

made ours by the free grace of Him who has adopted us. We did put on Christ, for we were baptized into Christ. This is what St. Paul says, and he knew the truth which he taught.

So we have great hope. We can have the spirit of adoption, we can be led in our life by the same Spirit which brought us into God's family, and so live in deed and truth as "The Sons of God." We can more and more make our own the good of which we are heirs, till as "children of the Resurrection," we find the fulness of the wealth prepared by the boundless love of our Father for His faithful children.

So also we have great responsibility. Our sin is against a father. It is going from our home. It is putting off Christ, and choosing rather to live in union with the first Adam, who fell and was doomed to die. Is not many a soul parted from God and life, because it does not know or believe what God has done for it, and cannot hope to win God's favor? So it has the spirit of bondage, and dreads God with a shrinking distrust; or as if it were still under the law, and the Gospel had never been proclaimed, strives vainly to please God as a slave.

MODERN FORMS OF PERSECUTION.

There is a Protestant Popery. The subtle spirit of intolerance can inhabit all hearts, speak all languages, swear by, or at, all creeds; it can inspire the Pope and the man who denounces the Pope, the persecutor and the persecuted, the Radical and the Conservative, the reformer and the enemy of reform. Faithful souls have suffered that we may

not have the power of suppressing opinion in the way men once did: we are obliged to limit ourselves to other kinds of racks and thumb-screws, to bitter words, theological nicknames, mean insinuations, back-biting, anonymous letter-writing, spiritual kyocting, to craft, cunning, vain-boasting, false-witness, pious frauds, and using the machinery of our Church and sect and religious newspaper, and our influence in a community, to injure and crush persons whose opinions we dislike. We cannot kill bodies, but we try to kill reputations.

APPRECIATIONS FROM SUBSCRIBERS.

From a lady in Dorchester, N. B.: "CHURCH WORK is a very welcome visitor to me. I could not spare it, there is so much interesting matter I wish it success."

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More light has been thrown upon the question of episcopal insignia. A correspondent of a Church paper describing the first service of the Bishop of Michigan in his diocese, said that "he bore the insignia of his office, a purple-covered Prayer Book, over which his serious face bent." The "magpie," a purple-covered book, and a serious face—what more is needed?