

who are especially God's care,—His Church and the poor. There will be a general concurrence, I am persuaded, in the dutifulness of such a feeling; for our Lord reminds us of its truth and force when he said, "Inasmuch as ye have done it unto the least of my brethren, ye have done it unto ME."

There is great cause for rejoicing that so many have come to a better recognition of the duty of alms giving; that the feeling has caused so much prevalence that, when in the Lord's house a Christian congregation contribute of their worldly means to charitable or religious objects, they do so not from the mere impulse of compassion, but as an offering which is well pleasing to God. They can take to themselves the comfort which the centurion must have felt when he was addressed by the angel in these words, thy prayers and thine alms are come up for a memorial before God." And when, in this spirit and with this hope, the Christian makes his thankful offerings, it is well that this should be done with the solemnity that is due to the recognized part of public worship. The Church expressly provides that "the Deacons, Churchwardens, or other fit person, shall reverently bring the alms to the Priest, who shall present and place them upon the holy table." Can it be unfitting, then, that the reverence and humility enjoined on these officers of the Church should be exhibited by the congregation at large; and can such feelings be exhibited in any more simple or unostentatious mode than their ordinary mode during the presentation?

As at special times, some of God's beautiful flowers and culled ears of the harvest—should be placed upon God's altar, it is meant as a grateful acknowledgement, in a sacred sense, of what we owe him for the beauty and the abundance with which the earth is stored.

The jealous scrutiny which is exercised in respect of the practices of others, and the haste to denounce these practices as novelties which jeopardize the purity of the Church, is, I am satisfied, largely due

to an absence of patient and impartial consideration of motives, and explanation of results. On a general survey of the condition of this Diocese, I in reply affirm,—with all the joy and hope ready to assurance must beget,—that our churches and congregations are, as a rule, in this proved and quickened in their spirit, extralite, as well as better informed on the many fundamental principles of the Church which is their heritage. There is more animation in public worship; a heartier and response; a more general union and warmth in the work of praise. There is more decorum and reverence in the house of God. The young are more faithfully instructed in religious knowledge and religious duties. More care is taken in the preparation of candidates for confirmation; and the consistent Christian life which should follow, is more earnestly, and with a cheering success, insisted upon.

The Church, we are thankful to say, is not stagnant or supine. It here and there we notice signs of lethargy, dullness and deadness; a dumb show of worship, and preaching that is not practical or stirring; and if, on the other hand, we notice here and there exhibitions of zeal which, though irregular, are signs of a healthful life; let us be tolerant. Let us endeavor to correct the shortcomings and irregularities on either side by kind remonstrance, and not by holding up the delinquents,—real or supposed,—to public vituperation and persecution.

With the hopeful signs we have of the Church's work and progress in this Diocese, let us be faithful and united in the endeavor to maintain and extend it. The Church of Christ throughout the world has trials before her; there are ominous signs that she has a battle to fight, not only for her genuine principles but for the truth of the revelations of which she is the authorized witness and keeper. In the contest against these gathering foes let us be all one; not dimming or destroying the love we owe to one another by unkind suspicions or rash accusations; not setting stocks against pastors, or brethren against brethren; but all one in the effort to promote "unity of spirit, the bond of peace and righteousness of life."

I remain, dear brethren,

Your faithful servant and Diocesan.

A. N. TORONTO.

Toronto, Dec. 20, 1873.

[NOTE.—The above can be had in pamphlet form, postage free, for 5 cents each; 35 cents per dozen; or \$2.50 per hundred.—ED.]