

ditions must be the same respecting their several offices, but they are not. In the Diocese of Huron the number of Rural Deans is unlimited, and they hold their positions upon the suffrage of one mind. Every one must see that if the Bishop held the position by the same tenure, his actions would savor a very great deal of the mind which controlled his office. I am not aware that Rural Deans are any more infallible than Bishops. In the Toronto Diocese the office of Rural Dean is held by the same tenure as the Bishop holds his, which is the genius of Episcopal Government, and should prevail everywhere. Better be without Rural Deans than have them under the fear of dismissal, for the Constitution authorises their appointment for the good of the Church as a whole, and not to serve the special interests of any part, though it be the Episcopate. You very properly maintained that "the province of any Committee was to aid the Church to legislate for the Church," such is the case with any official, because the interest of the Church are Sovereign.

Mr. Harding questions your statement that the business of the Committee is chiefly managed by a centralised power in London and vicinity, by enumerating the different localities from which the members are chosen. This is without force, for the mere circumstance of evidence is of no moment, if, from any causes an undue central power exists; moreover the following statement from the Standing Committee meetings of 1879 and 1880 declares the fallacy that his statement "disposes of the centralisation question." The Standing Committee consists of 60 members, half Clerical and half Lay.

	Members present.	Dignitaries and Rural Deans.	London representatives
Sept. 1879.	Clergy, 20 Laity, 16	35	13
Dec. 1879.	Clergy, 21 Laity, 14	35	11
Mar. 1880.	Clergy, 22 Laity, 14	36	13
June 1880.	Clergy, 27 Laity, 14	41	13

This table shows that a little more than one third at all the meetings were from London.

Of the 80 Clerical members on the Committee, 19 are Dignitaries and Rural Deans.

During the year the average attendance of Laymen was 141, whilst there were 8 Laymen on the committee from London.

I think most persons will acknowledge you were correct in the statement that, "as a necessary consequence the Bishop has far more than a presidency in the Council of the Church." It must also be borne in mind that the Bishop presides, and claim the right *ex officio*, to be the Chairman of every sub-Committee.

The strangest part of Mr. Harding's letter is the statement that "the Bishop has nothing to offer, since the patronage is in the hands of the Laity." Mr. Harding should know that the Bishop exclusively appoints to the Government Rectories, and the influence of his office controls nine tenths of all the parochial appointments. That he appoint all the Committee of the Synod, except the Standing Committee and the Delegates to the Provincial Synod.

That he appoint Dignitaries and Rural Deans without limit of number, whilst the latter depend not only upon the patronage to receive, but also to hold no patronage!

Does not Mr. Harding know that "tinkering" the commutation fund in 1874, 1875, and 1876, was the Bishop's influence, and which culminated in that piece of robbery, which took an annuity of \$200 per annum from men who had honestly and fairly earned it:

No patronage!

Is Mr. Harding unconscious of the Bishop's influence in doling out the surplus interest of the Commutation fund, through the medium of the Standing Committee?

Will Mr. Harding give us a specimen of the independence of the Standing Committee by boldly questioning the right of the Bishop and Archdeacon Sandys to receive from the Surplus of the Commutation fund, without a vote of that Committee, although no reservation had been made in their behalf by the Synod of 1876, which proposed to place the entire amount to the Mission Fund, after paying the Superannuated Clergy;

The fact is, that Synod legislation has ended in the Diocese of Huron, and Bishop Hellmuth is "mover, maker and judge" in everything. Take witness ye men of Toronto Diocese, if any Synod education be obtained in Huron.

The reverend writer also stated that "the independence of the Standing Committee is such, that no one comes in for more vigorous opposition than the Bishop himself." Now I am assured by members of the Committee, that you do not require all the fingers on one hand, to count every independent member on that Committee.

In conclusion I would say, hold to your Constitution

as it is so, far as Committees are concerned. Let not the Clergy and Laity put the Bishop in such a position, that the fawning sycophants, and obsequious Satellites will have an opportunity of securing Episcopal favors.

The wise words of that manly Christian Churchman Archdeacon Whitaker will be heard no more in the Toronto Synod: The treasure, contained in an earthen vessel, will enrich others in a distant clime; but the advice of one, whose life had been nobly spent, should not be forgotten.

I remain, Dear Sir,

Your obedient Servant

T. SMITH.

ST. MATTHEW'S SUNDAY SCHOOL.

SIR.—I did think that one result of the Centenary would be to inspire some Churchman with zeal enough for the cause to offer himself as Superintendent of St. Matthew's Sunday School. Nothing of the sort has been the case, though the attendance at the School has greatly increased, the number of teachers has decreased; nor has any one turned up to Superintend the children. It is sad to think that so little love for souls exists in professing Churchmen that a really promising School is to be allowed to be shut up, as was the case to-day for want of a proper teaching staff and one to superintend their efforts. Up to three weeks ago I performed the duties myself which entailed upon me a walk of between twelve and fifteen miles in the heat of the day which added to my two full sermons every Sunday, with as a rule Baptisms in addition, reduced me to this state that, till to-day, I have been unable even to go near my parish, much less to officiate. Thanks however to the kindness of outsiders, one living some miles from Toronto, the other a gentleman of no physical stamina, the people have not been deprived of their services, nor the School Children of their instructions. This was, however, but a temporary solution of the difficulty, and in consequence of my being physically unable to do more than take the two full services and the Christenings, there was no Superintendent to the School nor was a teacher present who felt competent to discharge the duties. The Scholars were, therefore, perforce indulged, a scandal which might have been averted had there been in Toronto any one with sufficient Churchmanship to undertake the task. I know well that if I applied to St. James's Cathedral Young Men's Association, I should have experienced no difficulty in getting volunteers. That is an organisation full of zeal and full of energy. There were reasons for my not applying to that body, but as the so called-High Church young men object to give themselves up to the work of God in the poor unfashionable Church over the Don, and think that only what pays in the sight of men is to be cultivated, I shall have no scruples about asking for men elsewhere. It is not a question of High or Low Church in Don Mount; it is one of allowing children to grow up heathens or Christians. To their honor be it spoken the Romanists, Congregationalists, Methodists, and Baptists are alive to the truth of this. Only the Church is, as usual, behind hand. What wonder then, if non-Churchmen are snapping up our children, and every one of them will be brought up to look upon the Church of England as no mother or at best but a neglectful step mother. With such a bitter experience before me in a very short Ministerial career in this city, you will excuse me if I entertain the most serious doubts as to the reality and solidity of Churchmanship in Toronto.

Yours etc.,

EDWARD RANSFORD.

80 Wellesley Street, fourteenth Sunday after Trinity.

TORONTO.

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Rev. Septimus Jones, acknowledges with thanks, \$11.40 from Trinity Church East, for S. S. C. Fund; also \$12.91 from St. Paul's S. S.

Family Reading.

RELIGIOUS DUTY.

Many persons have an idea that they are free from religious duties until they agree to be bound by them. They think that attendance upon worship, the support of the Church, the avoidance of unprofitable amusements, and the maintenance of high Christian character may be binding upon the acknowledged Christian, but they do not apply to the irreligious man, especially the avowed sceptic.

But moral obligation is not created by contract, nor does it depend upon belief. It requires no contract to bring a man within the range of God's physical laws. Disregard of the laws of health is punished, irrespective of the ignorance or disbelief of him who disregards them. Strychnine would kill, even though the victim did not believe in the power of poison or the fact of death; and so of the civil laws. It requires no contract to obligate a man to obey the laws of the State. He may be ignorant of those laws; he may refuse to obey them; he may deny their existence; yet they bind him, and for their violation he is justly punished. And so of the moral laws: it requires no contract to bring man under their authority. By the very nature of his being he is under their authority.

There can be no evasion of the laws by which God carries on His moral government. They must be obeyed or disobeyed. Among those laws are the duties pertaining to the Church of Christ. That Church is a most important part of that moral government. Indeed, it is, on earth, the very embodiment of that moral government. It is the duty of every one to whom that Church is presented, to enter it, to sustain it, and to be conformed in conduct and character to its teachings. Each one of these duties is binding; and the non-performance of the first—that of entering the Church—by no means lessens the obligations of the others; nor does disregard of them all either change their nature or diminish their force. The Divine law, which lays these duties upon every one, is an eternal fact; and neither its existence nor its power is in any way affected by men's belief concerning it.

It is the devil's part to suggest; ours, not to consent. As oft as we resist him, so often we overcome him; as often as we overcome him, so often we bring joy to the angels, and glory to God; who opposeth us that we may contend; and assisteth us, that we may conquer.—*Quarle.*

Is there any joy greater than that which is experienced by one person when he helps another person? There are some men so low down that it is said they cannot bear to have the smell of their clover go into the highway for fear that other folk will get something that belongs to them without paying for it; there are some men who are said to be grudge bees the honey which they take from their flowers without leaving anything behind; but that is doubtless imaginary. A man whose heart does not respond to an act of doing good or giving happiness is no longer a man. He has passed the line of manhood, and should be ranked among beasts.

"CLEAN INSIDE."

When through the labors of the first missionaries at Madagascar, some of the islanders there had been converted, a Christian sea captain asked a former chief what it was that first led him to become a Christian. "Was it any particular sermon you heard, or book which you read?" asked the captain.

"No, my friend," replied the chief, "it was no book nor sermon. One man, he a wicked thief; another man, he drunk all day; big chief, he beat his wife and children. Now chief, he no steal; drunken Tom, he sober; big chief, he very kind to his family. Every heathen man gets something inside him, which make him different; so I become a Christian too, to know how it feel to have something strong inside of me to keep me from being bad."

Now that old chief had the right idea of Christianity. He had got something new and strong inside of him. He had a new motive; it was the desire to be true and pure.

At one of the ragged schools of Ireland a minister asked the poor children before him, "What is holiness?" Thereupon a poor little Irish boy, in dirty, tattered rags, jumped up and said, "Please, your reverence, it's to be clean inside." Could anything be truer?

Sarcasm is the natural language of the devil.—*Carlyle.*

The blush of modesty is Nature's alarm at the approach of sin.

It is surprising how many people there are in the world who do not like to work between meals.

He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame.