

It was considered advisable to limit the effort, for the present to Toronto; and await the results of the harvest before undertaking the work in the other portions of the Diocese. Toronto has not, in the aggregate, disappointed us; for considerably more than \$5,000 have here been contributed, and the completion of the canvass would raise it to at least \$6,000.

I am not without hope of corresponding results from a canvass, prosecuted with the vigour that characterized the effort here, of the towns and villages and rural parishes outside the precincts of Toronto. A faithful, earnest setting forth of the duty of giving generously to so prominent a Christian work as this cannot fail to make its due impression, and gain an adequate response. No genuine believer in the truth and blessings of the Gospel can turn an ear of indifference to appeals which mean the maintenance of the knowledge of that Gospel and the diffusion and perpetuation of its blessings. Our Lord himself was the author of a ministry for this purpose: He appointed men for the special object of declaring throughout the world the priceless boon of salvation; and He provided the way by which this should be proclaimed to the world's end. And if men, alive to the value of this great salvation, have freely received of its Author the means by which the sustenance and comforts of this life are secured, they ought freely to give of those means for the support of the religion which assures the peace and blessedness of the everlasting world.

Many are free and loud in their complaints when the seasons are unfavourable, and the harvests are scant; but there seems often to be a forgetfulness that God is the Arbiter of all, and that these reverses may be meant by Him to remind an unthinking people of their dependence upon Him, and an ungrateful people of the meagreness of their gifts for His sake. They receive His bounties, and in many cases become rich and prosperous; abounding in the comfort and luxuries of the present life, and laying up much in store for their children and children's children. But when a portion of the substance which God has given is asked for the maintenance of his ministers, and the spread far and wide of the treasures which enrich and gladden the soul, how slender often, and even grudging, is the gift that is tendered; how many hearts are allowed to ache in the struggle against penury, while they are toiling for the spiritual life of those around them whose barns are filled, and whose comforts are supplied through the beneficence of the Almighty! How few, contemplating their earthly possessions, and the duty of appropriating a share of them to the cause of God, argue, as David did, "All things come of Thee, and of Thine own have we given Thee."

If there be many who have wronged themselves, as well as "robbed God," by this selfish course of action, they would do well—for their own real peace and truest enjoyment—to try the better course which religious duty instigates. They might thus acquire satisfactions to which they were strangers before; experience enjoyment where hitherto there was lassitude and discontent. They might have chords of the inner life touched, which had never previously been awakened; and an atmosphere produced around them, not of the earth's impurity, but such as Divine influences render healthful and refreshing to their better part, the soul.

INTERRUPTIONS OF UNITY.

With the best intentions, it was provided that at the annual openings of our Synod we should adopt the prayer for the unity of the Church; deprecating the calamities which our unhappy divisions tend to bring upon it. If this be allowed to degenerate into a mere petition of form, and no effort be made to exhibit in practice what is pronounced by the lips, the use of such a prayer would merit the Apostle's condemnation of its being as mere "sounding brass or a tinkling cymbal."

Solemn prayers, with a solemn intention, throw unquestionably a great responsibility upon those that use them. When the spirit of such prayers is contradicted in practice, close and earnest inquiry as to the cause is demanded from us. We are bound to consider why it is that, singularly in this Diocese, there exist organizations working in opposition to those that have been constituted by its highest authority, the Synod—representing the clergy and laity of the Church. The existence of such antagonistic bodies must intensify, widen, and perpetuate the