

first of all, piety towards God, and the works of charity and kindness to mankind. We say first of all, piety towards God, for the first duty a man owes, must be to the God that made him; and we are to be given to these good works continually, for should we put our hand to the plow, and afterwards look back again to the world, we shall not be fit for the kingdom of God.

THE EPISTLE is an exhortation to unity, which is especially needed in the present day, when so many substitutes for unity, in the shape of alliances, empty compliments and a variety of other subterfuges, are resorted to. In opposition to all these human inventions, the apostle teaches us that, as there is "one Spirit, one hope, one Lord, one God and Father of all, who is above all, and through all, and in us all," so there is one body (not a multiplicity of bodies and denominations), one faith—that which was once delivered to the saints, and one baptism—that appointed by Christ Himself, and applied by the ministry He Himself ordained. And in order to secure this unity, we are urged to "lowliness of mind, meekness, long-suffering, forbearing one another in love," the want of which virtues being the cause of all the divisions and strifes existing in the church, and between the church and sectarian bodies.

THE GOSPEL contains first the miracle wrought on the Sabbath day upon the man who had the dropsy, in the presence of cavilling pharisees who were more intent on securing the observance of minute details of ceremony than of the higher duties of faith towards God, and judgment and mercy towards their fellow men. The parable which follows receives considerable illustration from the testimony given by the early writers of the haste with which those who were bidden to a feast, chose out the chief rooms. Theophrastus mentions this "snatching at the first places" as an example of littleness of soul in displaying a love of honor, petty ambition, (mikrophilotimia). In opposition to this, the Saviour exhorts to a cultivation of the truest dignity of spirit, which feels that its own proper position will be recognized by the host at whose entertainment the man has thought fit to be present. The parable is also a valuable counterpart to the instruction contained in the Epistle, which counsels lowliness, meekness, long suffering, and forbearance as essentially necessary to cultivate, in order to secure the maintenance of the unity of the Spirit in the bond of peace.

APPOINTMENTS.

The Lord Bishop of Toronto, has been pleased to make the following appointments:

The Reverend Henry Scadding, D.D., to be a Canon in St. James' Cathedral, vice the Reverend Dr. Beaven, deceased. The Rev. Walter Stennet, M.A., of the late King's College, Toronto, to be a Canon in said Cathedral, vice the Rev.

Edmund Baldwin, deceased. The Rev. Francis Tremayne, Incumbent of Newmarket, to be an Honorary Canon in the same, vice the Rev. Dr. Scadding, promoted.

Toronto, October 2nd, 1876.

In announcing these appointments, we are happy to observe that the connexion of St. James' Cathedral with the late King's College—temporarily severed by the lamented deaths of the Rev. Dr. Beaven, and the Rev. Edmund Baldwin—is maintained by the succession of the Rev. W. Stennett to the latter gentleman. The ministerial services gratuitously rendered by Mr. Stennett, in this city and its environs, during his long connexion with Upper Canada College, are widely remembered with pleasure and gratitude. The laborious services of the Rev. F. Tremayne as a travelling missionary, and his continuous ministry amongst an attached people at Milton for nearly twenty years, have had their due appreciation, and there are many who will rejoice that, in the dispensing of rewards and honors, those services have not been overlooked.

THE WIDOWS' AND ORPHANS' FUND.

In another column will be found a circular in reference to this very important Fund, which has been recently issued. We desire to call attention to its statements, which are somewhat appalling. From the circular we learn that in order to make the quarterly payments, of July and October in the Diocese of Toronto, some very extraordinary and dangerous means have been resorted to. It says: "As the amount required for the payments of the 1st July and the 1st October, has unavoidably been taken from the capital of the fund by special permission of the Synod, which, as representing the Church of the Diocese, pledged itself by unanimous vote to make good the sum so withdrawn, the committee express their hope that the members of the Church will see the urgent necessity for their contributing liberally to this Fund; its object being one which appeals at once to every sense of Christian duty, and about which no difference of opinion can possibly exist, and in which none of the great religious questions of the day are in the slightest degree involved."

Our readers are very well aware that this Fund is one of the most important in connection with the church; and surely it cannot be allowed to degenerate to such an extent as to permit an excuse for resorting to so very exceptionable an arrangement. The Circular concludes by a suggestion which we repeat, by way of procuring for it an attentive consideration:—"As it should be especially the care of the laity of the Church to see that the widows and orphans of their Clergy are furnished, at the least, with the means of decent maintenance, beyond which the present scale of pensions certainly does not reach, the Committee would suggest that in any case where the special

collection in church may have fallen short of the quota expected from the parish, the Churchwardens might be requested to collect the balance by personal application to the members of the congregation."

LORD BEACONSFIELD AND TURKEY.

The Earl of Beaconsfield made a speech in Aylesbury on the 20th ult. He denounced the conclusions to which the people of England had come; and spoke of the Servian war as wicked and outrageous, remarking that Servia, in its relations with the Porte, had violated every principle of honor and morality. He says that it was not Servia alone, but "Servia acting under the influence of the Secret Societies of Europe that declared war in Turkey. In conducting the government of the world, there are not only sovereigns and ministers, but secret societies to be considered, which have agents everywhere—reckless agents who countenance assassination, and if necessary, can produce a massacre." He still recommends reverting exactly to the previous position of the governments on the Turkish question; and indulges in his former flippant estimate of Turkish misdeeds, stigmatizing the enthusiasm in England as worse than the atrocities in Bulgaria!

As we understand the subject however, the people of England have had very little to say about the Servian war. Their indignation has been aroused on account of the unparalleled atrocities committed by the Turks on thousands upon thousands of inoffensive Bulgarians. And the savage barbarities that reached their climax in Bulgaria began to assume an unprecedented character in Bosnia in the month of May. For, more or less, Mohammedan Turks are never innocent of the commission of similar enormities. The "thrill of horror through the conscience of Europe" and of the civilized world, only takes place when the victims are to be counted by thousands. The lamented George Smith furnished his dying testimony as an independent witness to the fact, that the brutality of the Ottomans is incurable, and to the undeniable truth that the Bulgarian massacres differ from the ordinary administration of the government in peaceable provinces, only by degree, and not in kind; and that they differ also by their compression into a brief convulsion of agony, instead of the protracted torture of a lingering disease.

Lord Beaconsfield has written a letter to the *Times*, intended to convey the impression that he was not joking or humorous (although his statement caused a laugh) when he said he was sceptical as to the truth of the statement that ten thousand Bulgarians had been tortured; because he did not think there would be prison accommodation for so many, and he thought the custom of oriental countries was massacre, not torture. His Lordship need not have resorted to a quibble like that in order to palliate his culpable indifference at