

might be done, did the clergy earnestly and faithfully do Christ's work in Christ's way!

Besides, I do not believe such alteration can legally be made in the case of the widows and orphans of the existing clergy who have formed the fund.

The plea for giving such a disgracefully paltry amount to some, is, that those who have nothing of their own may receive the more from the Church. Well, be it so; but by all that is comely and honourable in the treatment of Christ and His ambassadors, let the £50 and the £10 be the fixed minimum; and add more to those for it whom it is necessary, and that by a scale, if you will, until you get it to £100 for the widows who have nothing of their own, with at least the £10 for each child.

Why are we to be so contemptuous in our treatment of the servants of the glorified incarnate, especially in a day when all other officials, bank, railway, law, &c., &c., are so differently regarded?

Of the want of proper self-respect and a decent *esprit du corps*—as the members of the most liberal and important profession in existence, considered even in its civil relations, manifested by such a petty scheme, I say nothing, as I would place my arguments on higher ground.

Yours truly,

A. T.

#### PRESENTATION OF A MAGNIFICENT COPY OF THE HOLY BIBLE TO THE REV. F. D. FAUQUIER.

(Incumbent of Christ's Church, Huntingford.)

On Monday last, immediately after matins and before the vestry meeting, the ladies belonging to the congregation of Christ's Church, Huntingford, presented to their esteemed pastor a splendid copy of the Holy Bible. The ceremony was an impressive and interesting affair, the attendance on the occasion being large, including others than the regular congregation, all of whom took a lively interest in the proceedings.

The address which preceded the presentation, of which the following is a copy, was read by Miss Donaldson with grace and pathos.

#### ADDRESS

To the Rev. F. D. Fauquier, Incumbent of Christ's Church, Huntingford.

REV. AND DEAR SIR,—The ladies of your congregation, in token of your untiring efforts in the ministry of our beloved Church, in token of your many virtues as a neighbour and friend, and in token of our appreciation of those estimable qualities, beg your acceptance of this copy of the Holy Bible. May you be spared long to set forth the everlasting truths of salvation abounding through its pages. May the evangelical teachings which it has pleased God's providence to bestow upon us through you, be blessed with saving effect, and may the ever watchful eye of the Great Omnipotent guard and guide you and your amiable wife and family.

After receiving the gift from the hands of Miss Donaldson, the Rev. gentleman made the following extempore reply—

MY CHRISTIAN FRIENDS,—I have heard it said that for an individual to be placed in such a position as I now find myself is most trying and embarrassing; verily, I can answer for the truthfulness of the assertion. Had it pleased God to bless me with fluency of speech, so that I might say with one of old, "My tongue is as the pen of a ready writer," still language would fail me in attempting to give utterance to all that my heart would declare. To say that I thank you for this kind mark of your esteem, is but poorly to express my feelings. I do, however, thank you, and that

most sincerely. And here let me say that I know not under the circumstances how you could have chosen any present more acceptable to myself than this handsome copy of the Holy Scriptures. Not only because it is a valuable present in itself, but because I look upon your choice in this instance as a pledge that you do indeed value its teachings, which are "able to make you wise unto salvation," as of the highest importance; and from this I am led to hope that its blessed contents are the subject of your constant study and meditation.

While I thank you for this kind token of your favour and of the acceptableness of my services among you, I make bold to ask for yet another proof of success, which encouraging as is that you have given me, will far exceed it in my opinion. It is this, that "as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more," that in the diligent and faithful use of all the means provided in our beloved Church, ye may be continually seeking grace to "walk worthy of your high vocation and calling." As Christians—"to keep a conscience void of offence both toward God and towards men," and so to "let your light shine before men that they seeing your good works may be led to glorify your Father which is in Heaven." You kindly ask me to accept this copy of the Holy Bible as a token of your appreciation of my labours among you, and whilst I cannot but feel thankful and encouraged at the thought that my imperfect services as a labourer in the Lord's vineyard have thus far met your approval, I must remind you that any blessing which may have attended those labours must have come from Almighty God; for though a "Paul should plant" and an "Appollos water," still "God must give the increase," or the work will come to nought. To God therefore must all your praise be given.

For your good wishes and prayers, so kindly expressed in behalf of my wife and family, I return you my sincere thanks; and permit me to assure you, that although under the inscrutable ordering of an Omniscient Providence my poor wife is hindered from visiting among you, and in many ways aiding me, as we both would wish, it is not because she lacks the desire so to do; but solely because the chastening hand of the Almighty has for many years been laid heavily upon her. Believe me, her heart is ever with you. Finally, friends pray for me: pray that Grace may be given me to speak boldly, as I ought to speak, to you all, that by earnest and diligent study of this blessed book, which is "profitable for reproof, for correction, and instruction in righteousness," I may become able "rightly to divide the word of truth," and be made under God the happy instrument of bringing you to Christ; so that in the last dread day, when we must all appear before the judgment seat, to receive each our sentence for eternity, ye may be my hope, "my joy, and my crown of rejoicing in the presence of Our Lord Jesus Christ at His coming."

#### Foreign Ecclesiastical Intelligence.

##### THE EDUCATION QUESTION.

Now, these schools are subsidized, in which an impartial education is out of the question. Therefore, by the rule of common justice, if the Government have taken on one class of exceptional schools, we may most fairly ask them to take on our schools as another exceptional class, and to give us for the Scriptures the same liberty which they give the convent schools (hear, hear.) If it is dangerous and impracticable, and not to be thought of that a Protestant child would be safe in a conventual establishment, it is not unreason-

able for me to ask that my establishment should be subsidized, even though they say it is unsafe for the Roman Catholic child to enter there. Equal justice will be done to both sides, and I may say that I am authorised to state that were such a concession as that made, and I do take it to be a most reasonable one, it would go very far to settle our difficulties.\*

I will now say a word about the argument as to compulsion. It is one of the current phrases of the time. Let us study that word. Do we compel any parent to send his child to our schools? No. We write upon our schools honestly and fairly "Church Education School," and the parent is perfectly aware of what our curriculum of education is, and which his child must pass through if he send it there. We do not want surreptitiously to inveigle any child into our school (hear, hear.) God forbid. I trust we are honest men. We tell them we believe that Scriptural education ought to form a part of their education, and that if they come to us it shall form part of it, and therefore I am content to obliterate "Church Education Schools" from the antablatu e, and put in its place "Scriptural Schools," if that be mere explicit (applause.) We wish not to force any parent to send his child; but if he choose to send him with the clear understanding that we are Scriptural educators, I am not to be charged with compelling him to receive a thing that he does not please to receive (hear, hear.) But it is argued that cases may occur in which there can be only one school in a district, and, therefore, if that school is a Scriptural school, there will be compulsion there. Perhaps I would go too far were I to affirm that I am authorised to say, but it is my own firm conviction, that to such an arrangement as the following one—Scriptural friends would not be slow to accede, namely—that we should expect and ask for no grant of aid to be made to one of our Scriptural schools when there was not a National school within reasonable distance of it, so as to give the people the option of choosing which they like. I do not for myself to be subsidized in such a manner as would prevent people choosing for themselves. I would leave it in the people's hands to elect whether they would have the Scriptures or whether they would have their not. My own firm conviction is, that if they were only left free the unanimous demand of our country would be, "Let us have the Word of God." (Applause.) I am willing to test them in this way:—that if a certain district could be able to present to the inspector only such a number in attendance as would fill one school, I would leave it for the people to say whether they would take the Scriptures or not. If they declared against me, then in the might of God I would take it on me to attend to my own little flock myself. But leave it to the people and they will declare for the Scriptures. We have that triumphantly manifested in the history of the Kildare-place Society, whose Scriptural schools in ten years increased fifteen fold. Nothing can be more true than that what prevents the people from receiving the Word of God, is not their own dislike to it, but priestly control brought to bear upon them. Therefore, as free citizens of a free state, I say, let them have the freedom to choose for themselves, and I am content to abide by the restriction I have laid down, that wherever a Scriptural school is subsidized by the State it shall have its antagonistic establishment within reasonable distance, so that there shall be an end of the cry about compulsion and forcing people to

\* Of course it is to be understood that the Church would receive such measure, only as a last resource, for truly would it be a humiliating thing for the schools belonging to the Established Church of the country, to be put merely on the level with those in connexion with the monastic institutions of a foreign and un-English power.—Ed.