

And now the Vale Colliery—in which Messrs. Allan Brothers and Mr. Joseph Moore (names so well known in Montreal) are interested—has by an explosion, to appeal for nine widows and thirty-two children. The appeal is endorsed by ministers of every Christian body, including the Rector (Rev. D. C. Moore, R.D.), and it is hoped that kindly help will flow into the treasury, which is, in the keeping of C. McKinnon, Esq., at the Vale Colliery, New Glasgow, N.S.—Com.

Editorial Notes.

We are pleased to learn that active steps are being taken to secure the meeting of the Canadian Church Congress this year in Montreal. The value of these gatherings in bringing together the leading representatives of Church thought from all parts of the Dominion and drawing out their opinions on the great questions of the day, cannot be overestimated. They can hardly fail to stimulate the religious and intellectual life of the place in which they are held to a degree which cannot be attained by any merely Diocesan assembly; new vigor is infused into local enterprises, and the whole work of the Church receives an impetus which is felt long after the Congress has adjourned. The Metropolitan city of Canada offers peculiar facilities for such a meeting, and may expect to reap corresponding benefits.

The situation in the North-West is most serious and alarming. The advices received since our last issue indicate that the rebel force is by no means small in numbers, and is well supplied with the material of war; and the contagion of rebellion appears to be spreading among some of the Indian tribes, whose loyalty to the Government was supposed to be assured. The alacrity with which the volunteers throughout the country are offering their services for the suppression of the revolt is the one cheering feature of this miserable business, of which no one can as yet foresee the end. Every devout Churchman will fervently pray for the Divine protection of our citizen-soldiers, who have been so suddenly called from their peaceful avocations to defend the integrity of our common country, and for the enlightenment of our rulers with wisdom from above, to enable them to solve the difficult and dangerous problems with which they are now confronted.

While the events referred to above have been engrossing the minds of the Canadian people, a distinguished career has been drawing to its close in the neighboring Republic. Military critics have differed widely in their estimates of the generalship of the most successful soldier of the American Union; but none can help admiring the calm courage of his prolonged encounter with the last foe. It is altogether probable that before these lines are printed, General Grant will have fought his last battle. May he rest in peace!

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

THE TORONTO CHURCH CENSUS.

To the Editor of THE CHURCH GUARDIAN.

SIR,—In your Hamilton notes you observe of the religious census recently taken there that "if it was taken in the same way as that in Toronto a

few years ago, it is worthless as far as the Anglican Church is concerned." May I ask your authority for calling that census worthless? I was one of the prime movers therein, and myself checked off the numbers sent in for the Anglican churches. I know that the count of the reporter who took the two churches in which I myself officiated on that Sunday tallied within one or two with that which I took unknown to him; he was half a dozen or so in excess of my reckoning. I know also that the parochial clergy of the city were not dissatisfied with the showing, and that through the courtesy of the Editor of the *Globe* newspaper, in which the figures were printed, I was enabled to rectify immediately the only two errors that appeared—errors of omission—and to supply the attendance at the General Hospital services, and those in the City Jail—which were by no means entirely composed of Church people—and that in Trinity College Chapel. I was also able to show that the attendance at the Roman Churches had been given at least in triplicate, and to show how this had been done in good faith through a pardonable ignorance of Roman methods on the part of the reporters. If I remember rightly, the Church's position was third—really second, as the Roman attendances were exaggerated, the Presbyterians (as might have been expected) alone exceeding us. A subsequent census showed that, so far as the attendance at Sunday-School was concerned, the Church stood easily first. Since those days the Methodists have amalgamated, so that possibly Methodism would now show an apparently higher muster-roll than the Church, though I very much doubt this, as from all I can gather the Church in Toronto has made great advances in numbers.

"CHURCH PRESS" Rooms, ED. RAINSFORD.
New York, March 27, 1885.

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—The apparent success which has attended the Missions lately held in the East and West End of London, Eng., must have brought home very forcibly to the minds of many clergymen the great need of a spiritual awakening in many if not all of the parishes in this Diocese. Of course, to talk of a simultaneous Mission throughout the Diocese would be absurd; but still, something can be done and ought to be done towards bringing about a deepening of the spiritual life in our respective parishes. Too true, I fear, no matter how earnest, eloquent and active the pastor may be, are the words of our Bishop, spoken at his last charge, "Words repeated over and over again by a familiar voice lose their force, and many hear as though they heard not." Now, there is one way by which we may try to overcome this spiritual apathy, and that is by having a man whose sole work shall consist in visiting the different parishes for the purpose of holding Missions. Let us have a Diocesan Missioner, for "the same truths in a new form, uttered by a stranger, appear to be clothed with unwonted power." I feel sure that, under God's blessing, great and good results would follow from the preaching of a man peculiarly fitted for this work. I myself would gladly welcome such an one in my parish, because I feel that we have need of a spiritual revival amongst our people. "But," perhaps some one will urge, "where is his salary to come from?" For the present, from the united subscriptions of loyal Churchmen, I would suggest. Make it \$700 a year, and this, together with the hospitality afforded him in the different parishes, and his conveyance from one place to another by his brother clergymen, would, I think, be ample. Though only a poor man, I will give \$25 towards the salary of a capable man, and a gentleman in Halifax, who, I think, will still hold to his promise, told me that he would give the same. Will not others do what they can to help forward this object? Brethren of the clergy and laity, let us have your opinion on this matter, for it concerns you all, more or less.

I am, yours truly,

A COUNTRY PARSON.

Diocese of Nova Scotia,
19th March, 1885.

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—One of my lay assistants, who, in consequence of not having an over robust constitution, only engaged with me for three months on trial, finds himself, to our mutual disappointment, hardly equal to the work, and prefers, after his ordination, to take independent charge of a smaller mission. He is therefore leaving me immediately after Low Sunday. Our requirements are such, and the extent of the mission so great, that we cannot get on with less than two readers to assist the priest, taking alternate services with him at the several stations. I have to-day advertised in your paper for a young man preparing for Holy Orders to come and work in this mission as reader. The assistants reside with me at the Mission House, and, in addition to board and lodging, receive a small stipend. I should require the necessary testimonials for submission to the Bishop, and would also expect the young man to have already made fair progress in his theological studies. He will have ample time for reading. I shall be glad to correspond with any one desirous of entering upon this work, and I am anxious to get assistance with as little delay as possible.

Faithfully yours,

FORSTER BLISS,

Missionary Priest.

The Mission House,
Mattawa, Ont.

THE SOCIETY OF THE TREASURY OF GOD.

Motto: "Bring ye all the tithes.... Prova me herewith saith the Lord of Hosts, if I will not open the windows of Heaven and pour you out a blessing."—Mal. iii. 10.

To the Editor of THE CHURCH GUARDIAN.

SIR,—In my last letter I proved that the law of the tithe is of Divine appointment and of perpetual obligation. If any Christian man denies I proved it, I reply that I proved it to be the universal custom among the ancient heathen, and to some extent among those of our own day, and if a man provide not for his own house (of God) "he is worse than an infidel."

Let us now consider where this feature of sacrifice to the gods and payment of tithes to the priests came from. 1900 years previous to the birth of Christ, Abraham sacrificed on Mount Moriah, and gave tithes to Melchisedec. Abraham lived within 200 years of the dispersion from Babel; at that time there was only one language and one religion. Noah had been dead some 100 years, and Noah was only 1000 years from Adam; as the average length of life was some 500 years, he must have been contemporary with those who knew Adam and Eve. The laws of the Church of God before the Flood were: the rest of the Seventh Day (then as now the seventh part of time belonged to God), marriage, and the typical bloody Sacrifice. So far in our Bibles. But the LXX Version states that the sin of Cain was the sin of covetousness, i. e., he did not divide aright, he did not give the full proportion of what was due. St. Clement, Irenaeus, Tertullian and other Fathers take this view, and it is one point which gives such interest to the forthcoming Revised Old Testament. Grotius sums up the question thus: The sense of the LXX Version is that Cain did not offer the best that he had, or he offered a less proportion than the tenth, "which, from the most ancient ages, was the portion due to God; and the footsteps of it are to be found in Greek and Roman histories."

So much for the heathen of old. Let us now see how the heathen of to-day act in regard to that Attic law, "Honor the gods with thy fruits." From the *Spirit of Missions* I cull the following:

"Burmah is consecrated to idolatry. The people spend thousands of dollars on their temples, and only tens on their own homes. In China large sums are spent on the religions of Confucius and Buddha, besides two hundred millions of dollars a year on the worship of their ancestors. The income and expenditure of nine heathen Chinese persons is given, the proportion consecrated being about the same as the Jew under the Law, viz., from one-quarter to one-tenth. In India the offer-