

ance wrought for the people by God's priest will stop their murmurings?

Yet God will give one more sign so that all complaints may be silenced.

II. *Life in the Midst of Barrenness*—xvii. 1-10.—The chosen priesthood belonged to the tribe of Levi. Owing to this, the other tribes thought themselves injured, and were angry with Moses, as though he had favored his own relations. So the whole matter is to be decided by the Most High. Twelve rods of the princes are brought before Him—one from each tribe—hard, dry wood, lifeless and sapless. These Moses places in the Most Holy Place, in the very presence of God. Next morning the princes assemble to receive their rods again, Moses brings them out—the same dry, sapless sticks as before. One only differs from the rest. It is Aaron's rod. On it are buds, blossoms and fruit. Life is seen in the midst of barrenness. So God's choice is made clear, and Aaron's rod is returned again to God's presence. Thus God removes the murmurings against His chosen priests, and we read no more of intrusions into the priest's office, or of attempts to set up another leader. So Israel learns that *self-choosing leads to death—God's choice brings life.*

The chapter teaches us how Christ saves from death, and how He gives life.

Family Reading.

THE DOMINION AND INDUSTRIAL EXHIBITION, TORONTO.

The Dominion Exhibition for the present year is to be held at Toronto, from the 5th to the 17th of September next, in conjunction with the great Industrial Fair, and these two exhibitions combine in one, will without doubt be the grandest affair of the kind we have yet had in Canada. The Prizes offered amount to the large sum of \$80,000. The Toronto people are making great preparations for the show, and although their exhibition grounds and buildings are already the best and most extensive in the country, yet they are adding \$40,000 worth of additional buildings this year. With a view of securing the show of live stock the first week as well as the second, large special prizes are offered for horses, cattle, sheep and pigs, to be shown during the first week of the exhibition in addition to the regular prizes to be awarded the second week. A large number of superior special attractions are being secured for the exhibition, and they will be distributed throughout the whole time, so that the show the first week will be equally as attractive as during the second. Cheap railway rates and excursions will also be given during the whole time of the exhibition, so that everyone will be afforded an equal opportunity of visiting this great show. Entries in all departments, except for fruit and grain, have to be made before the 18th of August, and any intending exhibitors who have not yet obtained a copy of the prize list should lose no time in doing so. They can be obtained from the Secretaries of all Agricultural Societies and Mechanics' Institutes, or by dropping a post card to Mr. Hill, the Secretary at Toronto. The Toronto exhibition this year promises to be unusually attractive, and our readers who may resolve on visiting the Queen City at the time of the Fair in September, will we are sure have no cause for disappointment.

THE AGNOSTIC ANSWERED.

A young sceptic one day sneered at a remark made by an elderly man who happened to be travelling in the same train with him. The old man looked up and said, 'Are you an atheist?' 'No,' said the youth, 'I am an agnostic. I am investigating the subject. I take nothing for granted. I see the mountains, I smell the rose, I hear the wind; therefore I believe that mountains, roses, and wind exist. But I cannot see, smell, or hear God; therefore I am not prepared to admit that there is such a Being.' The old man inquired, 'Did you ever try to smell with your eyes?' 'No,' replied the other. 'Or to hear with your tongue, or taste with your ears?' 'Certainly not,' said the youth. 'Then why do you try to comprehend God with faculties which are only meant for material things?' was the rejoinder.—*Weekly Churchman.*

FOR A BAPTISM.

FROM THE GERMAN OF SHMOLCK.

Look upon us, Saviour dear,
According to Thy gracious will;
A little babe we bring to Thee,
Thy tender promise now fulfil.
May the children to Thee given
Be inheritors of Heaven!

Lo! we hasten now to Thee;
Pray Thee from our arms to take
This little token of our love;
Accept it for Thy mercy's sake.
May it Thy child for ever be,
In time and in eternity!

Shepherd, take Thy lamb; O Christ,
Make it for evermore Thine own.
Give it peace, O Prince of peace,
Our one true Way still guide it on.
Cherish this tender branch, Great Vine,
And feed it from the Stem divine!

So we lay upon Thine heart
That which rested on our own;
Hear our prayers and hear our sighs
Upward to our Father's throne.
Oh! be the name we give to-day
Writ in the Book of Life for aye! A*.

THE GRACE OF GIVING

FOR MEN WHO WANT TO MAKE GIVING A PART OF THEIR RELIGION.

The root of this whole matter is *self-consecration*. First give *yourself* to God really, and giving of what you have follows. Then observe the apostolic rule: "Lay by you in store" for benevolent uses. Have a treasury for Christ; a box or a drawer, into which, from time to time, you will deposit such sums of money as you can spare, to be appropriated to charitable ends. It is a good thing to lay up in store for good uses. The rich in this world's goods must be rich in good works. The surest way for you who are rich to obey this precept is to have a treasury for God. When you have a stock for Christ's poor, as well as for yourselves, you will be ready for every good work. But the rule in laying by in store seems especially adapted to the poor. You who are in but moderate circumstances should have a fund for charity. Your treasury for good works may never, perhaps, be very large; yet, if you follow the apostolic injunction to lay by something weekly, however small the sum, its contents will swell to a size that will surprise you. "The Lord loveth a cheerful giver;" and what so likely to make the heart cheerful in giving, as to have a portion of our income specifically set apart to that end? We may cheerfully give when we know that we can spare; and we know that we can spare when we have a fund laid up on purpose to give away.

Every Christian is solemnly bound to adopt some regular system of giving, which shall at least meet the spirit of the Apostle's rule. Doubtless, also, there is wisdom in the letter of the rule. The letter itself should be observed, wherever such observance is practicable. There can be no doubt that charitable contributions are directed to be made *weekly*, because almost every one is more inclined to contribute little by little than all at once. There can be as little doubt that they are directed to be made on the *Lord's Day*, because a participation in the offices of religion disposes the heart to charity. The appropriation being required to be made *at home*, secures a more general compliance with the precept than if it were made in the Church, from which some are always detained. The weekly recurrence of such appropriations secures the continued interest and action of the heart in giving. The frequent repetition of our gifts secures the largest aggregate amount. Each individual gift may be small, but together they produce a rich result. The little sums weekly set apart for the treasury of the Lord, come to be reckoned among our current expenses, as much as food and clothing.

One word as to the proportion which our charities are to bear to our gains. No definite proportion is named in the Bible. Each man's conscience is to be the judge. The rule is clear and

of easy application. We are to lay by for charity as God has blessed us with the means of charity. That is the proportion. The more we have gained through God's blessing, the more we are to lay by for Him. *Our bounty to others is to be measured by God's bounty to us.* All we have is from Him. It is but reasonable, therefore, that the more He gives to us, the more He should expect us to give to others. God requires us to give more than others who are less able than we. He requires us to give more than when we were less able than we are now. On the other hand, God expects less from those to whom he gives less. He does not require bricks without straw. Where He withholds the ability to give, He relieves from the obligation to give. But there is no other relief than that. When he puts us in a capacity to do good, He looks that we should do good, and he requires that the beneficence be proportioned to the capacity. Our business or labor has just that measure of success which God gives it; and since all our prosperity is from Him, he is to be owned in it, and honored by it. There are things which we call our property, but in strictness of speech they are not our property. They belong to God, and we are but trustees under Him. We have no claim on what we name ours, which can bar the claim of Christ. We are to let Christ into our lands, our herds, our granaries, our stores, our stocks, and our possessions of every kind, just so far as the wants of the Church and the world require. Let this simple principle of stewardship once assert its power, and establish its dominion in every Christian heart, and the seeds of saving knowledge would speedily be planted in every land, and earth would become another Eden—a second Paradise of God.—*Diocese of Chicago.*

HAVE YOU MADE YOUR WILL.

If so, is God remembered therein? The silver and the gold are His. Have you given Him His tithes? He it is who giveth the power to get wealth. Have you rendered in acknowledgment of His goodness, a thank-offering to His Church and cause? All you have is His. Have you given unto Him that which is His due—that which He has given you to use for Him? The Church's missions demand remembrance; the work of the diocese should not be forgotten; our college and theological hall, our schools for girls and boys, are to be provided for; there are Church charities to be started and sustained; the Episcopate fund should be increased; the greater endowment of our diocesan missionary work is especially to be desired; there are parochial activities to be supplied with means; the older and still feeble congregations of our communion scattered throughout the State require help. There is much to be done. The "unrighteous mammon" may be made a friend by a wise and Christian use of it. Think of these things in the arranging for the disposition of your estate. Give God His dues. Remember Him and His holy Church in your last will and testament; and if you are Christ's, and have given yourself to Him, "keep not back part of the price."—*Iowa Churchman.*

THE CHURCH A MONARCHY.

The modern Protestant idea of a Church is that it is a *democracy*, i. e., that twenty or a hundred good men may get together, form a Church, and appoint a ministry, whose authority shall be derived from them—that is, that the ministry is the creature of the people. This is especially popular, of course, in this republican country, where all authority is the gift of the people. Exactly opposite is the case, however, with the true Church of God. That is a *monarchy*, with Christ its King, and all authority coming down from Him (not up from the people), first through the Apostles whom He had chosen, then through that sacred line known as the Apostolic Succession, which until to-day is the only legitimate source of ministerial authority in the Kingdom of our Lord. For 1,500 years this was the sole rule. To-day it is the rule of nine-tenths of the Christian world.—*Our Parish.*