

FORT McLEOD.—The church has been removed from the old Town to the new; and Canon McKay is working hard to have it finished, and a congregation organized. A concert in aid of the building fund was to have come off on the 7th April; but whether that champion of Liberty, Mons. Louis Riel, has seen fit to interfere, is not as yet known here. Dr. DeVeber, and Messrs. Pocklington and Haultain, were the committee.

McLeod—barring the Redskins—is an Eden. The *Gazette* says: Revs. Canon McKay, J. McLean, and W. P. McKenzie, have been busy during the past week, moving the Methodist church to the new town. Shoulder to shoulder the reverend gentlemen worked; emblematic of the concord and unanimity which exists among the various sects in this country, in the greater work of religion. "Unanimity" then, wherefore division?

Later.—Church concert indefinitely postponed. Cause: the "war." On Easter Day the first service was held in the New Church. Seventy-five present. Mrs. Perry presided at the Organ. The Choir has been organized by Dr. DeVeber. The Rev. H. T. Bourne, Missionary to the Blood Indians, assisted Canon McKay.

SASKATCHEWAN.

PRINCE ALBERT.—The town of Prince Albert may be designated as about four miles long by a mile wide along the south side of the North Saskatchewan. The town is situated on a plateau considerably above high water mark in the river, and is bounded on the south by a narrow and shallow ravine, beyond which rises another bench or bluff to the level of the surrounding prairie. These facts will show the difficulty of maintaining a defence against the foe. Prince Albert is an English speaking settlement principally, although one portion, the most western, has a large number of French half-breed settlers. There are at this point mission establishments of the Church of England, Roman Catholic and Presbyterian churches. The Emmanuel college, which is under the direction of the Bishop of Saskatchewan, is located here. This is the site of the Episcopal See of the Saskatchewan.

Notes on the Bible Lessons FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from W. S. Smith's work on Genesis and other writers

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BIBLE LESSON.

"The Seal of the Covenant."—Genesis xvii. 1, 10.

We spoke in last lesson of a solemn renewal of God's promise to Abram, and how his faith, though it did not preclude desires and longings, and questionings, was thoroughly sincere, and as such accepted by God. And now we come to an important epoch in the Patriarch's life. Twenty-four years had elapsed since his arrival in Canaan. He is now ninety-nine years old, and in the renewal of God's promise let us mark the new stage in God's revelation.

In our lesson to-day the word Covenant is repeated many times. We shall remember, of course, that the word means an agreement or engagement between two parties. In verse 1, God speaks to Abram again about this engagement into which He has entered with His faithful servant, and says, "I am the Almighty God." This name is frequently employed when the peace of God is displayed; so here, God would encourage Abram to believe that the promised child should be a son of Sarah. (Rom. iv. 20, 21.)

(1) *The Promise of the Covenant.* This promise was first given to Abram when called to leave his native land. It was repeated at Sichem, ch. xii. 7, also xiii. 14, 15. Again in last lesson on the solemn establishment of the covenant by sacrifice; and to-day yet another renewal in clearer terms. Let us note the fulness of the promise, verses 5, 15, 16. The names of Abram and Sarai were changed to Abraham and Sarah, to indicate the extent of the promise. Abram means "Mighty Father," but Abraham means "Father of a great multitude." Sarai probably means "My Princess," but Sarah means "Princess," verse 16. "She shall become nations, kings of people shall be from her." This was the first intimation that Sarah was to have a son, and from him and his children many kings and famous men were to come, and at last, who? greatest of all? St. Matt. i. 1. Let us notice too the extent of the promise, verse 7, generation after generation, to stretch on and on into

the future ages, Rom. iv. 16, 17, "To be a God unto thee, etc." This was God's part of the covenant; but it implied an obligation of obedience, love and gratitude on their part.

(2) *The Obligation of the Covenant.* The Divine promise is connected with human duty. God tells Abram to walk before him and to "be perfect," verse 1. What does this mean? To live as in God's presence, in the faith which He has marked out, praying to Him for guidance seeking to know His will, and trying always to serve Him, compare Phil. iii. 12; 2 Pet. i. 5, 8. What attitude did Abram take while God talked to him? verse 3, "Abram fell on his face," the proper one for a sinner who feels how empty, feeble and unprofitable he is, and how great and holy the Almighty God is. And does not this teach us that we should not treat it as a matter of indifference how we approach God in prayer, but that we should do so, "meekly kneeling upon our knees." God also says that Abraham's seed after him should "keep this covenant," verse 9. Notice how God requires a perfect obedience, the surrender of our will to His will, within more nor less than what He has commanded. So too note the promise made at baptism on behalf of each child, that he "will obediently keep God's holy will and commandments." Do we say this is hard to do? It is. Impossible in our own strength. St. Paul tells us in Rom. ix. 31, 32, why Israel failed; but if we prayerfully and in simple faith "fight manfully under his banner," we shall come off "more than conquerors through Him that loveth us," Rom. viii. 37.

(3) *The Sign of the Covenant.* We saw in last lesson how God solemnly ratified the covenant by sacrifice, now He gives them a sign to mark them for His own. The sign of God's covenant with Abram was circumcision?

Baptism is the seal of the Christian covenant. In that sacrament a covenant is entered into between God and us, observe the two parts. God makes us "members of Christ, etc." Our obligations are, Repentance, Faith, Obedience. "They did promise and vow three things in My name, etc." At our baptism a sign was made on our forehead "in token, etc.," "Christ's faithful soldier and servant." We too were pledged to "walk before God." Let us then try and be like Him, our dear Saviour and Master.

Christ is kind and gentle,
Christ is pure and true;
And His little children
Must be holy too.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

REPLY TO ANSWERS REQUIRED.

SIR.—Among the questions asked by your correspondent in DOMINION CHURCHMAN of April 16th, number three, is one which is of so much importance and of such general interest that it ought for the benefit and satisfaction of all your readers, to be well and satisfactorily answered, more especially as some of us are continually called upon to admit such members to the communion of the Church. I hope, therefore, that some one fully competent to do so will furnish the answer required.

In the article entitled "Education for the ministry," I find some arguments so admirably practical that they seem entitled to more than a passing notice. One of the closing paragraphs of this writer, sums up or rather sets forth the requirements of the minister of Christ in a manner that all will subscribe to, viz: "that no man, however talented or otherwise gifted he may be, can hope for success in the most holy calling, without first placing himself under the pupilage of the Spirit of God." But aside from this the non-essential qualification of a classical education in order to prepare for the sacred duties of the clergyman is well argued. No doubt our Church of England has suffered loss from this very cause. Hundreds of good men who might have been instrumental in strengthening and enlarging the Church's borders, have had to remain unemployed or to keep their light hidden owing to the inexorable demands of the Church for a higher education than they had received or were able to acquire.

This exacting of every candidate, for the holy office, such a measure of classical knowledge, i.e., knowledge of the ancient classics, might well be abated, or at least superceded by qualifications more practical and better calculated for the promotion of the great work proposed.

The demand for the dead languages on the part of the student of theology, is about as useless, to my mind, as the requirement as it now stands of so much arithmetic, or mathematics, from every scholar in our common schools, whether male or female. Now, I

contend that there is a great defect here in our common school system and one that needs correcting. For in the first place, the female is not as capable, generally speaking, of mastering the hard reasoning required in our mathematical text books, and in the next place, the girl of to-day, who is to be the woman of the next generation, does not require so much of this sort of instruction as the boy who is to be the man of the future. In every way considered, then, there cannot be needed for the coming woman, the same discipline of mind, the same mathematical training, that is required for the man that is to be. I have here stated my own views of this not unimportant matter, in the hope that it may meet the eye of some one of like sentiments, who will have opportunity of presenting the subject for the consideration and discussion which it merits.

CLERIC.

THE CURSE OF GOD.

SIR.—As regards croakers I agree with what Charles Kingsley puts into the mouth of Captain Hawkins when the news of the Spanish Armada disturbed the celebrated game of bowls on Plymouth Hoe. We have gained many a battle since then, and our defeats do not indicate any deterioration of race either mental or physical. Never, I believe was a nation more reluctant to appeal to the sword, and never has that appeal been made from such high motives as of recent years, yet disaster seems to accumulate as years roll on. Has Riel's rebellion got nothing to do with Majuba Hill, which was followed by the independence of the Boers? While we have a glorious revival of religion does it not seem as if the Lord of hosts is no longer with our arms, or rather that He is confounding the devices of our statesmen? Is there not a cause?

I send you a copy of an essay on the divine right of Tithes, by Rev. Charles Leslie published in 1699, and reprinted in Toronto, Canada, in 1884. I particularly commend to your notice section xi. on "Tithes dedicated by particular vows in England."

If Seldon and Spelman are trustworthy authorities, the tenth part of land and of increase were set apart and consecrated to God's service by the Saxon kings, with the consent of "bishops, earls and great men." These grants were renewed and confirmed by King Ethelwulf, A.D. 855, who on his knees in St. Peter's Church, Winchester, signed a charter and placed it on the great altar; it was then read in every parish church in the kingdom. This charta was renewed and confirmed by almost every king and parliament down to Henry VIII, and it is still part of Magna Charta.

Henry VIII could not rob God without his parliament. The bribe he offered was "he would free the nation forever from taxes and subsidies, would maintain forty earls, sixty barons, 800 knights, and 40,000 soldiers at the expense of the crown, and thus the nation through its representatives in parliament sold the church to the king. If the Word of God by Malachi iii. 10 is true "robbers of God" are "cursed with a curse," and we might expect some consequences from such a cause.

And did not the curse fall on the king, on the nobles, and on the nation? We are only concerned in the latter. There is the curse of pauperism, the bitter cry of outcast London and the great cities. The first poor law was passed in the reign of Elizabeth, before that the Church cared for the poor. There is the curse of spiritual destitution; had the Church retained her property she could have supported her clergy. There is the curse of schism; had the clergy been increased in proportion to that of the population we should have had no divisions. There is the curse of ignorance, for had the property of the monasteries been applied to education the English would have grown up a "wise and understanding people," and above all there is the curse of covetousness, the people left off paying the tithe and generation after generation were spiritually nurtured on the residue after the bulk of the Church property had been sold to the king. This curse of covetousness seems the special inheritance of the colonial churches, the Canadian above all. For instance the mission board last year peremptorily demanded \$50,000 and got \$12,000.

But to take a broad view of the whole question, suppose King Henry VIII and his parliament had renewed that charta, and the revival of the tithe had been part of the Reformation, surely long ere this the heathen would have been converted to Christ, "Return unto Me, and I will return to you saith the Lord of Hosts," was the cry of Malachi, and Malachi cried in vain, what was the fate of Israel? Augustine took up the cry and failed, what was the fate of Hippo? Leslie took up the cry and failed, many others have failed, and now the society of the treasury of God has taken it up, shall we fail also? Surely if we have faith even as a grain of mustard seed we shall obey God's command "Prove me herewith." Yours, etc.,

C. A. B. Pocock, Deacon.

Hon. Treas.-Secretary, Brockville, Ont.,
Good Friday 1885.