

ception of \$390, which was taken from the revenues of the Church, was collected from members of the congregation who were not bond givers.

This result has only been attained by a great strain on many members of the congregation, and by the unselfish action of the Rector in generously relinquishing \$500 of his stipend for the present year.

Two years ago the sum of \$1,124 per annum had to be deducted from the revenue for interest alone; through the reduction in the indebtedness and by obtaining, through the Rector, from a nobleman in England an advance on mortgage of \$7,500 at the moderate rate of 5 per cent.—only \$523 per annum will now be required for interest.

The wardens consequently confidently appeal to each one who enjoys the privilege of worshipping God in All Saints' Church, to contribute regularly and generously, according to his or her means, to the revenue of the Church, so that they may never again be relegated to the painful position from which they have just emerged.

The seats in the Church are free and unappropriated, and the Church is therefore entirely dependent on the free will offerings of the people through the envelope system.

For the Sunday evening service during Lent a course of sermons was arranged for upon 'The Conditions of our Blessed Lord,' viz., 1. Self-denial, St. Luke ix, v. 23, the Rector. 2. Conversion, St. Matt. xviii, v. 3, The Dean. 3. Repentance, St. Luke, xiii, v. 3, Canon Matheson. 4. Righteousness, St. Matt. v, 20 v. Canon O'Meara. 5. Regeneration, St. John iii, v. 5 the Rector. 6. Spiritual Food, St. John vi, v. 33, Canon Pentreath.

DIOCESE OF QUEBEC.

BISHOP'S COLLEGE.—It is reported that the Ven. Archdeacon Roe, Professor of Divinity, has sent in his resignation to the Corporation, and that it has been accepted. The many friends of the College will be sure learn of this with much regret. Dr. Roe has been connected with the institution for so many years and stands so high as an educationalist and as a divine, that his withdrawal will be a matter of regret to all. We are not aware whether the matter was submitted to the Council or to the Trustees, but it would seem to be one of sufficient importance for their consideration. Notice is given of an adjourned meeting of the Corporation to be held on the 18th March inst., and it may be that the matter may be then brought up.

The meeting of the Corporation will afford an opportunity of discussing the question already raised in these columns as to the advisability of removing the College from its present situation to Montreal. It is to be hoped that in the interests of the Church in Lower Canada this matter may receive careful consideration.

It is announced in the secular papers that Mr. Robert Hamilton, of Quebec, (whose generous contributions towards Bishop's College in the past are well known) has promised the sum of \$4,000 towards its rebuilding. It would be a pity to have this sum expended uselessly in rebuilding upon a situation which does not apparently fully meet the wants of the Church at the present time.

THE SOCIETY OF THE TREASURY OF GOD.

About the year 1885 a Society under this name was formed in Canada by Commander C. A. B. Pocock, and shortly afterwards an effort to establish a like Society in England was made by the late Joseph Gunyon, of Stoke, Newcastle, England.

The object of the Society was to restore the Law of the Tenth as due to God and to awaken

in the minds of Churchmen a sense of their duty in this respect. In England as here the Society had but a precarious existence, and though nominally many of the members of the Episcopate became patrons of the Society yet it failed to take any real hold upon the Church. We see from a report lately to hand and called the first report of the Society in England, that at the end of 1886 there were forty-six members; in 1887 thirteen additional members were added, but it was impossible to get an annual meeting. In 1888 fourteen new members were enrolled making a total of seventy-three viz., thirty-one clergy and forty-two laity. In 1886 Commander Pocock, the founder of the Canadian Society, returned to England, and is stated to have reported that the Canadian Society had departed from its original object and that it had substituted "Systematic Giving" for "Tithe Giving," and that the Society was in a moribund condition. In 1889 the Society in England maintained its existence and increased its membership to ninety-four: four Bishops, thirty-two clergy, and fifty-two laity. On the 1st January, 1890, J. S. Gunyon, the founder of the English Society, departed this life; but the Society was kept alive through his son, and at a meeting held in July last Mr. Athelstan Riley was unanimously elected Master of the Society. Mr. Riley is known to many in connection with the Archbishop of Canterbury's Mission to the Assyrian Christians. It is now sought to obtain members for the Society in Canada, either as life members or as Associates; and effort is being made to extend the influence of the Society in England as well.

The Society proposes to band together all who practice the Law of the Tenth or who are desirous of doing so, and consequently to bring the subject before Church people by distribution of pamphlets, tracts and leaflets, and to secure if possible the advocacy of the principle from the pulpits.

The rules of the Society are: (1) To set apart the tenth part of all income for pious and charitable uses; (2) By prayer and otherwise to use their influence to promote the Society's objects; (3) To contribute not less than 2s. 6d. per annum towards the Society's expenses. Subscribers of 5s. per annum and upwards will be entitled to all pamphlets of the Society; and a contribution of two guineas or upwards will entitle the giver to the position of a life member. The Society has already issued tracts or leaflets under the following headings:—"Give or what the Bible says about Alms Giving"; "Getting a d Giving"; "Bible Rules for Giving"; "God's Tenth"; "The S.T.G., what is it?"

Further particulars can be had by addressing S. E. Gunyon, Hon. Sec., 7 Ichburg Road, Upper Clapton, London, N. E.

CONTEMPORARY CHURCH OPINION.

Young Churchman:

It is towards mid Lent that our rules, and our spiritual steadfastness need watching. The fervor and earnestness with which, perhaps, we entered upon the season, is waning somewhat, leaving in its place that unemotional sense of duty, rather than privilege, which is not conducive to the highest spirit either of worship or service. But is it not really this stage in any spiritual life or experience, that tests our truest strength and motive? Certainly it is not from the ranks of young and ardent soldiers of Christ, burning with a new-born, but untried zeal, that we look for the true steel of endurance; nor do we find in our own experience that it was in the days of youthful enthusiasm that the demand came for the truest warfare. So it is in every season of protracted service or self consecration; the calm, quiet days, when emotional buoyancy has subsided, and the heart responds only to the hush-call of faithful, devoted duty, offer the best touch-

stone of loving fidelity. And thus it is that we find the priceless reward offered the followers of Christ, promised to him who shall endure unto the end—not to an ardent beginning, nor to the expiring glow of a revived enthusiasm.

Family Churchman:

The Bishop of Lincoln has addressed a Lenten letter to the clergy and laity of his diocese, in which he says Lent is a time for "pulling up," a time for special discipline and self-denial; it is also a time for "pulling out," when one must not be afraid to give up anything which God by conscience declared to be wrong. The Bishop particularly asks parents whether they are continuing to teach their children the Bible history, both of the Old and New Testament, from the book itself, as it used to be taught. In some modern schools this is done very imperfectly, if at all, and his Lordship fears there will soon be great ignorance of God's way of looking at things and of dealing with the world, both with individuals and nations, unless parents are more careful to preserve the habit of Bible reading in their families, and thus to secure a knowledge of at least the main facts of the inspired story in the minds of the young. This cannot be too strenuously insisted upon in the present day, when militant Agnosticism is creeping into our schools, and doing its utmost to minimise Bible teaching.

SEASONABLE WORDS FROM LENTEN PASTORALS.

The Lenten Assembly is a school for the sons and daughters of God to train one another as the children of one family, where one is taught of all. The educating power of the Church is in a face to face walk as brethren in love unfeigned. Remember then at the outset that the main object of the Church in giving us this season is to present Christ to us more distinctly as a Tempted and Suffering Saviour, that so we may be led to be more like Him in heart and life.—*Rev. E. P. Ege, Church of the Prince of Peace, Gettysburg, Pa.*

The Christian life is a planting of body soul and spirit; a cultivating in love, a perfecting in grace, and a harvesting in glory; all in the true faith of JESUS CHRIST. "As ye have therefore received JESUS CHRIST THE LORD, so walk ye in Him; Rooted and built up in Him, and established in the Faith." Col. 2; 9 As in the natural world, so in the spiritual, God furnished the material for building; and he is Himself the Master Builder, building and "upholding all things by the word of His power."—*Rev. W. W. Raymond Church of the Holy Communion, Lake Geneva, Wis.*

Be regular, and attend frequently, the Church services. If any have been negligent about this, make a resolution to attend at least once each Sunday and one week day service; if any have been regular once each week, add to the number as many as possible.—*Rev. George W. Lamb, St. Luke's Milwaukee.*

While speaking of the Holy Communion I wish to make a very earnest plea for the revival in our midst of the practice of always receiving the Holy Sacrament fasting. It has been the use of the Christian Church from the earliest times, some learned men say even from the age of the Apostles. I will not go into the reasons for this pious practice, as I will put into your hands shortly, a tract upon the subject, but will simply state that "The Bread of Heaven" should be the first food to enter our mouths, and that we should seek "First the Kingdom of God and His Righteousness."—*Rev. John A. Carr, St. Peter's, Ripon, Wis.*

As Christian love becomes more intense it becomes also more extensive. The fire that is hottest sends its heat farthest.