

Head and Master, whose whole life, in every moment and every breath, was unselfish. Whatever selfishness may be permissible to wealth, if any can be, in its ordinary social life, there must be none in its religious life. The one great act of worship is a communion, a communion with the Saviour, and, joined with that inseparably and necessarily, a communion with one's fellow-beings. That word "communion" is a strong word. The depth of its meaning is hardly to be apprehended. But it is equally real on the one hand as on the other, and just as the blessings are great in one case, so are the obligations great in the other. There is such a thing as communion and fellowship.

Is it not sheer selfishness for a considerable number of wealthy people to club together, or (if that word is offensive to any one) combine or join themselves together to build a magnificent place of worship, and provide elaborate services for themselves, forgetful of their fellow Christians, and those who ought to be Christians, in the same city? The distinctions of wealth ought not to show themselves in the Lord's House.—*N. Y. Churchman.*

# GOING TIME OUT OF EVERY DOLLAR; OR, THE RULE OF CHRISTIAN GIVING.

BY REV. R. W. LOWRIE.

1. Under the Jewish Dispensation, it was distinctly understood just how persons should regulate the highly important matter of Giving. "Tithes" was the Jewish rule. Over and above his tithes, a Jew might of course give; but his tithes he must give. The references to the Old Testament, on this point, would take more space than I can afford. In all, the devout Jews gave about one-third.

2. How stands this question under the New Dispensation of Grace? If we can not find a positive law for the giving of the tenth of our incomes—what is there that we can show?

Tithes were not peculiar to the Jews. Several other nations had the tithing system. The Jews borrowed the custom from them. Thus, when the Jewish dispensation fell, the giving of a tenth did not necessarily fall with it. And if the same necessity still exists for it, if we cannot show where it has ever been repealed; if we can reasonably show that it is taken for granted in the New Testament; if the early Christians, who had, so many of them, been Jews, needed no formal repeal of the law—"the tithe is the Lord's"—it would surely seem that the giving of a tenth does rest as a duty upon the Christian? Is it not a cold heart that says, "Show me law, or I will not give the olden proportion?"

But, law or no law, some system is desirable, and experience will show that, if the heart be filled with the love of Christ and man, we may, more of us than now, reach, without very painful self-denial, at least, the measure of a tenth. As our love is with our liberality be. Some Christian folk give a fifth even.

Let me ask, however, if we ought to demand positive law? Ought we not to be anxious to give—to give willingly—and to give all that we can possibly afford? And this, first to show our gratitude to God? And, secondly, to help extend to others the blessings which we ourselves enjoy? How can a truly Christian man refuse to give, or hesitate to give? Must not he who does fail to realize the duty and privilege of giving to God of his means have ground for suspecting that his heart is not yet fully right toward God and man? The question of Giving is, thus, a most serious one.

It is important in another respect. All things should be done "decently and in order." Furthermore, how are Christian works and worship to go on if unsustained? And if supported spasmodically only, how liable they are to drag, if not finally to expire altogether.

3. St. Paul, enjoined the Christians of his day to lay aside, on the first day of every week, for charity, according as they had been prospered. Here is Apostolic injunction for some rule for systematic giving. If any thing, done without system, is done wrongly, then giving, at hap hazard, as feelings are appealed to, as pride is enlisted, only if a subscription paper come round, by getting a part equivalent to a fair, or concert—such giving (if "giving" much of it may be called) must perforce be of the wrong sort and manner.

Indeed, is not the Apostolic rule above

mentioned the correct, and only correct one? And, furthermore, would it not seem to point very directly to the previous Jewish command of the One-Tenth? St. Paul had been a Jew. He wrote to those, many of whom had been Jews. He and they had been accustomed, all lifelong, to the Jewish rule of tithes. This may have been the reason why he did not mention this rule in so many words. If this is a logical mode of our common reasoning concerning the baptism of infants, and other things, it certainly is also in regard to the matter of tithes.

4. Thus, the duty of giving at least one-tenth of our income to benevolence, charities and Church support rests on, at any rate, as strong ground as the Baptism of Infants, and the observance of the first day of the week. Instead of the olden seventh day. To him who says, "The gift of a tenth of my means is not directly commanded in Scripture," I reply, "Neither is the baptism of your child, nor your keeping holy the first day, now called Lord's day." If he may set aside the duty of tenth-giving, he may set aside these two other matters. If, on the contrary, these two stand, the giving of a tenth, at least, must stand also; for it is equally defensible, and, in the main, by the same line of argument.

5. Nor can it be shown that the law of tenth-giving was ever repealed. No one can put the finger on a passage in all the New Testament and point to an event or syllable in all our Dear Lord's life that proves an abrogation of the olden law.

(To Be Continued.)

## FORMS OF PRAYER.

When we wish to establish any doctrine or custom of the Church we appeal to Scripture and antiquity, to the divine authority and the historic succession. These are the Jacobin and Boaz, the pillars of beauty and strength upon which the temple of truth rests. But there are collateral arguments, which carry strong conviction with them to many minds, and which may be regarded as the buttresses which give additional support to the structure, while they increase its grace. Take, for illustration, precomposed forms of prayer, for, in a sense, all prayer is a form. We think the Scripture argument for their use is conclusive, and ample to prove that they are not only expedient, but necessary, as being more accordant with the mind of Him whose acceptable worship is our object and aim. If this be so, the case is certainly strengthened when we find that what the Scriptures teach reason and antiquity approve. Worship is the most solemn act in which man can engage. Then he comes into the more immediate presence of his Maker: the finite bows before the Infinite. To Omnipotence he confesses his ignorance, to Omnipotence his weakness. It is the great and dreadful God to whom he offers his sacrifice of prayer and praise; the Being with whom are the issues of life and death, Whose province is to bless and to curse, to reward and to punish. Between Him and us our sins have separated. We come before Him to implore as criminals, not justice, but mercy; to ask a blessing of infinite moment—the forgiveness of our sins and life forever. Now, in what manner does reason teach us to come into such a presence on such an errand? Surely, as do the Scriptures, not lightly and undisciplinedly, but reverently, soberly, and discreetly, with studied thoughts and prepared words, as did patriarchs, prophets, and apostles, saints, confessors, and martyrs. If the sermon, which is but of secondary importance, and is addressed to man, must be carefully meditated, and the preacher must diligently weigh his thoughts and words, how much more should those who presume to speak in the ears of the Almighty!

This is the view the Church takes of the subject, and she is influenced as well by her innate feelings of reverence as by the Scriptures of God. She has given us a liturgy grand, simple and sublime, venerable for its intrinsic worth as by the hoar frost of antiquity. The prayers which saints and martyrs offered, the hymns of praise which apostles and apostolic men have sung have come down to us. We are privileged to use forms of devotion consecrated and hallowed by the lives and deaths of those whose baptism was in blood, and whose pathway to heaven was through fire and sword, who suffered the cross and despised the shame to gain a crown whose brightness never dims and whose purity never fades. Whatever of reverence there is in us for

antiquity, whatever of love for the great and good of the past, whatever of regard we have for what is ancient and venerable, if we hallow the memories of the saints and celebrate their natal days, if we love to linger around the sanctuary of their tombs, and to learn the lessons which death and the grave teach—if such feelings are in our natures; if they come to us in the solitude of our chambers, and in the solemn stillness of the midnight hour; if they meet us at church and at home, at the baptismal font and at the eucharistic sacrifice, amid the din of cities and the stillness of graves, the Church has provided a form of worship which is exactly adapted to meet them. It has come down from the apostolic age, has been the Church's voice, her thought, and her words since first she had an existence. We love the form of worship, not alone because it is Scriptural; not because the truth of its doctrines is enshrined in words of surpassing beauty; not for its sublime simplicity and touching pathos; not because it enters into our feelings and supplies our wants, christens our children and buries our dead; not because its words are life and truth and spirit—not for any or all of these alone, but because with these it has been the common prayer of the Church in every age.

The spirits of the loved and gone seem hovering around its sacred page and soothing words. They seem with us to still unite in the prayers and praises they once enjoyed on earth, and thus to show how time extends into eternity. We look upon our liturgy in some sort as we would upon a beautiful mausoleum—a shrine to the memory of departed worth. We use its hallowed forms with a greater degree, but the same kind of reverence with which we would tread in Westminster Abbey or the cemetery of Pere la Chaise. Light is our foot-step, full of unceasing reverence and tenderness are our thoughts, as we mingle with the dead. That tenderness is increased, that reverence is tenfold magnified, as we join with them in the words of prayer or a solemn chant of praise.—*Churchmen.*

## Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church will not be admitted.

### B. H. M. OF NOVA SCOTIA.

HALIFAX, Dec. 20th.

(To the Editors of the Church Guardian.)

DEAR SIRS,—Listening to an urgent appeal from my Rector yesterday in behalf of the Board of Home Missions, wherein he stated that seven stations were vacant (presumably from want of funds), and that except the income were speedily increased, the present small grants promised to others would have to be reduced or withdrawn, the thought came unbidden: What are Churchmen doing,—the whole body of well-to-do Churchmen in city and country,—to relieve it? Comparatively nothing!

Analyzing hurriedly the Report of 1879, we find, apart from a special donation from our ever-generous Diocesan only \$961.00 contributed in sums over \$5.00 each, as follows:—

1 x 60 =	3 60.00
3 x 50 =	150.00
3 x 40 =	120.00
6 x 25 =	150.00
7 x 20 =	140.00
2 x 15 =	30.00
1 x 12 =	12.00
23 x 10 =	230.00
1 x 9 =	9.00
4 x 8 =	32.00
1 x 7 =	7.00
4 x 6 =	24.00

\$961.00

including donations for W. & O. and Superannuation Funds; or, only 56 persons in all Nova Scotia who are sufficiently interested in Missions to give more than 10 cents per week for their support.

From Dartmouth, Lunenburg, Bridgewater, Sydney and N. Sydney, we find no subscription larger than \$5.00. In Aylesford, Bridgetown and Granville, the largest \$3.00; Horton and Wolfville, largest \$1.00, or ten, six or two cents per week.

Without asserting that all of the 56 have done their duty, and for the most part, not being acquainted with the

names of donors of smaller amounts, from the well-to-do character of the localities quoted, there must be many living in very comfortable, if not in luxurious, circumstances, and not a few who are not only wealthy by repute, but in fact. This plainly proves the necessity for making the wants of the Board more certainly known throughout the Diocese, and not in the city alone. The custom of the wealthy or well-to-do giving three or four fold the amount contributed by their poorer brethren, is no criterion of their ability, or the needs of the cause. God has blessed them abundantly; and how many hundreds are there not who, without hesitation, procure, for the gratification of themselves or of their families, every year, things that would require at least dollars per week, while the Church Missions get 10 cents per week down to 1 cent.

In the large majority of cases, if their hearts were in the work, those who now give 10 cents could as easily give \$1.00, and those giving 1 cent 10 cents, and others in proportion; and then, when they have added all they give to God directly for the support of their own Parish or Mission, they will still be short of the tithe which, in Patriarchal times, was the rule, and it is yet to be proved that it should not be the rule still.

The man who gives \$5.00 or less will probably say he cannot afford it; possibly he cannot conveniently pay it in one sum. But why should he be called upon for \$5.00 in one sum? the payment is in advance for the year. Let a thoroughly organized system of weekly, instead of annual, payments be instituted by the Board of Home Missions. By sermons, addresses, circulars, newspaper articles, correspondence and every conceivable way, let the matter, and the duty of Churchmen, be thoroughly ventilated, and envelopes provided by which these payments can be placed by each subscriber in the offertory of his own place of worship. A local Secretary or Treasurer in each Parish or Mission would receive these from the clergyman, keep account of them, stir up the backward or negligent ones, and remit monthly to head quarters. This would require living local Secretaries—not those in name only; and in this, as in every other instance where earnest work is to be done, and the duty of Churchmen is set forth with no uncertain sound, the thing will be done.

No doubt this scheme will find objectors, but it is to be hoped, friends as well—and both are welcome to criticize it as mercilessly as they please, if together, we can succeed in awakening Churchmen from their apathy, and inducing them to perform their duty pecuniarily to God and His Church.

Yours sincerely,

Tnos. Brown.

P. S.—Would it not be well for the Church, as well as individuals, to recognize her duty in the matter of tithes, and thus set an example to her members, by setting apart one-tenth of her total income for Foreign Missions, instead of making special appeals for it,—our exertions to arouse interest to be in the cause of Missions generally, with a certainty that Foreign Missions would not be overlooked?

T. B.

## ACKNOWLEDGEMENT.

(To the Editors of the Church Guardian.)  
DEAR SIRS,—Will you permit me, through the medium of the CHURCH GUARDIAN, to thank most sincerely the unknown friends who so kindly sent me, anonymously, a Christmas gift of \$40.00. A present sent in such a way as this was doubly acceptable, and will cheer me on through many an arduous work for Christ.

I will further add that the request made in the letter, which accompanied the offering, was not forgotten, and will not be in many future "celebrations."

P. P.

### THE CHURCH IN ST. MARGARET'S BAY PARISH.

(To the Editors of the Church Guardian.)  
DEAR SIRS,—Spending a few weeks lately in St. Margaret's Bay, I was much interested with the general working of parochial matters in this rural Mission. The Parish extends for thirty miles through a scattered country district, the chief part of which lies along the Bay, and the road by the water's edge affords, in many respects, a delightful prospect to a stranger on his first visit. The

difficulties connected with Parish work here are by no means trifling; yet the appearance of affairs indicates great success indeed on the part of the indefatigable labours of the Rector, Rev. P. H. Brown, B. A.

Not to speak of outside stations, within twelve miles along the shore, there are three churches—St. Paul's, at the Rectory; St. Peter's, at Haggott's Cove, and St. John's, at "Peggy's" Cove. The services in each, all things considered, are very hearty indeed. St. Paul's, on a site commanding a good view of the Bay, is a suitable edifice for the village. As to its services, the devout attitude of the surplined choir is not without its effect on the congregation, while the sweet tones of the organ, kindly presided over by Miss Brine, lend a charm to the most important part of the service. The Christmas decorations indicated a desire on the part of those planning them, to appropriately manifest the feelings of the season, without burdening those who assisted with unnecessary labours. At their completion, the midnight celebration, fully choral throughout, was attended by many who well appreciated the joyous expressions of the 59th Hymn, A & M., "O come let us adore Him."

On Christmas Day there was Holy Communion at 11 o'clock at St. Peter's. In the absence of the one in charge, the organist of St. Paul's kindly drove down in her carriage, and rendered effective assistance to the priest at the choral celebration. This Church was built but a few years ago, and is decidedly the best in the Parish. The decorations betokened no lack of evergreens, while appropriate texts, especially around the altar, were by no means wanting.

The third Church, St. John's, evidently rejoices in the possession of many members who aim at not being outdone in leading its walls with mute expressions of joy. This is the oldest Church in the Mission; a fact which needs little eloquence to impress on the spectator. A lover of old-fashioned Church architecture would perhaps feel at home here, had he to officiate where altar, desks, and lectern were awkwardly crowded together, and read dry compositions from a Stylian pulpit. The hearty responses of the people, however, and their devout behaviour, such as demand the attention of the too criticising eye. The Church itself stands on a rather interesting spot, exposed and elevated, and with, 'tis said, some half-dozen lighthouses in view. In its immediate vicinity, as well as for miles around, the land presents a decidedly hard looking appearance, as it is literally covered with immense rocks, the immobility of some of which, as the "Whale's Back" admits of no question. As agriculture is thus an impossibility, the sole occupation of the people is fishing, as in fact it is all along the Bay. The worst feature of which is that the fluctuating fortune of a fishing season soon reacts on Mission work pecuniarily. As a result of the Rector's system of parochial work, and the unswerving earnestness in its performance, perfect unanimity and concord, are found in every quarter. Here, in comparative quietness and retirement, the parish priest, respected and revered by his people, is undisturbed by those disagreeable agitations so painfully characteristic of many Churches.

Each Sunday, there are regularly six Services held, besides four during the week. As Mr. Brown is, of course, unable to do all himself, he is obliged to avail himself of the assistance of a lay-reader; and in Mr. Sherman, who acts in that capacity, he finds an assistant, both enthusiastic in his work, and agreeable to the parishioners. While the gradual increase, both in average congregational attendance, and at celebration of Holy Communion, together with the good will and harmony everywhere apparent, clearly evince a work being done, the extent of which may be greater than is easily imagined.

As to the salubrity of the part along the shore, invalids could, perhaps, avail themselves of no better place in the Province for the summer months. The effects of a strong sea breeze, the absence of marshes and stagnant water, together with the temperate habits of the people, are well seen in the healthy appearance of those rural congregations. Without trespassing further on your valuable space, I close, remarking that other visitors will probably find the place, in winter, unattractive at first, as I did, yet on their departure, like myself, regret leaving it.

Yours truly,

STUDENT.