

failure which does not render its pupils clearly acquainted with the main contents of the Bible. Home training fails when it does not succeed in imparting to young people an intelligent appreciation of public worship and an habitual practice of church going. The most useful and practical Christian character has never been formed without a knowledge of the Scriptures. Yet nothing is more common than to find children, who have learned to read, write, and cipher with facility, almost entirely ignorant of the contents of the Old and New Testament. This is a shameful thing, and points to a shameful omission on the part of parents and guardians. In every household some verses of the Holy Book should be read every day, and a legitimate curiosity with regard to the inspired Scriptures stimulated and satisfied in boys and girls. He who heard the men learned in Holy Writ, and questioned them, sets an example afterwards carried out in the case of Titus. "Search the Scriptures" is a maxim for young as well as old. It is the atmosphere of the Bible that should be the atmosphere of the budding spiritual life, and without it this life will languish. Nor is the example of the Boy of Nazareth to be lost sight of in another connection. He was subject to His parents. He learned obedience, respect, subordination in the workshop and in the home. Discipline is as necessary as knowledge of divine things. Where discipline is absent from juvenile life, power must eventually be lacking. Those who have been taught to obey the good counsel of others will be found in after life, when parents and guardians are departed, able and willing to obey the dictates of high principle and conscience. The unchecked child becomes the unrestrainable man. To treat children with reverence is to give the religious knowledge, and habits of self-restraint. Children so reared seldom disappoint the inspired promise, "Train up a child in the way that he should go, and when he is old he will not depart from it."

Living Church Chicago:

Not least worthy of note among the signs of the times is the increasing observance of the festival of Christmas among our denominational friends; and so generally, that it may be safely assumed that Christmas with much of its sacred teaching has now entered into the common heritage of American Christians. Thus the august proclamation of the Divine Humanity of Jesus the Christ, constitutes one more tie of solidarity, another precious tie in the growing fellowship between the long-estranged fragments of the broken body of the faithful. The theology of the Incarnation cannot yet have become a dominant factor, yet it is quite clear that the quality of religious teaching among the unhistoric Churches, bears more distinctly a strongly Christologic type. With Christmas, Lent, Easter, and Whitsun Day, almost universally recognized in their seasonable teachings, the liturgic reformation of these Churches is substantially an accomplished fact. That the liturgic spirit is abroad and at work may be seen in the published announcements of *The Congregationalist*, one of the strongest denominational organs published in Boston, from which it appears that the editors of that very able weekly have engaged in the preparation and publication of Sunday and festival "services" in leaflet form, and that these are circulated in large and increasing numbers.

Irish Ecclesiastical Gazette:

A case has recently been brought under our notice, from a Southern diocese, in which the rector of another parish invaded that of a brother clergyman without ever saying with your leave, or by your leave, and opened a fancy fair—hold to defray the cost of erecting a Presbyterian public hall—with prayer. We must

say that we think any of our clergy who are thus playing into the hands of the Presbyterians and Methodists, are acting very disloyally and very foolishly. We do not advocate any proselytism towards members of these religious bodies by any means, but we should certainly leave them severely alone. They are sources of weakness to us both externally and internally; they weaken us in the face of the dominant Roman Church in the South, by a display of Protestant divisions, and they weaken us internally by helping some of our people to forget our own distinctive position as an ancient Apostolic Church with unbroken succession of creeds and orders. We don't judge them, but it is not our part to recognise them as spiritual equals, and we can only emphasize and perpetuate divisions by leading them to believe that we recognise no difference between their position and ours. It is not really charitable to do so. A Presbyterian or Methodist minister, planted in a district with few or no people of his own, is greatly tempted to poach in order to get some sort of congregation. We must be well on our guard against this, and we believe our best safeguard is to teach our people our own Church principles distinctly and definitely, and work our own system fully and effectually. Just as dropsy is a sure sign of great constitutional weakness in the human body, so is a tendency to Dissent a sure sign of flabby, watery, spiritual condition in any parish where it exists. It is a sure sign that the clergyman has indefinite views, and weak powers of influence on his own people. Thus, we remember having heard it said several times by people familiar with the county, that the reason why there was such an outbreak of Plymouth Brethrenism in Kerry in past times, was because of the inefficiency, or something worse, of some of our clergy. We are, thank God, changing all that, and there can be no doubt we shall all find that to live our own Church life earnestly and fully is at once the more excellent way both to keep and edify our own people, and attract those who differ from us.

THE DIVINE PLAN OF CHURCH FINANCE.

A Paper read at the Missionary Conference held at Yarmouth, N.S., by

REV. JOHN LOCKWARD, RECTOR OF THE PARISH OF PORT MEDWAY, N.S.

(CONTINUED.)

When the children of Israel fell away into idolatry very naturally they neglected to pay in their tithes to the service of the Lord God; and when Hezekiah effected his reformation he commanded "the people to give the portion of the priests and the Levites, that they might give themselves to the Law of the Lord." And as soon as this commandment came abroad the children of Israel and of Judah brought in abundance "the tithe of oxen and sheep, and the tithes of holy things which were consecrated unto the Lord their God, and laid them by heaps. In the third month they began to lay the foundation of the heaps, and finished them in the seventh month," 11 Chron. xxxi, 6, 7.

Again, at the Restoration after the captivity, Nehemiah made chief arrangements concerning the restoration of the system of tithing for the purpose to which it had always been devoted. And later still, in the history of the people of God, we find both Amos and Malachi reproving the nation for their neglect of this great duty, and calling upon them to renew the practice. The words of Malachi are indeed severe and burning words. He calls the neglect a plain robbery of God. He asks, "Will a man rob

God? Yet ye have robbed Him . . . even in tithes and offerings." Then he promises them for a fulfilment of this duty "that God will open the windows of heaven and pour them out such a blessing that there shall not be room enough to receive it," Mal. III, 8, 10.

Thus far we humbly maintain that the Old Testament teaches us that God has revealed a system or plan of Church Finance which was practised and followed in "the Church which was in the wilderness," and that that Divine Plan is that which is now commonly known as tithing or giving the tenth to God.

But while we are not yet done with the Bible as a whole in this matter, we wish here to notice a stock objection of many persons to nearly all evidence from the Old Testament because it is from the Old Testament. These, no doubt well-meaning but illogical persons, are on the same logical plane or level with many very sincere Protestants, even if they are not identical, who, if taken at their word, are to be supposed to protest against and deny as error and superstition everything believed or practised by Roman Catholics only because Roman Catholics believe and practise it. The Old Testament most particularly and emphatically contains the Scriptures which "holy men of old spake as they were moved by the Holy Ghost," and "which were written for our instruction," and which St. Timothy learned in his youth, and "are able to make us wise unto salvation." What is found to be the mere ceremonialism of the Jewish Church connected with the sacrifices of the Law is rightly considered to be superseded by the righteousness which is of faith, but the enjoined practices, which are of a moral character, must be as binding under the New Testament as under the Old. To give a seventh of our time to God is a moral practice, so also must be the giving to God a tenth of our substance. To hold the one as a moral law, and not the other, does not seem very consistent. The giving of the seventh of our time is required in the Fourth Commandment of those which are called moral. But then we might compare this giving of the tenth of our substance with the Eighth moral commandment. In that Commandment we are forbidden to steal, which is the prohibition of our immoral act, and thereby enjoining the practice of the moral law of honesty and integrity. Then the paying of tithes is the Divine Plan of providing for the services of those who minister about holy things and should live of the Gospel, and it is very evident that not so doing, in many instances, results in the very immoral practice that their services are received without compensation, they have not their hire, which, however, is not their wage. Thus the law of tithing, in its purpose and application, partakes of the character of morality, and, if only commanded in the Old Testament, is still binding. But we have much to support this inference from the New Testament. We do not find this system literally enjoined nor repealed in the New Testament, but we find it spoken of and without condemnation. According to two of the Evangelists, our Lord pronounced this woe upon the Pharisees: "Woe unto you Scribes and Pharisees, hypocrites, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgement, mercy and faith; these ought ye to have done, and not to leave the other undone," St. Matt. xxiii, 23. These words do not by any means contain a condemnation of nor even a reflection upon their habit and practice of tithing even when over-scrupulously performed. It rather commands, if it does not tacitly enjoin the practice.

Again, in the parable of the Pharisee and the Publican, our Lord puts these words into the mouth of the Pharisee: "I fast twice in the week; I give tithes of all that I possess," St. Luke xviii, 12. There is no word of condemnation of the practice of tithing any more than of