

have in our church a new order, women lay-readers, or the churches in the rural district will come to naught," and she goes on to describe how she herself is obliged to be a quasi lay-reader.

In German-Switzerland the Roman Catholics have formed a sodality or guild for the cultivation of amiability. Its members are to try always to look amiable in society and in solitude; to spare others as much trouble and fatigue as possible; to refuse a request for help kindly, and to be always polite. Such a sodality is sometimes needed nearer home.

We learn from the Spirit of Missions that the appropriations for the work among 6,000,000 negroes this year is \$28,000, or at the rate of less than half a cent a soul. That is a fact that requires no comment. More work is done for the negroes by the Church in the diocese, but \$28,000 represents the work of the board.

As a permanent outcome of the recent missionary meetings in the Dublin University, a "Dublin University Mission" in connection with the Church Missionary Society is proposed, to undertake either the working of some part of the mission field already occupied by them, or, if funds permit, to break new ground in China or Japan. The movement has the approval of the Provost of Trinity College, and Dr. Salmon.

The annual report of the Open Church Association of the Diocese of Chester and Liverpool is an interesting document, and indicates the increasing success of the efforts made by this and kindred Free Church associations. It notes the fact that there are still 9,000 out of the 12,000 churches in England in which the equal rights of the parishioners are more or less restricted.

The change of public opinion, it says, which is taking place in every section of the community, in favor of churches whose doors are open to all alike, is very marked. Free and open churches are especially popular with the young. The anomaly of the situation of one having the cure of souls, it may be of thousands, for which he will some day have to give an account is becoming painfully apparent to the pew renting clergyman. The rent-roll, too, is from one cause or another gradually diminishing, and there is evidence on all sides that whether from necessity or conviction, numbers of clergymen are preparing to adopt both the principle and the practice of entire freedom of worship at the earliest opportunity. It is a cause both of thankfulness and encouragement that the Bishop of Chester is a patron of this association, and that the Bishop of Liverpool publicly declared that "if the Church of England intended to be the Church of the people, she ought to look after those who were nominally her children, and care for their souls. I would set all the churches free from one end of the diocese to the other."

Death is announced of the Earl of Chichester, who has been widely known as the patron and active supporter of many of the leading religious and charitable associations connected with the Church of England; and more especially as the President, for more than fifty years, of the Church Missionary Society. A year ago, in March, 1885, the new wing of the Church Missionary House was opened, and in the statement read by Mr. Wigram, the following reference was made to Lord Chichester's long connection with the society:—

"In December, 1834, just half a century ago, the office of President of the Church Missionary Society was accepted by the Right Hon. the Earl of Chichester. For fifty years, with but one exception, his lordship has been present at the annual meeting of the society, yielding the chair in 1848, 1869 and 1883, to the successive archbishops on the occasion of their first attending the meeting after their acceptance of the office of Vice-Patron, which is reserved for the primate. His wide experience, his mature and statesman-like judgment, and above all his ripened Christian principles, have rendered his counsel invaluable to the committee, and it is no small addition to to-day's grounds for hearty congratulation and profound thanksgiving, that not only is his lordship able to preside on this auspicious occasion, but that with faculties and memory unimpaired he still responds to every appeal from the committee for his presence and counsel."

Recent letters received by the Secretary of the Church Missionary society confirmed the report already received by telegraph of the murder of Bishop Hannington, at Unyalla, on the shore of Lake Nyanza. It appears that whilst the bishop and his party were coasting Lake Nyanza, after a three months journey, they fell in with a chief who demanded a tribute of ten guns and ten barrels of powder. The bishop

declined to comply with this demand, and sent a much smaller present. He was then induced to visit an adjoining village, was bound with ropes and kept in confinement for eight days, his goods being seized by the natives. On the return of a messenger who had been sent to the "Great Chief," the bishop's followers, who had until then been unmolested, were disarmed, tied together in pairs and confined in different huts. The same day, October 31, they were led out to execution, the bishop was shot and the men generally speared; four of them escaped in some unaccountable manner, one of whom is a Christian. They all tell a similar story, and the native tribes, in those parts, acknowledge that the white man who went toward the lake is killed. The society's agents at Zanzibar carefully examined the two porters who belong to that place and write:—"We believe ten men were spared as being useful slaves in some capacity, and we trust they may yet return. One of the Zanzibar porters was among the first of those led to execution, and close to the bishop and Pinto when they were shot and speared. He was himself speared in the mouth and forearm, fell, and feigned death, and did not see his companions killed; but the other man, who escaped by slipping behind the bush, speaks of several men who were spared, some because they could read English; others—masons, one gunsmith, and the bishop's boy, Almash, because the Wasoga could not unlock the packages without him."

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.

STATE PRAYERS.

SIR,—Surely the sad spectacle presented in our Canadian House of Commons, of a division on the question of the execution of Louis Riel, should remind both clergy and laity of the urgent need for using the prayer for Parliament while it is in session. Is it not omitted by too many of our clergy, also the prayer for the Local Legislature? If this "sorry sight," as you very properly name it in the article which appeared in your issue of April 1st, reminds us of this duty, and that God does indeed rule the hearts of men in answer to the fervent prayers of His Church, we shall, I hope, profit by the rebuke which this should be, for our not as a whole Church carrying out the exhortation of the apostle, "That first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings, and for all that are placed in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

Yours,

April 7th, 1886.

PARISH PRIEST.

"WHY I AM A METHODIST."

SIR,—I write to the public, at least, the Church public, through the DOMINION CHURCHMAN, to commend to its careful perusal of Churchman's answer to the pamphlet entitled "Why I am a Methodist." I unhesitatingly say that there is nothing in print, on the same subject, that can at all be compared to the "Answer by a Layman of the diocese of Ontario." I read the letters as they appeared week by week in the columns of the *Local Press*, and have read and re-read them as they now appear in book form, and I am convinced that the pamphlet may be used, by the faithful clergy and laity of the Church, used with great effect in two ways, firstly, in instructing our own weaker and less intelligent people, so as to retain them as Church people, notwithstanding any or all the efforts of the Protestant unlearned Jesuits, the Methodist agents. Secondly, in aggressive right and necessary work of reclaiming and re-possessing many thousands who have been for various reasons, but chiefly through ignorance, led into that schism which Wesley warned his societies against, viz: separation from the Church of England. The pamphlet is clear, definite, and conclusive on every point raised by the Methodist, and, being in the form of letters, each one complete in itself as to the point taken up, is handy, and just the thing to be picked up and read bit by bit or right through as opportunity is afforded to busy people or those who have leisure. There are fifteen letters in all, and as the reader goes on through them he feels more and more the power and beauty of Churchman's argument growing upon him.

I have met a good lot of people, clergy and others, who have read this pamphlet, and they are unanimous in awarding it unlimited praise. In my parish I am causing it to be distributed subsequent to having made it the subject for my pulpit instructions on several occasions. Feeling keenly the great necessity

there is for more teaching, definite instruction of the people, instead of wasting so much precious time and opportunity, as so many do, in oratorical and rhetorical pulpit ministrations, instruction of the people definitely as to the *what*, the *why*, and the *how* of their religion, I would humbly suggest that the Press be used more, pamphlets, leaflets, and books be used as text books in our schools. People need some *science* in their religion in these days when science is at least talked of glibly enough, not only in the laboratory, but also over the wash tub.

Yours truly,

RECTOR.

SHORT CATECHISM ON TITHES.

SIR,—I resume my annotations; and if they are more critical than laudatory, that, I presume, is more owing to the subject than to the annotator. Tithes are next proved to be of Divine obligation anterior to the law of Moses, in the following convincing style:

"When God spoke in the law given to the Jews of the tithe, did He speak of it as a new law? No, He spoke of it as a law already established." The proof given is Lev. xxvii. 30. "It is holy unto the Lord," where the italics are a vain prophecy. As well in Ex. xii. refer to the "already" of the past "we be all dead men," or "this is the ordinance of the passover." I will insult no reader's intelligence by a comment on the force of "is." But I beg attention to,

"What was the special commandment about the tithe given to the Jews?"

The answer is Num. xviii. 24. Very well; if this was a "special" commandment, it is *specially* to be observed, and I observe accordingly that it makes no reference to *personal* tithes, that is, the tithes of any man's income from trade or profession, but only from the land. This is indeed "specially" to be noticed.

Then it is asked "What were the consequences of their (the Jews) disobedience" to this law? And the answer is, "They became a prey to their enemies, and were deprived of God's blessings." Thus, in the genuine spirit of priest-craft, the payment of tithes is made the duty, their non-payment the most deadly sin—the sum of all sins!

Next, our attention is all unconsciously directed to the powerlessness of "a carnal commandment." "On the return from the captivity, Nehemiah and the rulers and all the people entered into an oath, to walk in God's law, part of which was to bring the tithes of the ground unto the Levites," Neh. x. 29, 37; and yet presently Malachi is quoted for their shameful breach of curse and oath; for God complains "ye have robbed Me, even this whole nation; ye are cursed with a curse." According to the vulgar chronology this was not fifty years after the "curse and the oath."

How did God tell them they could get the curse changed into a blessing? Of course it was by paying their tithe, and then the blessing was to be such that "there shall not be room enough to receive it." Thus the Catechism idealizes the specific, material reward of the old law into the Christian abstraction, the sum of spirit good things, which we are accustomed to call the "blessing" of God. It is to be for tithe payers now for-*oath*, a quantitative matter, to be measured by the capacity of our barns and cellars! Here is a snare laid for the faith of simple Christians, some of whom may some day be tempted to say, as the heathen priest Conf to King Edwin: "O King, consider what this thing is which is now preached unto us (Christianity); for I verily declare to you that the faith we have hitherto professed, has, so far as I can learn, no virtue in it at all. For none of your people has set himself more diligently to serve our gods than I have, and yet there are many who receive greater favours from you, and are preferred before me. But if these gods were good for anything, they would rather set me forward who have been ever so observant of them." Are we prepared to make temporal rewards the test of divine favour, and lead men to serve God "for plenty, not for piety," as an old bishop has it?

In reply to the objection that this is Old Testament religion, we are told, "Whatever things were written aforetime were written for our learning!" There's a comprehensive argument for impertinent cavillers! So it is that poor Church of England folks are to be nourished up to godliness, and reasoned into godly giving. I say in all seriousness, I hope we have heard the last of such arguments. Our 7th Article affirms the obligation upon Christians of those commandments the old law "which are called Moral"; but no wit of man can prove the essential morality of one tenth.

We have next, Matt. v. 17, 19, understood of tithe paying by Christians. Surely, no talmudical Jew ever more grossly wrested the words of Scripture. I am sure that no congregation of average intelligence would endure such an interpretation of these two texts. Then it is insinuated that such as deny the divine law of tithes now do also deny the duty of giving at all. This is unpardonable. Here is the ques-