

tan, or from feelings of personal dislike, originating, perhaps from prejudice or party feeling, the sooner such power is curtailed and its sphere of action more consonant with protestant principles of our church defined, the better for the gospel; the happier for the safety and liberty of the clergy, and for the character and reputation of our beloved Reformed Church of England. Resting in the Lord and waiting patiently for Him, who shall bring forth my righteousness as the light, and my judgement as the noonday. I remain,
Your Lordship's obedient servant,

I. HELLMUTH.

Oct. 9th, 1862.

Surely with \$5,000 a year, the humblest member of the church has a right to expect a different fulfilment of the prayer there expressed, than is fulfilled in the actions recorded above. Has fate decided that no matter how injurious the example of a Bishop may be to the temporal and spiritual welfare of the church, there can be no relief from the "calamity" save in the cause that averted "calamity" to the Mission Fund?

I see by a circular from the Missionary agent, dated January, 1881, the following: "The Standing Committee has appropriated for Missions in the diocese, \$2,500 in excess of last year's appropriations." Under what financial ability can the distribution of \$1,900 surplus in the Mission Fund last year, be accounted for in the face of this additional call upon the Fund? He also states, "We will therefore require a large addition to the Mission Fund to enable us to meet the appropriation, &c." Judging from the decrease of the last few years to the Mission Fund, I can only conceive of it being realized from the decrease of several more of the commuted clergy, the same as the surplus was last year. Surely the principal of the Sustentation Fund is not available! His Lordship in his address (H. J. 1880, p. 18,) says: "The mournful duty devolves upon me to record the demise of five of our clerical brethren since we last met in Synod." By these deaths the sum of \$2,259.22 become "surplus commutation." His Lordship in the same address (p. 25) states, "and but for the fact that the 'surplus commutation' money was ultimately thrown again into its legitimate channel, the Mission Fund, for the benefit of the Missionary Clergy, we would by this time have been hopelessly in debt, if not in a bankrupt condition; many missionary parishes would have been deprived of the ministrations of the church, &c. * * * Thank God from such a calamity we have been saved." Does this not clearly prove the drying up of the voluntary spirit; for how were they supported previously to the surplus money coming in, and which averted the "calamity?"

In further proof of this, let every clerical and lay delegate of the Synod examine the following effects of the voluntary spirit during the last four years of the Church Society, ending March 31st, 1874, and compare with it the last four years ending March 31st, 1880.

DIOCESAN INCOME for 1871, '72, '73, '74, \$48,066.19. Subscriptions to Sustentation Fund for same years, \$35,544.75. Total, \$83,610.94. Deduct Synod Assessment (levied tax) for same years, \$1,210.50. Balance \$82,400.44. Diocesan Income for 1877, '78, '79, '80, \$49,172.06. Subscriptions to Sustentation Fund same years, \$416.32. Total, \$49,588.38. Deduct Synod Assessment, same years, \$2,664.00. Balance, \$46,924.38. Leaving \$35,476.06 in favour of the last four years of the Church Society, over the last four years of the present system. Such is the "prosperity" exemplified in that "exalted" address which was considered worthy to take the place of a sermon, supplanting the Word of God in His own house, on His own day.

MISSION FUND for 1871, '72, '73, '74, \$16,983.58. Do., for 1877, '78, '79, '80, \$13,219.86. Difference, \$3,763.72. Surely this is another evidence of the destroying influence of the present system, and it must be remembered that during the collection of the Sustentation Fund, it was stated that the "Mission" and "Widow and Orphans" Funds were much less, in consequence of that collection going on.

I find excess of increase over decrease in the first four years to be \$1,043.36. In the last four years, ending 1880, the excess of increase over decrease to be only \$79.65. The Mission expences in 1874, amounted to \$178.83; in 1880 to (including \$750 for agent's salary for six months) \$1,028.97, leaving a balance of \$850.14 in favour of the old over the new system.

WIDOW AND ORPHANS' FUND for 1871, '72, '73, '74, \$4,683.43, less entrance and re-marriage fees, \$415.00. Net voluntary subscriptions, \$4,268.43. Do., for 1877, '78, '79, '80, \$5,251.59. Less entrance and re-marriage fees, \$855.00. Nett balance sub. \$4,396.59.

Each of the years 1871, '72, '73 and '74, shows an increase, making a total of \$955.77, whereas the excess of decrease over increase in the years 1877, '78, '79 and '80, amounts to \$277.02, although the subscriptions to the Sustentation Fund have ceased; and I think no other conclusion can be arrived at, than that the decline of the voluntary spirit, arises from the decline of confidence in diocesan administration, not in parochial, although indirectly suffering therefrom.

I see (H. J. 1880, p. 106) an entrance fee "in full" of \$50 from a gentleman who has been absent from the diocese for about six years, and whose name is not in the alphabetical list of clergy for the years 1877, '78, '79 and '80. I understand he is filling an official and lucrative position in England. I presume in case of his death the Widows' and Orphans' Fund would have to support his wife and children, the same as if he were labouring in the diocese. This is one of the "unfavourable roads;" and another is, that whilst some widows have been compelled to threaten an appeal to the law courts, to others the Fund has been opened with sesame ease. I call this, and the giving away last year of \$1,900 Mission money, and this year pleading the fear that the poorer clergy will not get \$700 unless a large addition is subscribed to the Mission Fund, a *bleeding* system.

I find the gentleman referred to above, amongst the chaplains of 1880, although living in England; and I hear he has been appointed "Canon" of a Cathedral, which only exists in dissatisfied subscriptions that were given to build one, in which the pews were to be free for ever, yet applied to the building of a chapter house in which pew rents are charged. Is it surprising that there should be a declining confidence in the voluntary spirit?

As a church member, I beg to thank you, Mr. Editor for the use of your columns. I think I have shown quite sufficient to justify every statement I have made. Having nothing to gain, no personal feelings to satisfy, or personal wrongs to avenge, my object has been the welfare of the Church.

Yours truly,

H. THIBBS.

THE BILL TO LEGALIZE INCEST.

SIR.—Several of our clergy (some of whom I have met) seem to think that anything we can say or do against the above Bill must be altogether useless, that some of those who have broken the law of the land concerning holy Matrimony, are so influential that the proposed bill is certain to be passed by the Parliament of this Dominion, and that our petitions will simply amount to a harmless protest.

The result of my former brief communication to your paper, was an immediate supply of forms to be signed by both clergy and laity. The former, of course, signed at once; as to the latter, I can speak but of my own Mission. On the Sunday after receiving the forms, I lectured on the subject of the proposed changes, and appealed for signatures. Not a single parishioner refused, and the result was that I sent off several days ago to the M. P. for South Simcoe a petition against the Bill, signed by more than one hundred *bona fide* adult members of our Church of England in one of the smallest missions in this Ecclesiastical Province.

Now, surely, if all the other missions and parishes of Canada will only do likewise the Church will have the honour of being, on this occasion, as on many others, the means, under God, and saving the country from the dreadful sin of passing a law in direct opposition to the revealed will of the Almighty.

My chief object in thus writing is to encourage those clergy above referred to, who conscientiously believe the proposed Bill to be essentially bad, but who have no heart to offer it a determined opposition, believing that such a course would have no effect.

Yours truly,

W. WHEATLEY BATES.

Family Reading.

A GERMAN TRUST SONG.

Just as God leads me, I would go;
I would not ask to choose my way;
Content with what He will bestow,
Assured He will not let me stray.
So as He leads, my path I make,
And step by step I gladly take.
A child in Him confiding.

Just as God leads, I am content;
I rest me calmly in his hands;
That which He has decreed and sent,
That which His will for me commands
I would that He should all fulfil;
That I should do His gracious will
In living or in dying.

Just as God leads, I will resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfil;
That which His love ordained as right,
Before He brought me to the light,
My all to Him resigning.

Just as God leads me, I abide,
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold on Him undo?
I hold me firm in patience, knowing
That God my life is still bestowing—
The best in kindness sending.

Just as God leads, I onward go;
Oft amid thorns and briars seen,
God does not yet His guidance shew—
But in the end it shall be seen
How, by a loving Father's will,
Faithful and true, He leads me still.
—Lampertus, 1625.

ASKING AND RECEIVING.

I. You must ask for help.
God's "good child" needs grace to believe and to do, and for that grace or help you must ask your Father Who is in heaven. He will help you to—
1. Honour His Holy Name;
2. Promote His work here and hereafter;
3. Do His will on earth, as angels do it in heaven;
4. Gain from Him a daily supply for soul and body;
5. Receive pardon of sin, and forgive others;
6. Resist the tempter and his snares;
7. Cease to do evil, and learn to do well;
That you may praise Father, Son, and Holy Ghost for ever. Amen.

II. You must receive help.
And that for a good reason: you have received help already. You have been "brought to be baptized;" you must come to Holy Communion.

Hence the instruction on the Sacraments, which comes in its proper place at the end of the Catechism. In its proper place: for when you have believed in God, you must do your duty to Him and to man for His sake; and when you have seen the difficulty of believing and doing, you must ask by prayer for help in both; and when you pray, you must expect an answer, and must come to the special sacramental means of grace which God has provided for helping you.

One of these blessings, Holy Baptism, you have already received. This gives you a right, by God's love, to come for more. Because you were baptized, you must believe and do and ask; but for the same reason you must receive. God, Who gives you grace to believe and to do as your God-fathers and God-mothers promised for you in your Baptism, will hear your prayer for help. He will give you strength in Confirmation, and Food in Holy Communion.

A NEW START

should be made with every New Year. Whether the past year was good or not, let the coming year be better. We must give account of ourselves at last. And each year's work adds a large item to swell the total sum.

But new grace is needed for every such effort as this. Not a new sort of grace, but a higher degree of the same grace. Some of us want deeper repentance. Some of us cannot get on without more faith. Christian charity is one of our greatest defects. Too many of us have never sought God's grace in Confirmation. Multitudes have starved their souls by not yet coming to Holy Communion. And some have gone so far back that to save their souls God must "make all things new."

HOMES are like harps, of which one is finely carved and bright with gilding, but ill-tuned and jarring the air with its discords; while another is old and plain and worn, but from its chords float strains that are a feast of music.

WHEN conscience is thoroughly afraid with the remembrance of thy past sins, and the devil assaileth thee with great violence, going about to overwhelm thee with heaps, floods and whole seas of sin, to terrify thee and draw thee from Christ, then arm thyself with such sentences as these: Christ the Son of God was given, not for the holy, righteous, worthy, and such as were His friends: but for the wicked sinners, and for His enemies: wherefore, if Satan say, "Thou art a sinner, and therefore must be condemned," then answer thou and say, "Because thou sayest I am a sinner, therefore will I be righteous and be saved;" and if he reply, "Nay, but sinners must be condemned," then answer thou and say, "No, for I fly to Christ, who hath given Himself for my sins, and, therefore, Satan, in that thou sayest I am a sinner, thou givest me armour and weapons against thyself, that with thine own sword I may cut thy throat, and tread thee under my feet."—Luther.