

Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

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"The Communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the cross."—*From the will of Bishop Ken, A. D. 1710.*

BISHOP CLEVELAND COXE ON THE "CHRISTIAN YEAR."

THE Christian year of the Church is not properly estimated as a means of grace, even by ourselves. For, supposing it had never been invented or thought of before, and supposing it had just entered the mind of some modern Sectary to establish a system like that of the Church, for a full display of Christ, and a thorough exploring of the Scriptures every year. How brilliant the thought! How Scriptural the conception! How evangelical, how richly spiritual, how blessed the practical plan! Such would be the uniform expression of popular piety; and the author of this great method would be regarded as a man of the times, the grand original of a new and progressive form of Christianity; a Luther or a Wesley. And justly so, for it may be safely said that no one of those teachers of the popular mind who has left a sect to perpetuate his name and teaching, has embodied in it anything which is one thousandth part

so substantial and potent as this truly Christian system. Of the sects, one perhaps exists on some merely negative basis, because *it denies* something which another sect *maintains*; while another takes up some *single idea*, and on this meagre foundation rears its claim to be a Christian Church. But look at this majestic system of claiming all time for Jesus Christ, and filling *every day in every year* with His Name and with His Worship. Were it the *peculiarity* of a sect only, and as such were it maintained and propagated, I do not hesitate to affirm that no existing Christian sect has half so broad a ground to stand upon, or urges so clear and conclusive an apology for its existence, as that sect could demonstrate and claim as its own. And yet, because all this is but part of our inestimable inheritance as Churchmen, we hardly think of it, even on popular grounds, as a conclusive reason for being what we are, and as furnishing an irresistible argument against those who oppose themselves.

Of course, we are Churchmen on higher grounds, and for independent