

A monument is to be raised in Westminster Abbey to the Lord Stratford de Redcliffe; another to the late Lord Beaconsfield. A marble bust of the late Lord Lawrence has already been placed in the Abbey, near the grave where the remains of the great Indian statesman lie.

The Rev. C. W. E. Body, Fellow of St. John's College, Cambridge, the newly elected Provost of Trinity College, Toronto, and son of the Rev. E. E. Body, Vicar of Womersley, Guildford, was married on the 12th of July, to Miss Frances Mary Perry, youngest daughter of the late John Perry, Esq., J.P., of Claremont-place, Clifton. The ceremony took place in the parish church of Chesterton, Cambridge, of which the new Provost was curate, the officiating clergyman being the Rev. S. E. Perry, Vicar of the parish, assisted by the Rev. H. C. D. Chandler, Vicar of Waterbeach, Cambridge.

At Sfax, a seaport in Tunis, there has been a sudden outbreak against the Europeans, which has afforded the French an excuse for bombarding the town. The fire of their ironclads destroyed the fort, the great mosque, and a large portion of the Moslem quarter. The insurgents, however, prevented the landing of the French troops for a time, and a contingent of 1,500 Tunisian soldiers was sent back from the French ships to Tunis, because they refused to fight against their own countrymen. In Algeria many Arab tribes are rallying round Bon-Amena, a successful chieftan, who, having outwitted the French, is regarded as a second Abd-el-Kader.

A missionary conference was held on the 5th ultimo, by the members of the Society for the Propagation of the Gospel, at the Pavilion, Brighton, Archdeacon Hannah in the chair. Canon Bullock read a paper on the deputational system, and urged that the number of deputations should be diminished, and that care should be taken to make the annual meetings in towns more valuable and interesting. The Rev. A. Bakewell said, that from every point of view the deputational system was most unsatisfactory. The Rev. H. W. Tucker, secretary for the society, was of opinion that the society would be the gainer if the parochial clergy would do their own missionary work, provided they made themselves familiar with the subject. Canon Sutton, vicar of Pevensey, opened a discussion on "Interest in Mission work;" in the course of which Dr. Bailey, formerly warden of St. Augustine's, Canterbury, reminded the meeting that the present year was the twelve hundredth since the arrival of the first missionary in that part of England, St. Wilfred, the patron saint of Sussex, having come to that county in the year 681. He proposed to have, in a window on one side of his chancel at West Tarring, a memorial of the work done jointly by St. Augustine and Ethelbert for the province of Canterbury; while on the other side he would have one in memory of St. Wilfred and Ethelbert. He hoped the year would not pass without something being done to commemorate in this district, the efforts of that wonderful man St. Wilfred. He wished something could be done to place a window in the cathedral at Chichester; but failing that, he would put in a claim for his own parish. At the afternoon meeting the Bishop of Chichester presided, and the Bishop of Ontario, we are happy to learn, was one of the speakers.

#### EIGHTH SUNDAY AFTER TRINITY.

FRUITS of Godliness are the subjects of this day's teaching of the Church; and with regard to these there are two ways of judging ourselves as pointed out in the epistle. There are inward and outward signs of grace. The inward signs are a pure conscience, a sincere love for God and religion, and whatever tends to the glory and honour of our Maker. The outward signs are acts of obedience conformable to the inward purity and love of the mind. These are the fruits referred to in the epistle, by which we may judge ourselves. The Saviour tells us that we may know men by their fruits; and much rather may we know ourselves by our own fruits; especially when we know the origin from whence they proceed, the motions and workings of our own hearts.

The two evidences referred to in the epistle, strengthen and support each other, and they must both meet and agree in order to give us the assurance we require. We must have the evidence of our own spirit that we do indeed love and approve the law of God; and we must have the evidence of the Spirit of God working in us by obedience; and, when we both love and obey the commandments of God we have sufficient evidence that we are the children of God.

#### THE SUPPORT OF THE CLERGY.

IT is rather surprising to find so great a number of mistakes that Church people make on this subject, while other religious bodies seem to understand that the very first thing they have to attend to is the proper and decent maintenance of their ministers. Whether it be Roman Catholic or Methodist, Presbyterian or Congregationalist—the thing seems to be perfectly understood that unless they provide their pastors with the means for so doing, they have no right to expect "efficient work" from them. Among ourselves, in some instances at least, the very reverse of this is the case—the means which the congregation should supply are not forthcoming; but, the efficiency of clerical work is nevertheless expected to be just as great as though the clergyman received a princely salary. Sometimes, when asked to contribute to a clergyman's stipend, which would be small enough therewith; or if asked to do anything to assist their underpaid clergymen, the reply is, "Charity begins at home;" forgetting that not charity, but the performance of duty is the thing that is asked for.

At the fourth annual convention of the Diocese of Quincy, the Bishop, the Right Rev. Alexander Burgess, S.T.D., in his address, made some valuable remarks on this subject, which are worthy of attentive consideration. The style is a little peculiar, perhaps what we should consider somewhat "Yankee;" but the substance is good, and will no doubt be understood by most English readers. He says:—

"Ye have robbed Me, saith the Lord, in tithes and in offerings." "Tithes" means that which is demanded by the law and in regular course for the ordinary, daily support of the temple, the sacrifice, and the priesthood. The word "offerings" gathers up all gifts for extraordinary need and oblations in acknowledgment of exceptional blessings.

Not only His word, but every principle of time, business, and duty, every sentiment of gratitude appeal to you, brethren of the laity, to be free-handed towards the Lord's house and altar. "Be just before you are generous," one says, when I apply to him for the support of the Church. That

is precisely my preaching, just to the Lord and His claim, first and before all, then generous to the body, the table, the clothing, the business. Another says, "Let the necessaries of life be supplied, and then care for the support of public worship and the Sacraments." But what is a higher necessary of life than those very Sacraments, the washing which brings a new nature and pledges resurrection, "the bread of God, Which cometh down from heaven, the wine of the Lord," which alone can refresh in extremest weakness and forbid fainting of the spirit, when the body is sinking beneath the weight of death?

I beg you, set down offering to the priest and altar, as necessaries of life. The Lord's worship should be even richly celebrated. The last place stinginess is to reach is the chancel. Alas! how long will congregations mix problems of the support of God's house and the advance of Mammon and imagine the solution to be through the greatest common denominator, the transferring of the least quantity of Mammon to God! This is the Apostle's arithmetic, "If we have sown unto you spiritual things, is it a great matter if we reap your worldly things?"

Require the priest to fill the place of man-servant and maid-servant in his own house, to devise and carry out rigid economies, and the people will suffer loss. Priests without families, in order to coddle the parsimony and avarice of laymen! Every true heart despises such motive. In exceptional cases, or in remote districts, celibacy may be by necessity. But the intelligent mind will deprecate its existence, under the pressure of canon or the vows of brotherhoods. A sufficient support for the priest, cheerfully offered and promptly paid, is laying up treasure beyond the skies. The usury, paid by the Lord, infinitely exceeds the principal.

Few, even of the least talented of our priests, but contribute more toward the support of the Church than the wealthiest men of their congregations. In this estimate, I include the years of youth and early manhood, given to preparation, and the fact, that service at many an altar of the world would secure, for most of them, at least double the pecuniary returns, often grudgingly made for whole-souled, loving devotion to the altar of Jesus Christ.

I pray my brethren carefully to think of their duty in this matter. The old law was, "Thou shalt not muzzle the ox that treadeth out the corn." Our Lord's declaration, when He bade His Apostles depend upon the people for bodily support, was, "The workman is worthy of his meat."

An English contemporary in an article entitled, "Even Curates must live," has some remarks exceeding appropriate to the subject:—

"The clerical vocation differs in several important particulars from other callings in life. The glory of God and the good of others is what we might call its direct and professional object. According to its ideal, it is not chosen, as other occupations are, to get a maintenance, but the maintenance is attached to it in order that the holder of it may discharge its duties. Christianly speaking, the great object of every Christian man should be to do his duty in that state of life to which God may call him, no matter what his particular occupation may be; yet, to improve his material condition, is allowed to have a leading place among his motives, and to the priest it is not allowed.

One brother in a family goes into business, and, as a matter of course, tries to increase his profits. The other goes into Holy Orders, and, as a matter of course, has renounced all idea of making a fortune. Even the conscience of the world forbids covetousness as one of the peccadillos of the priest. He may be ambitious, vain, proud of display, or fond of power, but a priest fond of making money is now a monster. A regular production he belonged to the middle ages.

"A society, the object of which is to improve the material interests of the clergy, no doubt has this ideal in some sort to contend against. But then, *pace* Dr. Johnson, priests, even though not benefited, must live. Even if this necessity of living be a matter of indifference with respect to themselves, still they must live for the sake of their