

some unknown reason been settled among ancient nations as a tenth, a calculation sanctioned by the Mosaic dispensation. Tithes, or giving a tenth to God, rests on the same religious basis as church-going and prayer, &c. Tithes, then, are a debt to God, and we do not begin to give anything till this debt has been fully cleared off. Old and New Testament are clear in demanding sacrifice from the poor as well as from the rich.—*Church Paper.*

WORK IN HEAVEN.

"SURELY it must be due in part to the bewildering overwork of earth, that so many people dream that heaven will be an idle place: as though the promised joy of our Lord could mean that we shall loiter about the golden streets, and stroll from pleasure to pleasure, or sit with folded hands beneath the Tree of Life, as in a long summer holiday prevented somehow from becoming tedious. How could He have called this His joy: He whose meat it was to do the Father's will: He by whom all things were made and are sustained. Were His disciples likely to understand that they would find His joy in any paradise of indolence? And why has He given us the power and the will to work on earth if there is no work for us to do in heaven? No—let us put away so poor a thought of the life which He who worketh hitherto has prepared for them that love Him: let us be sure that when death and sorrow and crying and pain are passed away, work will be among those things which He makes new for evermore: that in the perfect

freedom of the City of God His servants may delight to serve Him, Him who, not in time alone, but also for eternity, hath ordained and constituted the services of angels and men in a wonderful order."

CHRISTIAN ORDINANCES.

That baptism is a means ordained of God whereby sin may be remitted is declared in very plain terms in Scripture: "Repent and be baptised every one of you for the remission of sin," were the words of St. Peter in his sermon to three thousand people. "Arise and be baptised, and wash away thy sins," was said by Ananias to Paul. "According to His mercy hath He saved us by the washing of regeneration and renewing of the Holy Ghost," was written by St. Paul to Titus. The spirit of these declarations the Church has embodied in its grand profession of faith, "I acknowledge one baptism for the remission of sins."

That the holy Eucharist is a means appointed for the forgiveness of sins, is declared in the very words of its institution. "This is My blood of the New Testament which is shed for you and for many for the remission of sins;" and in this solemn truth the Church expresses its cordial reliance in the prayer of humble access, so cruelly mangled in the Spanish liturgy. "Grant us, therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood."

That the Word of God is a power by which the remission of sin is