

the habit of attending weekly, and traveled five miles across the bay that he might sit at the feet of one of the teachers. Where ten years ago there was but one school there are now twenty or thirty, with between 700 and 800 children. Six hundred people had been baptised, and the missionaries were unable to keep pace with the movement. The native clergy and deacons acknowledged that instead of—to use the pregnant words of an old chief—being bowed down with fears of one another and of the spiritual gods, they now lived in peace and quietness. Throughout the islands there had been a tendency to infanticide, and where Christianity obtained we now see springing up a large number of children who are the pride of their parents. In one or two villages the people became the admiration of the neighbouring tribes, because they had such large and thriving families. Not much of life and light has been given to the natives, but the missionaries have shown them something of sympathy and love. The islanders of Santa Cruz (which has been watered by the blood of Bishop Patterson, Commodore Goodenough, and those who died with them) now freely trust the missionaries with their boys. Mr. Lister Kay has traversed the whole island, frequently standing between hostile tribes and causing them to make peace; and he was regarded as a power, simply because he preached gentleness and truth. Surely there is a power behind Christianity when a single man dwelling among wild people can make his influence so widely felt, and can make the people understand that it is a message of peace. Dr. Selwyn said he had erected a cross on the island where Bishop Patterson was killed, and the people understood it to be a sign of life and peace.

## 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.

### WHITHER ARE WE DRIFTING.

SIR,—The Bishop of the diocese of Algoma recently preached a sermon in which he painted the whole Church of Christ in glowing colors. He attributes the slow progress of the Church in this age to the present prayerless spirit of her laity. He admits that they have plenty good music in the services of the sanctuary, and insinuates that it is not used in the proper spirit, being severed from the other essential element of true worship, namely, prayer. The fact that the Church in this age is prone to render the praises of the Lord in an operatic manner, is an evidence that she considers the masses are in a morbid state, and can be attracted and held only by a showy ritual consisting chiefly of vocal and instrumental music.

If the primitive practice of prayer and praise combined, offered up by both clergy and laity, fails to have a salutary influence on the masses, it is not reasonable to suppose that the modern practice of praise alone offered up by the lay part of the congregation can be permanently beneficial, for it must necessarily cease to be congregational and become the work of a few professionals, and, therefore, cease to be a spiritual service.

In localities where the service of praise has degenerated into a quasi-theatrical performance (to amuse a crowd of base and idle spectators, whose motive in assembling is not to worship God, but to be seen in the congregation to be considered respectable) a part of the congregations occasionally disperse before the sermon is preached, if the clergy are not eloquent preachers.

A prelate having within his diocese congregations accustomed to the above mentioned practices, cannot be guiltless in regard to their souls, if he knows their real state and makes no effort to improve it. The Bishop referred to above, does not seem culpable in this respect.

The base conduct of the majority of the laity of the churches under the control of the Pope, soon after their congregations disperse, some blaspheming, some fighting, some lying, some stealing, some getting intoxicated, and some gambling, shows that they are but one remove from paganism, and yet they are familiar with a pompous ritual which does not benefit them so much as the one of the Mohammedan derives benefits those who use it. So long as the clergy of those churches use in their colleges and private studies their present text books, some of which teem with inaccurateness and others with foulness, so long will they and their laity continue in their present degraded condition, and be a hindrance to the progress of enlightened civilization, and inimical to all government not active in accordance with

the principles enunciated in the rusty Syllabus and in some instances, conspiring to overthrow them, and thus enrich their laudable and humane policies.

Corsican, May 7th, 1886.

LAIC.

### ALGOMA.

SIR,—Will you give me room to make an offer which is now a very common one in England. I shall be most happy to receive any tired Town or City Parson and give them a two week's rest here free of all expense, or more than one. In fact arrangements can be made by which three or four could come in turns or one after the other, commencing the latter end of August. I can offer nothing but a quiet, happy home. There is splendid fishing about four miles away. I have books if they should wish to read, but will not tempt them to work at all. The expense ought not to be more than \$20 to get here and go back to Toronto. Should any be desirous of accepting my offer they had better write at once. I am yours, &c.

Aspidin P. O., Muskoka, WILLIAM CROMPTON,  
Canada, May 13th, 1886.

### AN ANSWER.

SIR,—In reply to "A Subscriber," who asks about the saying the words of administration to two communicants at once, I may inform him that on occasions when (as it is to be presumed was the case in his church on Easter Sunday) there are large numbers of communicants, and the priest is single-handed, it has been very usual to do as described. Indeed, in the Evangelical (so called) Churches in England, the ordinary practice is to say the words of administration but once for all kneeling at the altar rail together. It no doubt seems a breach of the Rubric, which directs the words that follow to be said by the minister, "when he delivereth the bread to anyone." And certainly, on all ordinary occasions, this direction should be obeyed. But there are times when the letter killeth and the Spirit giveth life. And when, on such days as Christmas and Easter, and Confirmation Communion, the number of the recipients is unusually large, and the clergy few, and moreover, when the lazy liabeds will not bestir themselves to come to early celebrations, but must have their comfortable breakfast before they draw near the Feast of the Lord—then the clergyman may properly consider the propriety of not detaining the communicants inordinately. Speaking from experience, I have known a very particular "High Church" Bishop direct the clergy to do just as your correspondent has described. I happen, also, to know a clergyman who was thanked by some members of his congregation, who were not strong people and equal to the strain of kneeling during the time of a prolonged individual administration, for his consideration in thus shortening the time of reception. It has often been said that the service has been made for the people and not the people for the service, and in these days, when it is of prime consequence to induce people to be communicants, the clergy, I should say, are more than warranted in removing all reasonable obstacles in the way. And it is beyond question an obstacle in the way, the only time that a great many persons can or will communicate is at the end of a service, especially (such as that of Easter Day), consisting of the full Morning Prayer with the Hymns or Anthems. Indeed, we all know how the normal length of our Anglican Sunday Mattins with the inevitable sermon has operated in hindering the receiving of the Holy Communion by numbers who, from one cause or another, cannot spare time to wait for the celebration—the real Sunday act of worship. It just occurs to me, in closing this letter, to ask whether the clergyman of whom your correspondent writes, had another service or engagement on Easter Day, which may have compelled him to economise the time of the reception in his Church, where, I doubt not, he was single-handed, also whether your "subscriber" was offered the privilege of an early celebration, so that his minister might be relieved of the number of high-noon communicants, and whether what he complains of took place at that early celebration? And finally, I would ask whether before writing to you this "Subscriber" went to his clergymen for an explanation, for which he would not have had to wait a week? Yours, &c.,

ANOTHER SUBSCRIBER.

### THE SOCIETY OF THE TREASURY OF GOD.

SIR,—I take the meaning of the Canon of the Provincial Synod on the Diaconate to be, that for the Holy Order of Deacon the experience in business and knowledge of men, gained in a life spent in some secular calling, when consecrated to the service of God, may be taken as in some sense equivalent to the college (not theological) training required of the other clergy; and that as the number of deacons increase the qualifications for the Priesthood will be raised to a higher standard.

Not having had any theological training, I feel the greatest diffidence in asserting any opinion upon such a subject as the law of the tithe being of divine institution and of perpetual obligation. "Fools rush in where angels fear to tread," is no where so applicable, as to those who without a well balanced knowledge of the Holy Scripture and the teaching of the fathers of the Catholic Church, presume to set themselves up as self appointed teachers.

I would, therefore, only present what I have to say as suggestions or questions.

Take the concluding words of Malachi, (iii. chapter). No one will deny that the "Messenger" was John Baptist, or that the "Messenger of the Covenant" was our Lord.

"they that feared the Lord spake often one to another" and the passage about the jewels of God are often applied to the time of the end, with the concluding glorious promises. Between these passages comes the curse pronounced upon the robbers of God, and the windows of heaven being opened for the blessing of the Almighty to descend on those who "return unto God." I cannot see how one part can be taken to apply to the Christian Church and not the other. If that blessing only applies to dollars and cents, it is a mighty poor one, nay, it would more often be a curse than a blessing, it must be taken with "Seek ye first the kingdom of God and His righteousness and all these things shall be added."

I wish the title page of the New Testament had been left out of the Revised Version, it seems to cut the Church of God in two, and tends to obscure the magnificent sequence of the Scriptures; all types, sacrifices, and priesthoods merging into the Great High Priest on the right of the Father pleading the Sacrifice of the Lamb of God that taketh away the sins of the world.

Malachi "the messenger," utters the voice of the Lord, "remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Four hundred years passed away, and "the Lord, the messenger of the covenant," came suddenly to His Temple, and among the first words he uttered when he entered into His ministry were "think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And then He went through the decalogue taking up law after law, and showing how each and every one was not only to be kept in the letter, but in spirit also—more than that—He required the opposite virtue to be cultivated, His followers should be perfect, as His Father in heaven is perfect. St. Paul says that "the law is holy, and the commandment holy, and just and good," and that "the law is spiritual." The law of the spirit of life in Christ Jesus that has made us free from the law of sin and death.

The law of tithe was of divine appointment, can its perpetual obligation have ceased now the law has become spiritual? What was the teaching of our Lord? The Jews were a tithe paying people. The Pharisees who paid tithe on the smallest and lightest articles of food, but neglected the weightier matters of the law, received one of the few scathing rebukes uttered by Christ, He then enforced the law, and told them to continue to pay the tithe "these ought ye to have done, and not to leave the other undone." "Go thy way, sell all that thou hast and give to the poor." Among examples, we have Zaccheus, the publican, "The half of my goods I give to the poor." The widow cast into the treasury "all her living." The early Christians had all things in common, and in these latter days we read of a Presbyterian bee-keeper and his wife who dedicated their bees to the Lord, those bees produced thousands of dollars,—but they took no more than they prayed for, their "daily bread," and carried the law, now illuminated by the glorious resurrection of the human body of the Son of God, to its logical conclusion. Those humble people can doubtless tell what is the blessing for which the windows of heaven have to be opened to the individual soul abiding in "the vine."

Now for the other side. "Ye are cursed with the curse," (Revised Version). Is not this the old curse of covetousness? We cannot serve God and Mammon. Leslie quaintly tells us that God requires our tithes, first fruits and offerings, as constant reminders of this danger of idolatry, and therefore commands us to take this devil Mammon we are so apt to worship, and continually offer him as sacrifice on the altar.

Since the sacrilege committed by the English nation by selling the dedicated wealth of the Church to Henry VIII., voluntary tithe has completely passed out of mind, and has only been revived by churches outside our communion. People say, "All I have is God's, He has lent it me, we are not under the law, but under grace," and so on. Unlike the bee-keeper, their "daily bread" means all the luxuries they can purchase, and they give the miserable residue grudgingly to their God.

I have never met a man yet who is satisfied with the system of finance of our Canadian Church, most