

about your sins or your troubles, you should have to "go and ask for the keys;" and then, most likely, find the clerk goes with you? Believe me, those who order the church in a parish to be locked up between services have no right to do so, and a serious charge to answer, by refusing the encouragement of an open door for a man to enter in and pray. "The people would not use God's House if it were open," say you? Well, but they can't if it is shut! And why should not the people be won back to the old custom again of using it, to the old custom again of using it, if the old custom again returned of opening it? On the Continent, where churches have always been open, they have always been used.

And, again, look at the way poor folk—the "poor of this world" (whom, mind you, our blessed Lord, when He was on earth, "chose") are put aside anywhere to make room for richer folk, with "gold rings," as St. James says, to have comfortable and well placed "sittings." Is this not a scandal to our dear old Church? It is flat disobedience to Holy Scripture. Read what St. James (ii, 1-13) says about it. We have "dishonored the poor man," as that holy Apostle says, to our own shame and dishonor in the sight of God. Who is "no respecter of persons." The Church and Bible teach us that public worship is the duty of all, and that we neglect at our peril "the assembling of ourselves together;" and yet the Church of England deliberately drives away the poor man, in disgust, from joining in it. Who will be guilty in the end? I spoke just now of the Pharisee and the Publican, and I dare say the result of the evil in our midst bears some resemblance to their case, for—

The one much nearer to the Altar trod;  
The other nearer to the Altar's God.

Those who will not be "good Protestants" in this matter, protesting and striving to get their churches free to all persons, and open, by day, at all hours, are guilty of sitting still in the face of two of the most disgraceful hindrances to public and private worship in the Church of England that have characterised our modern times."—*Rev. J. Vicars Foot, East Clevedon*

#### SOME INCONSISTENCIES IN CHURCH MEMBERS.

1st. When persons go to church arrayed in fine and costly apparel and expensive jewelry, and put only a few cents on the offertory plate as their offering to the Lord.

2nd. When they spend large sums in pleasure and personal gratification, and give nothing, or next to nothing, for Christian missions and parochial expenses.

3rd. When they say, as they do in the service of the holy Communion, "And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable holy and living sacrifice unto Thee," etc., and then never put forth a hand in real earnest service in the Sunday School or in any other department of the Church's work.—*The Church News.*

#### THE PECULIAR ADVANTAGES OF THE LAY WORKER.

BY THE REV. J. LEWIS PARKS, D. D.

The Church admits that she has not utilized her laity as she might; and now that earnest efforts are being made to remedy this omission, it were wise to set before churchmen that they have in their power to do that for their fellows which the clergy can never do so well. It is never denied that the layman shares in the priesthood; he, too, may be a preacher of the Word; by him, even more than by apostle, elder, or deacon, was achieved that rapid vic-

tory of early Christianity whose rapidity evinces the present Holy Ghost—"they that were scattered by the persecutors which arose about Stephen went everywhere, preaching the word." But if a man could be made to see that there is a dignity in a godly layman, even greater in a moral sense than that which inheres in the official priesthood, and a power more effective in certain directions than any wielded by the priest; the knowledge must rouse him to the more earnest, diligent, and enjoyable exercises of his gifts.

Before speaking, however, of the layman's advantages, let us premise all preaching is absolutely dependent upon character; the layman's preaching is as much or more by life than by deed or word, and when we claim certain great advantages for laymen in the work of Christ, we claim them before all for men. The preacher must be a man. There must be strength, reality, sense in the man; there must be sympathy with the thoughts and desires of real men; there must be courage to contend and conquer not only sin, but the difficulties of life. We say the lay worker must be a man, and not a something no better than a prating, singing, or even, praying Christian, before he can hope to be the power of God for his fellows. Shortly, then, supposing the layman to be a fine fellow and a godly fellow, of what use he may be! In the first place, his influence reaches those whom the average cleric cannot so much as meet. These can run away from a clergyman, they can elude his grasp, they will not show themselves to him, they hedge themselves about with conventionalities amid which the real man is lost to view. From the layman no such escape is possible; it is not attempted nor desired. He is one of themselves. He buys and sells with them, meets them as lawyer, physician, broker, treats of the common things of life with them as partners, clients, or employes. Thus he daily brings his personality to bear upon them, continually has his opportunity of preaching or exemplifying, gains the right to advise, exhort and help—the sight and the knowledge of his comrades' need. The priest studies, preaches from the pulpit, may meet the case or may not, may know the man or may not, but this layman is his neighbor's fellow.

The lay worker has a speech understood by the people—the speech of action undoubtedly; so, too, has the priest. The life of holiness always availeth much for persuasion to righteousness. But the priest moves upon a different plane from the layman; his actions proceeding from the same principles, are not themselves the same. Both these preachers let us hope are honest, but the priest only meets his bill; the layman is honest amid the intricacies, subtilities, and almost irresistible temptations of trade. Both these preachers too, are temperate, the one in his home, the other at his lunch-counter, after the play, in the wine-room, at his billiards, or his parties. The priest preaches, but his life is largely hidden; the layman lives in the light, is in the world unspotted, and by living preaches, and by living manifests that his heart is given to God. And no man who has seen a sturdy, reverent, devout layman—a man versed in the world, experienced in men and affairs, yet of tried integrity, truthfulness, and piety, but will understand that such a character is in a way a greater moral power than the average priest.

The godly layman is this moral power to his fellows, not merely because his life is theirs, and his preaching by exact example—apt therefore and intelligible, but because his sincerity is beyond question. It is grievous to confess that the sincerity of the priesthood is questioned. We do not refer to that coarse—and because coarse, therefore superficial—charge that the clerical profession teaches what it does not believe, for the sake of gain. Neither are

we concerned with the rare case of men who suppress their real thoughts for the sake of orthodoxy. These very generally suspect not the motives of the preacher, but the soundness of his judgment and the agreement of his opinions with practical sense; these say—with perfect truth—that there is a professional cast of mind, and they suspect, let us trust, with less justice that this incapacitates the clergyman for understanding life. But the manly layman is free from any such suspicion. He knows the world and lives in it, and if he declare that religion is adaptable to the world's affairs, he will meet with a respectful hearing.

This, no doubt, is to magnify the layman's office. Such teaching may very easily lead a man to think of himself above that which he ought to think. The need and functions of the priesthood form the complementary truth. But to magnify the layman's office is necessary to his full efficiency. A man must believe in his work and be proud of it before he will be a great or valuable workman. A too zealous priesthood will make an indifferent laity, and an indifferent laity means a feeble Church. But let us impress upon our brethren this one thing: *Manliness*, gives power to piety. Reality—a hatred of pretense of any kind, a hatred of cant, a disgust with weak talk. Strength—the aim to bring all our powers into their legitimate development and exercise to be sound and perfect men. Godliness—the business-like doing of our duty toward God and our neighbor. These make a man potent, and helpful in the Kingdom of Christ. "Brethren, if any man do err from the truth and one convert him, let him know that he who converteth a sinner from the error of his ways shall save a soul from death and shall hide a multitude of sins."—*The Church Eclectic.*

#### NEWS FROM THE HOME FIELD.

##### DIOCESE OF NOVA SCOTIA.

**MAITLAND**—The Rev. G. R. Martell was presented with a purse of \$65 by his Maitland parishioners, as a token of regard. Such loving acts speak well for any parish. With perfect truth may it be said of this whole parish, that the priest's hands are strengthened by the ready sympathy, the kindly words and kindly deeds of his people.

The people of Northfield, in this parish, have made a beginning towards building a church; \$250 has been placed in the bank already, and they hope before the winter is over to place another \$250 in the same place. Such earnestness and zeal for God must meet with success.

At Five Mile River, the people have succeeded in raising nearly \$100, which will go toward painting the beautiful church in that place.

**KENTVILLE**—*St. Peter's*.—This church has also undergone extensive alterations during the past three years. We have at present over \$60 on hand, which will cover the cost of a new fence now in course of erection.

##### DIOCESE OF FREDERICTON.

**PERSONAL**.—The Rev. Theodore E. Dowling, late rector of Christ Church, St. Stephen, has just been appointed chaplain to the Anglican Bishop in Jerusalem and the East. Mr. Dowling intends to leave England for Jerusalem in December next.

**ST. JOHN**—A meeting of the Church of England Sunday School Teachers' Association was held Tuesday evening 8th inst., in St. Luke's Church, Portland, when a large number of teachers were present. Interesting papers on Sunday school libraries were read by Miss M. A. Peters, of Trinity school, and Miss E. Robinson, of St. Paul's. A discussion followed in which many of those present took part evidencing the