

"THE FIGHT FOR CHRISTIANITY ON THE SCHOOL BOARDS" forms the subject of the leading article in the *Religious Review of Reviews* for November. The article is adorned by portraits of two of the London (Eng.) champions of religion—Ridgeway and Riley, the latter of whom, though a layman, has taken the leading part in the fray. The course of the affair has been to bring to Athelstan Riley's side both Churchmen and Nonconformists of the orthodox type, as contending against a common foe.

"THE ROMISH SCHOOLS MOVEMENT" forms the subject of a leading article in the *N. Y. Churchman*, and it gives a strong indication of the deep and widespread feeling of alarm in the United States at the apparently determined movement "all along the line" of the Roman Communion, and having for its design the "capture" of religious influence over the national schools in that country. The Romanists are ever on the alert for "openings" to increase the influence of their Church. We need to be equally active!

THE SCRIPTURAL BASIS OF CHURCH GIVING AND EFFORT.

A PAPER READ BY MR. CHARLES JENKINS, OF PETROLEA, AT THE HURON LAY WORKERS' CONVENTION HELD AT WOODSTOCK, NOV. 2ND, 1898.

Holy Scripture is divided into two sections, the Old and the New Testaments. The word Church belongs to the New Testament, that section which on its title page in the Authorized Version is called the New Testament of our Lord and Saviour Jesus Christ. The Old Testament provision for the support of religious ordinances and their administrators, the tribe of Levi, was mainly by the tithe. The whole economy of Israel, from the first settlement of Canaan to the first destruction of Jerusalem, and from the restoration to the second destruction of Jerusalem, had this as its main element in the support of the religious system of the country. The direct commands were not to appear before the Lord empty, and to set apart the tithe. The troubled history of Israel during the entire period of what may be called the national existence, evidently interfered with the systematic payment of tithes. The frequent relapses into idolatry in the first stage of their history, of necessity upset the whole administration in religious matters, as given by Moses. In the second stage of their history, we find Malachi charging the Jewish people with robbing God by withholding tithes. The captivity had stamped out the tendency to idolatry in them, but the ceremonial law, or the law of specific religious observance, developed into what the Apostle calls a yoke that neither they nor their fathers were able to bear. In the Divine Providence the period of ceremonial religion was necessary until the fullness of time had come, that supreme event to which all creation had been moving, the Incarnation of our Lord and Saviour Jesus Christ. The drawbacks to a ceremonial form of religion had early shown themselves in the tendency that is in human nature to be satisfied as discharge of religious duty, with the performance of certain specified acts, without regard to the condition of righteousness and spiritual contrition that obedience to God's will demands. We find strong utterances on this in such passages of Scripture as the fiftieth and fifty-first Psalms, first of Isaiah, sixth of Micah, etc. In our Lord's earthly ministry, He represents the Pharisee asserting as one of his claims to righteousness that he gave tithes of all he possessed. We know what the Divine

judgment on him was—and in that most awful of all discourses ever preached, recorded in the 23rd of St. Matthew's Gospel, the incarnate Lord says, "Woe unto you, for ye pay tithe of mint, anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; those ought ye to have done, and not to leave the other undone." Christ, however, made all things new. The religious system of the Israelites was purely a conservative one, and not intended for propagation amongst other races of the human family, and its economic machinery was necessarily very different from that of the religion founded by our Lord, whose distinctive earthly title was the Son of Man, whose Gospel has to be preached to the whole world, in whom Jew and Greek, circumcision and uncircumcision, barbarian, Scythian, bond and free, are all one, and before whose throne in glory stands a great multitude which no man can number, of all nations, and kindreds and peoples and tongues. We therefore cannot look to Old Testament specific enactment for our rule in Church support, but simply recognize the principle that God commands His people to support His worship and work. Christ is the Head of the Church. The Church is His Body. His expression in humanity, and therefore His principles of action and methods of working, must be the rule for those called by His name, who are in the membership of His Church. What does He say of His mission on earth, and the way it had to be accomplished? "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." "The Son of Man is come to seek and save that which was lost." "I lay down My life for the sheep." "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." "For I have given you an example that ye should do as I have done to you." "By this shall all men know that ye are My disciples, if ye have love one to another." "It is more blessed to give than to receive." St. Paul writes: "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." St. John writes: "Hereby perceive we the love of God, because He laid down His life for us, and we ought to lay down our lives for the brethren." Christ came to redeem mankind. In addition to the example of His own most holy life, He actively did good to all who would receive it. He did this without money or price, or self-seeking, or applause of men. He benefited others, and made them feel His action was caused by love for them, and that He sought to do them good, and He died to work out the condition of an eternally perfect humanity, and make it possible for all men to become eternally allied with Him. His Church has been instituted and appointed to carry on His work in redeeming humanity, and those members of the Body who have become conscious of the great privilege and duty that is, must everlastingly do the work in the spirit of Christ. As to the exceeding great mystery in this work of redemption, whereby the God who inhabiteth eternity takes us into working fellowship and union with Him in carrying it on—we can say nothing, all we know is, it is the fact, and humble adoration is our only attitude.

But there are various degrees of development existing all the time in the Church from the nature of the circumstances, and consequently, the principles that governed the human life and action of Christ are set forth and applied by His

apostles, in their work of educating men to build up and extend the Church and make its action efficient. "Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel." "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver." "Let him that is taught in the Word communicate unto him that teacheth in all good things." "Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate." "But to do good, and to communicate forget not, for with such sacrifices God is well pleased."

Thus we have the Scriptural basis for Church support. We have the evidence of Old Testament legislation and history that the support of religious ordinances and offerings was commanded by God, and it was the duty of His people to obey, and when, in New Testament times, external circumstances had changed, we find the principle equally set forth; but instead of a specific regulation, the amount is left to the individual conscience and ability, the duty being declared to be discharged directly to God. If any man thus desires to apply the tithe rule to his giving, he can do so. The Christian system includes all methods of giving, and it is the system best suited for the varied and universal individual growth and development that Christianity seeks to cultivate.

Any man, then, possessed by the spirit of Christ and in the membership of His Church, must feel the personal obligation to support the work of proclaiming redemption, and have the divine instinct to redeem growing more and more within him. Following her Master, the Church must minister to the world, and every member of the Church must do his duty in directly contributing to the support of these ministrations. So the Lord hath commanded, and if we are His friends, we must obey His commands. The duty is self-evident. We have to show forth the Gospel in our lives, and the one great thing to arrest the attention of the world is to show that our efforts for the good of men are genuine, unselfish, uncommercial, not done for any purpose except that of showing men what their highest and eternal good is, and how to attain it. Divine love is the only force that can conquer the world, and it is our duty to enter into this work to the best of our ability in the spirit and after the example of Christ, and such action will most assuredly receive its meet reward.

The Lord instituted a ministry for His work, and that ministry has to be supported by the Church. It stands to reason, that if a man cannot be a minister set apart himself, the next thing to do is to help to send those who can be. To us, as a Church, is committed the privilege of proclamation of the Gospel message, and in our corporate capacity as a Church, or body, if all members take part in the work according to gift or ability, all will feel they have obeyed the Lord's command in the proclamation of the Gospel. Whether in edification within, or mission work without, the Church's ministrations have been ordained to be by men, supported by men, to men—and the privilege of being thus co-workers with God is simply inconceivable. This is the age of vast aggregations, of colossal enterprises, and large consolidations politically and otherwise, but all these fade into insignificance when compared with the operation of the Church, having her Lord Christ as her Head, acting from generation to

generat
the in
and ide
light, a
her fol
and wl
conqu
ent tri
one of
genera
depart,
solatio
strengt
the gre
became
dempti
We
wherei
quality
widow
these l
offerin
in all
respec
childr
wealth
widow
a grea
worke
situat
first a
that
hath
childr
with

We
trust
ber
rene
them
whic
ther
Pros

THE

N
autht
He
trus
no
testi
stret
tieu
Hel
fere
Jes
bea
thru
wh
the
anc
for
bec
the
ow
the
A
for
dre
Mi
cet
of
tir