can read such facts as these without asking what may be his share of responsibility for such wrongs?"

Sept. 28th, 1887.

PHILLIP TOCQUE.

DIOCESE OF ONTARIO.

SIR,—There is much in Mr. Wicksteed's notices of motion which I for one among the clergy shall support with a vote—with regard to A & B. I do not see their necessity, the synod can hardly lay down hard and fast rules which will bind laymen, and the attendance at Easter vestries is not so good as to induce a belief that parochial councils will be very successful—informal councils between the priest and people generally will probably answer, but the council will usually consist of two or three spirits who rule the roost. As regards C I hope he will insist that every vestry shall print and circulate its accounts, and that a copy be sent to the synod. In one diocese which I am acquainted with this rule was observed with the best results. There seems a rooted dread of publicity of church accounts in this diocese, perhaps both clergy and laity are ashamed of the miserable financial arrangements. I am in favor of a more frequent change of ministrations in a country where people are fond of change and new faces. Why Mr. Wicksteed chooses the No. 8 for all his purposes I do not know, perhaps he thinks it rendered sacred by the Public Worship Act in England where it becomes the mystical number of aggrieved parishioners. But will Mr. Wicksteed kindly explain what on earth his sacred numbers of three has to do with the interval between prayers and sermons. Are the congregations to sit and meditate, or sing or what, to employ the time? I am very sorry for bishop and archdeacons if he should carry his rule about the sermons. Probably the comments might be useful to Messrs. Baring, Gould and Willmot Burton, if sent to them as well as the preachers. No doubt it would be of great advantage for clergy to instruct at the schools; in some wide parishes it would be however an intolerable burden and in many cases it would be difficult to induce children to remain after their regular school hours; however I quite sympathize with his wish, "Unless religious instruction is improved in quantity and quality, the day is coming when present heathen nations will be sending a mission to convert us to Christianity." I quite agree with him. There should be uniformity in hymn books, chants, &c. The visitation of a good musician, if he were not intolerably fussy, would be most useful and pave the way to reunion of parish choirs at various centres. The hapless clergyman is I hope not to be saddled into making newspaper reports; he has plenty to do now, what with being parish priests and long journeys to drive, acting as choir masters, Sunday School teachers, stage managers, "more canadense," without having to chronicle it and read it again in the pages of the Church newspapers. The two points I like best are the exchange of clergy and full reports of Easter vestry meetings, with accounts really made public, but in the case of the former it is necessary that the rectories should be dealt with as well as parishes unendowed and the missions, I advocate, if such a thing be possible, the abolition of the rectories and the funds applied *bona fide*, as they are now "sur-reptitiously" to the retirement of clergy who have done their work. There would then be some reasonable hope of the clergy retirement fund becoming of some use. I should certainly object to the struggling missionary being shifted from pillar or post at the suggestion of a few clergymen having the bishop's ear, and his few dollars painfully saved consumed by a long journey from Dan to Beersheba, in the end finding himself worse off than before, while the rector main-

tains his position and may practically retire when he pleases on the endowment. There is a question which runs through all suggestions, where the mission board provides part of the clergyman's salary they can be enforced, a means to enforce rules on independent parishes has yet to be found. The synod might usefully add to its debates how to provide a supply of clergy for vacant posts, instead of having one or two to spare. The roll is too cruelly short, and it is in the power of the synod if it becomes exacting to shorten even the present roll. I think it is in the power of the authorities to improve the condition of future clergy largely by insisting that no clergyman shall marry until he has been in the diocese a certain time. I do not know any mission where a young man without incumbency and of active habits cannot live, but when married the case alters, and in the case of young men I think some arrangement might be made whereby a policy in an assurance society should be taken out for him and paid. The Forrester and Odd Fellows grant endowments on very favorite terms whereby at a certain age the whole sum assured becomes payable to the assurer. Even older lives might be dealt with in that way; at the age of 54 I insured with the Forrester, paying \$1 85 per month for \$1,000, to be received at the age of 78; if I pay fourteen assessments in the year and become permanently disabled I draw \$100 yearly until the whole sum is paid or at once \$500; a small monthly fee secures \$5 a week in sickness. For a younger man, say 23, his payment would be 68c. per month. I believe some scheme of similar nature might be carried out for the clergy by using the retirement fund yearly, which would make it at once serviceable to many men, instead of accumulating slowly a capital fund which within the next generation may perhaps secure an annuitant or two. The rector funds (which are mostly appropriated to places which need them least) would enable the scheme to be worked thoroughly.

And their point is worthy of consideration, the inordinate area of missions. No one man can possibly do more than open them up. If he be very active he is removed to a better post let us hope, a man not so active is appointed. From lack of time the former has only made a beginning and secured nothing. Two men unmarried would give double the time and make more certain work, and in my opinion would nearly always live as well.

Yours faithfully,
A PRIEST.

SACRILEGE.

SIR,—There are certain clergymen of this diocese who are accustomed after a celebration to pour back what remains of the consecrated wine into the flagon or vessel which contains the unconsecrated wine. Through economic or more properly sacrilegious principles, they do not "reverently drink the same" immediately after all have communicated. I call attention to this daring irreverence with a hope that the offending priests may read this and not continue in the error of the Corinthians, who discerned not the Lord's Body and Blood.

A PRIEST OF HURON.

THE GRAVENHURST FIRE.

SIR,—Will you allow me space in your columns to give my official endorsement to the appeal made by the Rev. A. Osborne in behalf of his sorely afflicted flock in Gravenhurst, and to state, briefly but definitely, what the needs are which appeal so loudly to the sympathies of the members of the Church of England.

1. The Church, a wooden one, has been destroyed. The recoverable insurance on it is \$1,221. The establishment of fire limits compels henceforth, and very wisely, the erection of brick buildings. To meet the increased cost, therefore, of restoring and furnishing the church the sum of from \$2,500 to \$3,000 will be needed. For this, first of all, I appeal to the generosity of the laity of the Church of England.

2. Mr. Osborne's appeal made, I think, no allusion to the fact that the destruction of Gravenhurst necessarily deprives him of that portion of his own stipend which was derived from local sources. His congregation contributed \$200 to this object, exclusively of a special Christmas offering and various individual gifts always useful and acceptable in a parsonage. All this is now out off, his congregation, from being generous givers, having become in a few hours needy receivers.

3. Gifts of clothing in all forms for both sexes and all ages are urgently called for. Mr. Osborne has told me some harrowing tales, showing the distress that exists for want of proper wearing apparel. I understand that St. James' schoolhouse is to be open on Friday next, the 7th inst., for the reception of gifts of this kind.

I trust that the response will be prompt and liberal, and can assure the givers that judicious use will be made of every article forwarded, under the immediate supervision of members of Mr. Osborne's family.

I would request that contributions in money be sent either to Rev. A. Osborne, Gravenhurst, or to Rev. Professor Roper, Trinity College, Toronto, in his behalf, the object being specified in every case, as for (1) church building, (2) stipend, (3) general relief.

I am sure it will not diminish the sympathy felt for Mr. Osborne if I state that while passing through this ordeal by fire, he had in his pocket a unanimous call from the vestry of a Church in one of Minnesota's most flourishing towns to become its rector. This invitation was promptly declined. Mr. Osborne's flock were in sore trouble, and he could not desert them. Such self denying devotion to duty deserves generous recognition.

Toronto, Oct. 5th.

E. ALGOMA.

BISHOP OF LIVERPOOL ON MISSIONS.

DEAR CANON BRIDGEMAN,—I am glad to hear that you and the other clergy of Wigan are proposing to have special missions in your several parishes in October next, and I trust and pray that God may make it beneficial to all the inhabitants of that important town. I am satisfied that missions, wisely conducted, are a great engine for doing good in the present day. They tend to awaken the thoughtless and careless, to lead on those who are doubting and halting between two opinions, and to establish and comfort all true Christians, and make them increasingly zealous of good works. I hope that this may be the result in every parish in Wigan. I need hardly remind you that it is useless to expect successful results from any mission unless it is both preached and followed by the use of appropriate means, such as special visiting from house to house, special invitations to attend the services which the missionary will conduct, and special instruction for those who derive benefit from the mission; above all, it is of the utmost importance to urge upon your people that they can help forward the work of the mission by supplications, prayers, and intercessions. In movements like these good is not done "by might nor by power," but by the outpouring of the Holy Ghost. In order to obtain this, even those who are kept at home by ill-health, or kept away by business engagements, can give valuable aid. This aid, I trust, will be given by all Christian people in Wigan.

Your affectionate bishop,
J. C. LIVERPOOL.

SKETCH OF LESSON.

19TH SUNDAY AFTER TRINITY. OCT. 16TH, 1887.

First Conquests.

Passages to be read.—Numb. xxi. 21-25, 31-35.

The last lesson described how the Israelites were healed after they had been bitten by poisonous serpents. To-day we shall read of their first victory over their enemies, and how they obtained an earnest of the Promised Land. At last their long and toilsome journey through the Wilderness is almost at an end. They march no longer toward the Red Sea, but turn northward toward the Land of Promise.

I. *The Fresh Start.*—The children of Israel have altered their course, and are daily drawing nearer to the land promised to their forefathers. They pass through the land of Edom and come to a brook (*Zered*), when they halt for rest. (Numb. xxi. 12). The small stream flows down to the Dead Sea, beyond which lies the Promised Land. They have but to journey a short distance, to cross the Jordan and enter on their possession. Gladly the men and women of all ages up to sixty prepare to go over the brook *Zered*. But we look in vain for older persons. What has become of them? They have been buried in the wilderness, as God has said. (Numb. xiv. 32). None of all who left Egypt were to enter Canaan save Caleb and Joshua.

Eagerly they press forward, passing along the borders of Moab, where they obtain provisions. (Deut. ii. 29). Presently they want water. God promises to give it to them, and the people joyfully assemble around the princes and sing, until the sparkling water bubbles up. (Numb. xxi. 16-18). Now they pass over another river and approach a glorious country, with green wooden hills sloping down to the Jordan which they have to cross. A great king rules over the land; will he suffer Israel to pass through his country? We shall see.

II. *The First Battle.* (Numb. xxi. 21-32).—A message is sent to the king. It is a respectful request, but the passage is rudely refused. What is to be done? Must Israel turn away again? No this country is to be theirs. God will give it them, but they must boldly face the enemy. So when Sihon comes out proudly to battle, Israel is ready to meet him. How can they stand before such a powerful enemy? This king has conquered the fierce Moabites and taken possession of all their country. Must not the Israelites tremble before him? No. They remember the Lord's promise, and they know that God will fight for