

tion: "Did Christ do away with the duty of giving to God?" Answer: "No, on the contrary He said, give and it shall be given unto you." Just interpret that by the material returns made to the Apostles. For my own part, I utterly repudiate the exaltation of temporal rewards for duty. It may please God to grant them, but the Christian is not to act from the expectation of them. Is it not also an unworthy handling of the Word of God, to represent our Lord as "endorsing tithes," and settling "the proportion that a Christian should give," in saying to Jews about their duty. "These ought ye to have done, and not to leave the other undone?" And what a surprising oversight it is to think it "probable" that our Lord paid tithes. "as He fulfilled all the other requirements of the law?" Our Lord had no land, not even "where to lay His head," and the law tithed only land. Hence, the Pharisees proudly supererogated in paying tithes of all that he "acquired," personal tithes; and that was the ground of his boasting, as well as his bi-weekly fast, both of which were outside the law. Most certainly St. Paul determines no tenth or any other proportion in the injunction of 1 Cor. xvi. 2, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Accepting the English translation the words are quite indefinite and open to varying interpretations, as the donors might conclude. It is nothing short of an absurdity to make these words a rule of giving, and especially a law of tithing, since they were meant to make provision for a temporary emergency. The collections were to be completed by a certain time, and there is not a syllable about their being continued after that time. So that the reason of the case as well as the grammar requires Hammond's translation, "whatsoever he gains," that is, the whole amount of his profits or gains for the period in question. This is St. Chrysostom's meaning too, as it is emphatically the translation of the old Syriac, misrepresented here in Etheridge's Englishing; and it is by no means easy to conjecture what has led to the English versions, and the still more preposterous one of the Vulgate, "what it may be his good pleasure to give." They have all thought that St. Paul could not make such a big demand on his converts, even for a special object. The Catechism is with a most wonderful "contrast"—the Jew brings his tithes to the storehouse, and the Christian giving "grudgingly" and requiring "a tea in return, and church workers begging from door to door." And that after God's own charge of "robbery" against "this whole nation," and the dreadful denunciation "ye are cursed with the curse." A curse will rest upon every penny raised under these false pretences of a divine obligation. We must not Judaize.

So much for the Catechism; but I can assure the favourers of it, it is but a very little part of what remains to be said, and what I yet intend saying, if it please God.

Yours,
JOHN CARRY.
Port Perry,
5th April, 1886

THE CATECHISM ON TITHES.

SIR,—Rarely have I been so surprised and grieved by any correspondence in a newspaper, as by the letter of Dr. Carry on tithes, which appears in the DOMINION CHURCHMAN of the 8th inst. I am surprised to find a hint that "thirty-five Episcopal patrons" are ignorant or insincere. I am grieved that an earnest effort to replete the Church Exchequer should be held up as a propaganda of sound, at least, if not of fury, signifying little.

When the reverend doctor tells us that "the purse will not open at command," when the heart is open the purse will open, but not till then," is he not perpetrating a truism? I have not met with any who deny it.

And when he says that "when men are beginning to chafe at the very mention of dogma, and the Catholic faith has actually entered on a deadly struggle with well armoured and disciplined unbelief," would he imply that we are to take part in that deadly struggle by an abandonment of dogma? I am sorry to differ from Dr. Carry, but here I am at issue. Every dogma should be unflinchingly maintained. I do not say that the doctrine of the payment of tithe is necessary to the faith for salvation, but it is essential for the work of the Church, and for disciplining men's minds and conduct. We have St. Paul's authority for saying that Abraham paid tithes to Melchizedec, Heb. vii. 9, 10. As regards Jacob's vow, I should have looked for a stronger argument from Dr. Carry. Surely it was obligatory on Jacob in every sense that "the Lord should be his God," Gen. xxviii. 21, and the payment of tithe was part of the same obligation, equally well known as of divine requirement. The vow was a resolve to do what hitherto he had neglected,—his duty to God.

It would be presumption in me to enter into a discussion with so learned a divine, on the right understanding of Cain's offering, I would not if I could, I could not if I would. It appears to me to be a far

fetched argument by the compilers of the Catechism on tithes, to seek support from that. The purposes of God were but slightly unfolded for many generations, we come to a fuller development in the Levitical code. And one prominent part of that code is, that we give a seventh of our time and a tenth of our increase to God. These two requirements of God's law were for ages supported by human law, and were, therefore, obeyed, but as the commercial spirit prevailed, as the greed for gain acquired the ascendant, the human support was withdrawn from the required payment of the tenth, and forthwith the law of God fell into disuse. So, when the necessities of commerce or of pleasure require the withholding of the seventh of our time, the support of human law will be withdrawn, and God's law will, therefore, be ignored. The object of the Society of the Treasury of God, is to have God's law obeyed by the hearts and consciences of His professed people, because it is His law. And there is more stress laid in the New Testament on payment of tithe than on keeping holy day. We have only example for the latter; we have example and precept for the former: "Ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law." These ought ye to have done, and not to leave the other undone.

"The law is holy, and the commandment holy, and just, and good," see also 1 Cor. xvi. 1, 2. Simply there is no command in the New Testament to keep the Sabbath or the Lord's Day. That is a law of the Church, and, at present, of the State, but there are injunctions to pay tithe. Dr. Carry says, "tithes had been previously explained, very condescendingly, to mean 'one dollar in every ten'";

I have met with some who have said something like this: "I cannot afford to pay a tenth, but, perhaps, I might pay a fifth." I did not think I was condescending at all, to say that a tenth is one in ten, but a fifth is two in ten. Greater mistakes are as easily made. I fear the reverend doctor must have been in a melancholy mood when writing that letter.

P. HARDING.

ECCLESIASTICAL COLOURS AND WEIGHTIER MATTER.

SIR,—Your correspondent "Catholicus," consumes a large amount of space in the DOMINION CHURCHMAN of 16th April, in merely facetious remarks on the above subject, based upon the supposition (perfectly groundless itself) that people who write to your paper about the right use of colours, are comparatively careless about such weightier matters as the Mission fund, Set House, Widows and Orphans fund, lay help, &c. He would, therefore, be "very much surprised" to hear (as is the fact) that those who just now are writing about colours, are much the same persons who are writing (and working too) about the other matters. Does attention to "decency and order" in small matters, unfit a man for a development of the same qualities and principles in dealing with more important matters? History proves the reverse. The so-called "Ritualists," are the very persons who above all others, are in the front of every serious church battle. In the city slums, and in heathen lands! On the other hand the men who spend their time like "Catholicus," in sneering and sarcasm at others, spend little time in help, or anything else. The old Divine rule is still a good one: "These ought ye to have done, and not to have left the others undone." We find practically, for instance, that ladies who love to embroider and decorate and supply flowers for the altar and font, are the very ones, who are most energetic and successful visitors and teachers in the parish. It might do such men as "Catholicus" good to take more interest in decency and order as to colours (God Himself did not despise prescriptions about their use) for though the greater includes the less duty, practice of the less may lead presently to appreciation of the greater.

Yours,
CHRISTIANUS.

SEPTUAGESIMA AND LENT—THEIR COLORS.

SIR,—The good old rule of English usage, that Christmas should be kept for forty days, the forty days before the purification of the Blessed Virgin Mary and Christ's presentation in the temple, 2nd February, leaves the white or red festal hangings and other ornaments of the Church till about the Sunday called "Septuagesima," the beginning of the pre-Lenten period of the Church year. Then, to some extent, the custom was to revert to the Advent colors so far as they were penitential, or to vary the general tone of the festal season somewhat. Where red has been the festal colour, it is proper to use a darker shade, denoted by "sububas," a subdued or dark red. Even in the use of Westminster Abbey, when white had been the colour from the very beginning of Advent up to this point, the dark shade of red, was prescribed as proper now. At Wells and York, dark blue were used at this period. Neither, now nor elsewhere in the church year should the "foolish

fact" of dominical and ferid distinction be tolerated. A learned editor ("Kalender of the English Church") says this distinction "is not founded on any rule of any ritual of any Church, ancient or modern, is not derived from Sarum, Gallican, or Roman sources, but it is simply the private invention of some ingenious ritualist." At the beginning of the fasting season of Lent, Ash Wednesday, there should be a completion of the change of colour, the tone of which Septuagesima gave only a hint. Ash colour, or grey, brown, purple, violet, and even black become proper among the sombre colours of the season. It is curious to note that red (dark red) is the use during Lent even yet in the province of Milan, in Northern Italy, so reluctantly does the Church at large give way to dictation from the Roman Curia. The use of black borders or orphreys upon the dark red "campus" or ground color, seems to have been a way of marking the transition from the pre-Lenten to the Lenten season itself. The change, of course, is intensified, if possible, when we reach the Holy Week, and a black ground for dark red symbols and stripes, has naturally become associated with Good Friday, as an appropriate way of marking the very "Nadir" of the church year, and placing the fabric itself, and surroundings of the worshippers, in sympathy with the feelings proper at the time. Then, too, the black gown, black stole, and black cassock, seem (for once) appropriate as vestments of those officiating.

W.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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BIBLE LESSON.

"The Ten Lepers."—St. Luke xvii. 11, 19.

We learn from Luke ix. 51, that our Blessed Lord in taking a final farewell of Galilee, started southward by way of Samaria; but, being repulsed at the first Samaritan village, He proceeded eastward on His way to Perea, down the valley of Bethshean, along the frontier of Galilee and Samaria, this being the meaning of the first verse of our lesson, and where the miracle we are about to study, took place. On the outskirts of one of the villages a sad spectacle met His view, ten men who were lepers, standing afar off; this they were compelled by law to do, and to warn all of their presence, by crying, unclean, unclean, lest any should be polluted by touching them. They cry out eagerly when they see Jesus, they have heard of His healing lepers, perhaps He will heal them. What do they say? verse 13, "Have mercy on us." In a former lesson we read in St. Luke v. 13, that Jesus touched the leper. Does He touch these? No, verse 14. He called aloud to them "Go show yourselves to the priest." They would understand at once what that meant. The priest had to examine the man, and if free from disease, would give him a certificate of health. Did they begin to argue that it was no use going unless they were healed first? No, this was a test of their obedience, as Naaman's in a similar case. They obeyed. "As they went they were cleansed." So we may expect God to meet us in mercy when we are in the path of duty; we must not wait till we feel we are healed; that would be want of faith. But believing Christ's promises, we must use the means of grace provided for us, and though the means themselves will not heal us, God will heal us in the diligent use of means. We can fancy their astonishment and delight when they found their leprosy gone, how eager they would be to get to the priest, so that then they might be free to go home with the glad news. Did they give no thought to their Benefactor? They probably thought it was too much trouble to return to express their thankfulness. One, however, verse 15, determines to thank the Author of his cure, so instead of going on with the others to the priest, he turned back and with a loud voice glorified God for His mercy. Note what race he was of, a Samaritan, whom a common misery had joined to those who, under any other circumstances, would have been his bitter enemies, compare St. John iv. 9. And this poor stranger received a blessing from our Lord greater than the nine ungrateful Jews. What does Jesus say to him? verse 19, "thy faith has made thee whole," no doubt whole in soul as well as in body, blessed with a spiritual healing.

Which are we most like, the Samaritan or the nine? Do not our consciences tell us that of the many mercies we receive from God, for but few of them do we