

prevent Him from needing, and, therefore, from desiring, any tribute we can render Him. If so, the Gospel is admirably adapted to dispel so presumptuous and so unhallowed an idea. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Here is a Being set before us in these words Who is the Creator of the ends of the earth and of all the vast universe. He is the Sovereign Who produced all things by the word of His power, and who upholdeth all things by the same word. He is our Creator and He is equally the cause of our preservation. He is self-existent, the Eternal, the Independent. All that is made is produced by Him, and depends upon Him; and therefore all should acknowledge Him as the source of all, the Creator of all physical and of all spiritual subsistences, and the preserver of the whole. He has shown the riches of His wisdom and power in creation, and His benignity and kindness in the preservation of all that His hands have made. His own infinite excellences and perfections demand the adoration of all creation. But these aspects of His character are not those now brought before us. This sacred Being, so incomprehensible to men and angels, sustains a closer relationship to ourselves. He is the Cause of our being; and upholds all things by the word of His power. He alone causeth the grass to grow and herbs for the service of man, and produces the rich varieties of fruits for his benefit. He alone causes the sun to shine; and if for one moment He were to take His hand from that sun, it would sink into its primitive state, out of which God called it by its omnific word. Wherever a human being is found, that human being owes his life to the Great God and his continuance in existence to that great Preserver. Even in redemption we can hardly conceive of greater favor on the part of God. There we see the proofs of His mercy in pardoning sin; but it was a proof of His amazing love that He created beings capable of holding converse with Himself; and when man fell, that same power and love which created Him, formed a plan for his preservation and salvation. Hence Christ was manifest in flesh and became man with men—not a prophet, not an angel, not a seraph, but a Being, such as had never before been known, to manifest the highest effects of eternal power, and to impart the highest benefits that can be possessed. He comes into the world to teach men what God only can reveal, to exercise a power which God only can exercise, and to dispense mercy and grace which God only can dispense. In Almighty God as Creator, we see the proofs of infinite skill and power, and we behold His unrivalled beneficence in meeting and supplying the wants of His creatures. When we come to consider the redemption of man, we behold, indeed, a greater extension of Divine Love; but we discover no new feeling. Now, if a sense of the highest obligation should be allowed to affect those who are under that obligation; if we should love that Being whose goodness to us is so great, whose commands have reference to an object that is eternal, and whose favor is the source

of all blessedness; then surely we can perceive the very highest reason why our Saviour should announce as the first and great commandment—*Thou shalt love the Lord thy God*, and why we should start with this as the fundamental principle of all religion that, *The first duty a man owes is to the God that made him*. And this must include an affection of the soul which ever goes out after God; which confesses Him to be supreme; which leads us to give up our souls and bodies, with all their powers, whatever they may be, to Him; thus giving Him evidence, at least, that we are not altogether insensible to our infinite obligations to this infinite Being. It includes all Divine breathings, all holy and benevolent purposes, all intense adoration and delight. And the feeling must be supreme; for it is the love of the whole soul, which puts forth all its energies in the service of God and His Church.

The whole duty of the servant of Christ is laid down by the Lord in these commands: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbour as thyself." The temptations which come in direct antagonism to the practice of these duties are those arising from "the world, the flesh, and the devil." And the great object of the Christian life is that which is expressed by the Apostle when he speaks of our "waiting for the coming of our Lord Jesus Christ." In the teaching of the Church for to-day, therefore, the duties, the difficulties, and the whole purpose of the Christian life are made the subjects of commemoration and prayer; and the connection of each with the grace of God and the Person of Christ is illustrated by the words of St. Paul in the Epistle, and of the Lord in His confutation of the unbelievers as narrated in the Gospel for this day's Communion Office.

#### THE DIOCESAN MISSION FUND.

THE following letter has been addressed to the Rev. Dr. Hodgkin, by the Bishop's Commissary:

Toronto, Oct. 12, 1878.

REVEREND AND DEAR SIR,—As you are now about to place yourself in communication, either personally or by letter, with the clergy of the Diocese, on the subject of the important duties which have been entrusted to you, it may be a satisfaction to you to be furnished with credentials, showing that you are acting under Episcopal authority, and with the full approval of the Bishop.

Very shortly after the August meeting of the Mission Board, at which you were unanimously appointed Clerical Secretary of the Board, for the purpose of undertaking, in that capacity, the important work of collecting funds and organizing meetings throughout the Diocese for Mission purposes, I wrote to the Bishop, informing him of the step which had been taken; and, in a letter written to me by his Lordship, bearing date the 11th of September, he expresses his cordial approval of the course which the Mission Board had taken, and his opinion that they had "done wisely," in selecting you for the office.

I doubt not that the clergy of the Diocese will give you their cordial co-operation, thus lightening your labors and forwarding your endeavors; and I am fully satisfied that no energy and perseverance will be wanting on your part to bring your arduous undertaking to a successful issue.

I am, Rev. and dear sir,

Yours faithfully,

GEORGE WHITAKER,

Archdeacon of York, and Commissary of the Bishop of Toronto.

The Rev. T. I. Hodgkin, M.D.

#### THE DUTY OF MUTUAL TOLERATION BY PARTIES WITHIN THE CHURCH.

##### LETTER V.

I AM by no means disposed to forget what is implied in the expression "the duty of mutual toleration," or to neglect any word of counsel or caution which may appear to be required by either, or rather, any, of those parties into which we are unhappily divided. There is, then, probably no subject, on which so much estrangement from each other, so much suspicion and misconception of each other, at present exists, as on the subject of the Sacrament of the Lord's Supper. I should shrink from opening my lips on this vexed point, had I any further object in view than to second, as I best may, the "call" which Dr. Hook has given "to union on the principles of the English Reformation." A subject, otherwise hopelessly wide, is thus greatly narrowed down, and brought within comparatively definite limits: inasmuch as we are, under this aspect of the question, invited, as I think most happily, to make a broad and marked distinction between that which, as sincere members of our Church, we are bound to believe, and the manifold opinions or, perhaps, fancies, to which utterance has of late been so freely given. There must be no compromise of that which is really matter of faith; but may there not be a wise and charitable abstinence from insisting on that which our Church does not call upon us to accept as revealed truth? We can not wonder that, on an object of so sacred an interest, opinions, more or less worthy of respect, should be fondly cherished; or that even loving and reverent hearts should be found to indulge too freely in vain and baseless fancies: there is a zeal, which is not according to knowledge, and I cannot but think that a zeal like this may be most profitably counselled to consider seriously and soberly, what it is which the Church, of which we are members, has really proposed to us, as matter of religious belief or practice, in respect of this holy mystery. First then, I would say, take up the Communion Office of the Church of England, read it carefully through, and ask, after maturely weighing its Rubrics, its Exhortations, its Prayers, its Thanksgivings, for whom that office is designed; who only, in its plain and obvious sense, can, by possibility, take part in it? Is it not most evident that it is designed for communicants exclusively? that none, save those who communicate, can possibly join in the service?