

are not commissioned to beg for themselves and their own pet schemes, but for a God who will not be served with selfish and parsimonious gifts, but One who requires *proportionate* giving, giving that is proportioned to His gifts, that difficulty would begin to melt away. "Freely ye have received" said the Saviour, "freely give." The words applied of course to other and higher gifts, but the greater includes the less, and if we have not received the power to heal, at least we have received the power to help.

A Churchman's gifts should be systematic, the outcome of a settled principle and not the spasmodic expression of a passing emotion. Charity sermons often fail in this, that they insist exclusively on the benefits conferred on the recipients of charity. But almsgiving, like mercy, "blesseth him that gives and him that takes." Until we realize that, as a Christian community, and give largely, proportionately, and regularly, our work at home and abroad must languish, or struggle on with means pitifully inadequate to the claims and duties lying at our door.

Church extension and Missionary work, in vast empire, can only be met by strict obedience to the Divine precept,—the rendering to God His due as a part integral of public worship.

"If we had better preachers," some object, "we should have better offertories." That may be so, though Mr. Spurgeon's story does not lean that way. But our duty to God should not be made dependent on sermons, whether good or bad. The appeal we long to see forced home alike by Bishop, Priest, and Deacon throughout the length and breadth of the land, is an appeal to a high and noble principle, far above the emotional side of human nature, that needs an eloquent appeal or harrowing story, a principle involving the root idea of all worship,—Thou shalt not appear before the Lord empty! You may take as a test of man's religious earnestness what he gives when God only sees.—*Monthly Paper Open Church Association.*

## CHANGE.

The attribute of Jehovah is unchangeableness. Of Him alone can it be said that He is "without variableness, or shadow of turning." And all that is highest and best in His kingdom of Nature and of Grace partakes of this quality of fixedness and immutability.

The great solar system of the heavens remains, the same from generation to generation. And so with the lower universe the greatest things in it change the least. The ocean is less subject to change than the smaller bodies of water; and while the little sapling shoots up so rapidly that one can almost see it grow from day to day; the great oak which survives through centuries, gains in size and strength so imperceptibly that it seems not to change at all within a man's lifetime.

But stability is not stagnation. There must be movement in the things that change the least. Though the solar system is eternally fixed, yet it is in continual motion, and the laws of rotation, which determine the apparent changes of the rising and setting of the sun, can be so certainly calculated upon that all time is regulated by them. The great sun, the immovable centre of the system, has yet within itself what are termed its solar changes, which influence and produce the variations in our terrestrial atmosphere. The ocean has its fixed law of movement, its tides ebb and flow with unerring precision; its mighty waves change the shore against which they beat continuously, making the indentations by which the harbors of the world are formed.

This great law of movement or change within

fixed limits, governs all things. It has its part in the spiritual world. We are living in a time of great changes—the upheaval of all on which human belief has rested through the ages. There is a mighty movement of thought abroad in the world, so that it seems as if there would be no longer anything fixed or stable for us to rest upon, either of the earth on which we tread or the heaven toward which we are tending. Old things seem passing away, and all things becoming new.

But we are to keep in mind that movement—what we call change—is God's law of working,—movement within bounds fixed by his own eternal will and purpose. It is only dead things like the stone, that are without motion or change. The rock gains its solidity through change, the continual action and deposits of moving things about it, and the action of the soil upon itself. Only change must not be contradiction, but development. Development is change by growth consistent with itself. Change in such wise is of the order of nature and of grace.

In the spiritual universe as in the natural, there can be no change of system, but movement and progress within system, and under control of established law.

The Faith "once delivered" is an indestructible system. It admits of development without essential change. The simple verities of the Creed are one and the same from the beginning. The Faith develops, yet keeps its unity throughout by unchangeableness in these.

So of individual character. The life grows and changes in outward manifestation through subjection to external influences, but it must develop in harmony with the essential elements of its being, and keep unity of purpose and correspondence with it to the end. So, alone, is excellence attainable. "Unstable as water, thou shalt not excel," was a prophetic utterance verified by the experience of the human soul. Each life must be kept true to itself and to God's eternal purpose for it.

But the unchangeableness in nature has also its uses. Stones impede the too swift progress of the running stream. The stationary dam which stays the course of the river, makes the still water below for necessary uses. Fossils keep the impress of old facts, enabling us to know and judge of past forms of animal and vegetable life, and educate the naturalist, showing what is and what will be, from what hath been.

So, in the swift current of young thought in the spiritual world which is beating against the old barriers in these days of moderate progress, with its intellectual and spiritual unrest; those who hinder change and set themselves against it, also serve God's purpose. They may be left here long after their active usefulness is over, for this very reason, to resist the tide of change which would else sweep away the old safe landmarks.

They keep some waters below still and clear, in which the calm blue heavens above us may be mirrored in their eternal peace, and the waters thus arrested and gathered, are started afresh in a more quiet current for beneficent use.

They, too, as the fossils, retain the impress of the past, and we learn from them lessons which explain the present, and give hope and assurance for the future. Though they seem sometimes to the young and impetuous to be hindrances in the path of needful progress, they are checks which keep it from loosening foundations.

For change must itself be arrested. All movement is not progress. Change must be toward enlargement and betterment, and not towards dissolution and destruction. The inrushing waters produce unlike effects; they may encroach more and more upon the solid ground on which we stand undermining it beneath our feet; or, more beneficently, they may be making ever new and fresh deposits upon it, so that the firm earth stretches out further and further into the

illimitable ocean beyond, and we build securely, where once we dared not tread.

The old must be careful not to oppose change that is simply of their own "decrease." They must be willing to decrease that God may go on accomplishing His "increase."

And the young should remember that the glory and strength of the Catholic Church, which they are so eager to broaden and widen, is, that she is fixed eternally on the Rock of God's unchangeableness. As a city founded on this rock but planted in the sea, she receives and absorbs into her own life all that is of value from the deposits of the shifting currents of human thought about her, and without losing or loosening her old foundations, she extends her building, and is ever stretching out, further and further, into the great ocean of Truth. W.

—From the Church Eclectic.

## News from the Home-Field.

### Diocese of Nova Scotia.

#### LONDONDERRY.

The following additional subscriptions towards building the new church are thankfully acknowledged. "Liverpool" \$2.; Rev. Dr. Brock, Kentville, \$1.; A friend, Truro, \$1.; "Alberta," \$2.; Archdeacon Kaulback, Truro, \$10. Further contributions will be thankfully received and acknowledged by the rector, Rev. W. J. Ancient.

#### WINDSOR, N. S.

Death has removed a prominent, public-spirited, and universally esteemed citizen and one who has ever taken a prominent interest in the Church work in the Diocese. Mr. E. W. Dimock entered into rest on the morning of Sunday the 24th January, after a somewhat long continued illness. He was a member of Christ Church here of which he was always a warm friend and supporter, and an ever attentive and devout worshipper at its services. He was also one of the most enthusiastic organizers of the Church School for Girls and one of its most liberal supporters. For many years he had been connected with prominent business enterprises and specially was President of the Windsor Foundry Co., and a leading member of the Gypsum Packet Co., being also connected with banking and insurance institutions. Speaking of his decease the *Hants' Journal* says:

"We look upon his death as a great public loss for he did his duty faithfully in every department of social and commercial life, leaving behind him a regard for manliness and integrity which will be a green spot in the memory of a loving wife and the children who survive him and of the community of which he has for many years been a valued, useful and honored member." Mr. Dimock was sixty-eight years of age and leaves two brothers, Mr. Isaac Dimock and Mr. William Dimock, and four children, one of whom is married to the Rev. T. W. Clift.

#### PRINCE EDWARD ISLAND.

The annual meeting of the Diocesan Church Society was held on the evening of the 3rd. of February in St. Pauls School room, the Hon. Mr. Justice Hensley presiding. The chairman delivered an interesting speech after which the report of the Church Society and of the clergy in P. E. I. was read. From the Reports of the Clergy it would appear that the year has been one of progress. At St. Peters