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Church Work.

We Speak Concerning Christ and the Church.

A Monthly Pamphlet of Facts, Notes and Instruction.

EDITOR AND PROPRIETOR—REV. JOHN AMBROSE, M.A., D.C.L.

Vol. XVI.

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No. 5

IN THE PRESENCE.

Not a sound invades the stillness,
Not a form invades the scene,
Save the Voice of my Beloved,
And the Person of my King.

Precious, gentle, holy Jesus,
Blessed Bridegroom of my heart!
In Thy secret inner chamber,
Thou wilt whisper what Thou art.

And within those heavenly places,
Calmly hushed in sweet repose,
There I drink, with joy absorbing,
All the love Thou wouldst disclose.

Wrapt in deep, adoring silence,
Jesus, Lord, I dare not move,
Lest I lose the smallest saying
Meant to catch the ear of love.

Rest then, O my soul, contented;
Thou hast reached thy happy place
In the bosom of thy Saviour,
Gazing up in His dear Face.

ONLY.

It was only a word of kindness;
But it brought a wealth of rest,
As it lovingly lay enfolded
In the midst of a weary breast.

It was only a small white daisy
That lifted its tiny head;
But it preached a sweet spring sermon
Of the rising from the dead.

It was only a thoughtless answer

To a young inquiring heart;
But it made the soul grow careless
Of the good and better part.

It was only a little shamrock
That the outward eyes could see;
But it told a blessed lesson
Of the hidden Trinity.

—*Agnes Tresham.*

He who lifts a soul from vice,
And leads the way to better lands,
Must part his raiment, share his slice,
Pave the long way with sacrifice.

A correspondent of *The Woman's Gazette* writes: "When I was a young woman I was one of a family party sojourning at a French watering-place, then rising into repute, where the English tourist was yet comparatively a curiosity. The solitary jug provided for the ablutions of two young ladies was of so minute a size that we were obliged to keep sending our English maid to refill it at the pump. One day we overheard our landlady say to some neighbors, "Oh, my dear friends, you cannot imagine what these English are like! The quantity of water which it takes to get those creatures clean every morning is something appalling."

Mrs. Miller

POPULAR ERRORS.

A Rector of our acquaintance is seriously of the opinion that a good deal of ignorance with regard to the Prayer Book and its teachings is to be found amongst baptised members of the Church of England.

One of his female communicants lately said to him,—“Mrs. ——— asked me to be godmother for her baby, but I refused.” “Why?” Because I stood as godmother for a child some years ago, and my conscience has troubled me about it ever since. Why should I or anybody else be expected to be responsible for the sins of any child until it is confirmed?” “But no sponsor is held chargeable with the sins of his or her god-child. You, as sponsor, merely answered *for the child*, or in the child’s place, as it was too young to speak for itself. The child, by your mouth, promised repentance, and faith in God the Father, the Son and the Holy Ghost. God’s church administers Baptism to no one who does not profess repentance and faith. Without these none can be grafted into Christ, the good vine. Without repentance and faith no soul can be saved as a Christian. Do you believe a child can be admitted into God’s Kingdom above if it dies in its infancy?” “Why, yes! God forbid I should doubt. Some of my own little ones were taken away in their infancy?” “Well, Our Lord says, ‘Except ye repent ye shall all

perish,’ and ‘He that believeth not shall be damned.’ Did your infants show any sign of faith or repentance?” “No.” “Can they now be with Christ in Paradise and at His right hand in the day of judgment without faith or repentance?” “I cannot answer you. But surely God is merciful to the little ones. He surely has provided a way out of this difficulty.” “You may well say that,—for if the child were refused baptism and thereby denied admission into the Church on earth, to the moment of its death, and immediately afterwards spoken of as a member of the Church above, this would represent the Church below as being more pure than the Church above. You have well said that surely God in His mercy must have provided a way out of this terrible difficulty. ‘Without holiness no man shall see the Lord,’ and there is no holiness out of Christ. And the Scripture says, ‘As many of you as have been baptised into Christ have put on Christ.’ *As many*, you see,—and no more. If we are in His Body we are covered with the white robe, the wedding garment of His righteousness? He has commanded us to suffer even the little children to come from Adam to Him, to share the second birth. And He has provided for their profession of repentance and faith, even as our laws provide for their promising not to waste their worldly inheritance in the time of their minority. The law provides

guardians for the defenceless orphans, and binds these to render them their patrimony, without waste, in due time. So the Church, their spiritual mother, the Bride of Christ, brings the helpless ones in her arms to her Lord in Holy Baptism, to be made members of His body, of His Flesh, and of His Bones, and provides three guardians or sponsors for each child, who shall promise repentance and faith in that child's name, that it may be admitted to this state of salvation. She expects these guardians to do what they can to prevent the robbery of that child's spiritual inheritance by the world, the flesh and the devil."

"This may be, but the child may afterward be far away from its sponsors, and how can they then fulfil these promises?"

They can pray for the child every day, and we have the promise that the prayers of the righteous avail much. They can occasionally advise with him by letter or otherwise. And even a weak christian is benefited by praying and caring for the spiritual welfare of others. Many a pastor's labours are greatly assisted in training the young of his flock by these prayers of others, perhaps far-off, in his behalf, as my own experience has often proved. God is just, and will not hold any one responsible for the wilful sin of others which he has tried to prevent. But He is merciful in providing a means by which the lambs shall be brought in-

to Christ's Fold, which is His Church. If we are tempted to put a stumbling-block in the child's way by refusing on any pretence, to undertake the guardianship of the little one, surely this is refusing to bear one another's burdens and so fulfil the law of Christ. Men are willing enough to undertake the guardianship of wealthy heirs of this world's goods, in view of the gains or benefits resulting to themselves thereby. This is human nature. And just in proportion as we are partakers of the Divine nature we lay aside selfishness and learn to value the rich estate which is the inheritance of every member of Christ (poor though he may be in this world's goods), and the danger of its loss, even in the case of a child. Shall we then, as members of Christ, refuse to bring the little children to Him, even though there be a probability that its foes may be not only the world, the flesh and the devil, but even those of its own household, as is too often the case? Shall we not put away from us all excuses, even on the plea of conscientious scruples, which would lead us to refuse to bring precious souls to Christ? We all like to exercise our influence in some direction. A sponsor who loves his ward for Christ's sake, and shows his love by kindness, obtains a powerful influence over him, with God's help."

"I now see how God provides that even the lambs shall be admitted

into His Fold, by providing against the objection as to their want of faith and repentance. I bless God for the guardianship and faithful teaching which He provides for us and our little ones in our Church. But I do think these things should be more frequently explained, for I know of many who think that Baptism, either of infants or grown people, is of small consequence, and conveys no spiritual birth or change of state, and more still, who know little and care less of the teaching of our Prayer Book on this subject, and many other doctrines of Christ's Kingdom."

Under the head of "Popular Errors" we propose to continue the consideration of groundless objections to Prayer Book teaching.

Arianism, or the denial of God's Incarnation, which has unchristianized so large and influential a proportion of the Congregationalist body in the home of the "Pilgrim Fathers," was not without some influence upon the Protestant Episcopal church, in the editing of the Prayer Book at the time of the American Revolution. The Athanasian Creed, so hated by all persons of Unitarian tendency, was then omitted, and the Nicene Creed received a mark of disfavour by less frequent use than the rubric prescribes in the English church.

Broad Churchism, which in its extreme latitude is patient of everything but dogma or systematic teaching, is one sort of a centre of unity. Once let it be granted that

faith has no definite rules or boundaries, and God has no visible guardian on earth of the faith once delivered to the saints and without which it is impossible to please Him, once grant this assertion of the world, the flesh and the devil, and false doctrine, heresy and schism are no more sin but merely different modes of expressing that charity which rejoiceth in giving away for popularity's sake that which is not ours to give.

A unity obtained upon these easy terms is popular with the world, for "the world will love its own." Of late years we have seen men, bound by their ordination vows as priests of the Protestant Episcopal Church of the United States, denying the Trinity, denying the miraculous birth and miracles of Christ, denying His resurrection in the flesh, denying the Divine inspiration of the Holy Scriptures in whole or in part, and invalidating the continuity of the Church of Christ by denying its historic episcopate.

Some of these men have had the decency to relinquish voluntarily the Orders of the Church as no longer binding their consciences. Of these the world took but scant notice. Its approbation was much more liberally bestowed upon the others who insisted on remaining in her ministry,—a cause of weakness, and a preventive of that unity which has as its centre Jesus Christ, equal and co-eternal with the Father and the Holy Spirit, one God, blessed forever.

Among the sympathizers with Unitarianism, although one is now about to be tried by the church on a charge of heresy, another has been elected bishop of a large and

important diocese in the United States. Whether his orthodoxy will be questioned, as in the other case, or his election confirmed without question by the other dioceses, remains to be seen. Some of the Church papers have boldly advocated the non-confirmation of his election, whilst others have "straddled the fence," by favoring his acceptance as a bishop whilst admitting his unsoundness as a churchman. Should this latter advice be followed, it will be difficult to discipline any future offender against the doctrine, orders or discipline of the Protestant Episcopal Church, especially if he happens to be a man popular for his preaching power, and his sympathy with sectarianism, even down to the Unitarian level. This would be a long stride in the "Downward Grade."

June 11th, 1891.

FREE AND OPEN CHURCHES.

We are glad to notice from time to time in the English papers the rapid progress of the movement in favor of freeing all places of public worship from the barrier of the pew system. The growing desire now is—not to discourage the poor children of God's family from resorting to their Fathers' house but to go out into the streets and lanes, into the highways and hedges, and to compel them to come in by the strong force of loving-kindness, and the assurance that nothing will be done by the ordinary congregation and their richer brethren to keep them out or ticket them by placing them in seats reserved for the poor. This freeing of the seats in the church was manifestly the suggestion of God,

for it began with the revival of the Church of England within the last fifty years, during which she has done more to preach the gospel to the poor than for centuries before, and consequently has by this sacrifice of selfish seclusion gained ground in a greater ratio than, perhaps, in any other period in her history.

The principal objection against the free and open church system, especially in unendowed churches, is the financial one. But wherever this system is fairly tried, that is by leavening the congregation with the duty of unselfishness, (without which we are nothing), the offertory is found to do more for the support of the church than the pew system. This has been our personal experience in a ministry of 39 years, confirmed by observation of the working of the free and open system in other parishes in Nova Scotia.

In "Darkest England," page 189, "General" Booth boasts of the thirteen Homes in Great Britain, accommodating 307 girls, together with seventeen Homes abroad, as constituting, perhaps, the largest and most efficient effort of its character in the world. But the *Church Penitentiary Association* has *eighty three* Homes connected with it and last year reported over two thousand five hundred fallen girls and women restored to respectable life—and yet we have not heard of its boasting at all.

Train the *body* not merely as a Greek athlete, or as a beautiful animal in the hope of an earthly prize; but train it as a destined partaker in these scenes of transcendent joy and worship which are described in the Apocalypse.—*Liddon.*

EDUCATION MINUS RELIGION.

Christian people will awake one of these days to the acknowledgment of the fact that education without religion is a contradiction in terms, being no education in the true sense of the word, but a powerful means of preparing our youth to accept and forward the schemes of secularists and infidels.

We append an extract from a recent letter of the Roman Catholic Bishop of Salford, England, where the board schools are aiming at the closing of voluntary schools in which religion has its due proportion in the public instruction.

The Bishop handled his subject with the grasp of a statesman.

"I express my deliberate conviction that the board school system, armed with its present powers and destined in the mind of its champions to become universal, is the most subtle and fatal dissolvent of Christianity that has ever been set up in England, by Parliament, since the reign of Elizabeth. It is the legal negation and proscription in national education of doctrinal Christianity, and of the certainty of Divine faith.

The compromises, introduced by worthy Protestants who recoiled from the logical conclusions contained in the system, are powerless to prevent the evitable result. The watery nature of their school board religion is an essentially different article from the strong, definite, saving salt of Christianity.

The secularist and political cry for universal and compulsory board schools—for a uniform national system of popular education—means

much more than compulsory and universal education (with which I have no quarrel). It means that the rights of Christianity—let me say it plainly, that the rights of our Lord Jesus Christ as the Teacher and Redeemer of mankind—shall be excluded from their place in our schools. It means that Christian parents and their children shall be wounded in both their civil and their religious rights and liberties. It means the formation of the youth, that is, of the people of England, in one procrustean educational mould, from which dogmatic Christianity has been excluded. This would be a disaster of the gravest kind in the natural order. It would also be a national and deliberate apostasy, for there is no Christianity which is not definable and dogmatic."

It is to be hoped that when this manly struggle shall have reached its successful issue, despite the influences of a temporary unpopularity, it may not be found that other Christian bodies have small claim to the gratitude of a rescued Christianity.

The national church in England is vigorously working in behalf of voluntary schools, as are also some of the other Dissenting bodies. The same can scarcely yet be said of Protestants on this side of the Atlantic.

Australia is the only country in the world to which ruminating animals are not indigenous, and yet cattle and sheep of various breeds thrive there amazingly.

God always has an angel of help for those who are willing to do their duty.

THE HOLY ANGELS.

A correspondent of the *Church Times*, who recently paid a visit to the Birmingham Oratory, gives from memory an account of a sermon of Dr. Newman on the subject of the Holy angels. He says the doctor described the immensity of time in which they had existed, and said that they were in their state of probation and trial. "In the beginning—ages before 'the beginning,' we have recorded in the Bible—their two great attributes were knowledge and power. The former was exemplified by their different reception of knowledge to man, man toiling for information, acquiring it step by step and fact by fact, angels by instantaneous conception knowing all things. The latter was illustrated by the momentary destruction of eighty thousand men in the army of Sennacherib, King of Assyria, by the destroying angel, and the similar annihilation of all the first-born in Egypt. Their difference of nature was shown in the fact that, whereas to them the sight of God is life, to sinful man it would be death.

At first angels were not permitted to see God; they were undergoing a probation, the manner of which we know not, but we know that the cause of their fall was pride. No doubt they had failed in faith again and again, but had they preserved humility all would have been forgiven them. From the seraphs, the highest order of angels, the Devil had fallen; fallen, because he had been lifted up with pride and arrogance to deem himself equal with God. With him fell the third part of the angels as narrated by St. John in the Apocalypse, xii, 4:

—"And his tail drew the third part of the stars of Heaven and did cast them to the earth":

We are told that there are nine orders of angels, of which the highest are the seraphim and the cherubim, the lowest archangels and angels. With our dim senses we cannot conceive them as they are; man has imagined them as with form and wings, but they are essentially ethereal and spiritual. It is necessary to use metaphor and allegory concerning them as with other things, without it the mind of man could not grasp the possibility of their existence. We even speak of God in the language of allegory, as with hair as white as snow, and of Jesus as His Right Hand. Respecting the mighty conceptions of God and the utterances of His designs, man was likened to a fly walking up a great wall. It has no sense of the uses of the wall, it cannot conceive the whole of which it forms part, it has only knowledge of the tiny portion covered by its own feet. Until the day of eternity the fulness of the plans of God will be hid from us, we can now only grasp that which is possible, utilise that which is within our power and wait for the fruition. The war in heaven mentioned in the Apocalypse, "And there was war in Heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels," is now transferred to earth. The battle still is waged, horrible thought, and mankind is comparatively indifferent to its result, although that result is fraught with the most momentous issues in the destiny of each one. Every means are used to tempt us astray, temptation assumes its most alluring form, the

special weaknesses of each one are the objects of attack, sin is made so easy, so pleasant. Yet if we are assailed by the fallen angels of darkness we have given unto us the guardian angels of light, who hover around to guard, support, and protect us in our every need. It should be our duty, our highest aim, our sole desire to aspire and attain the greatest possible perfection in this life that ultimately we may reach the abode of the blessed, there to join with the heavenly host in the eternal worship before the throne.

The London correspondent of the *Manchester Evening News* writes:—
 “One of the Australian papers contains an excellent and characteristic story concerning your new Bishop, Dr. Moorhouse. About a year ago he was visiting one of the outlying districts of his diocese. On the Sunday, which was a very hot one, when walking on the veranda of his hotel he noticed a number of cattle collected around a water-trough. He hurried out of the hotel, went towards the trough, and found it empty. There was a large pump beside the trough, but the people of the district apparently wanted Providence to send them rain, so as to save themselves the trouble of pumping up water for their cattle. The Bishop read them a practical lesson. He climbed the ladder leading up to the pump, and worked away vigorously at the handle until the trough was full, and the thirsty cattle had water enough to drink. It is gratifying to know that this practical lesson was not lost upon the inhabitants of the district to whom it was given.”

THE ANGLICAN COMMUNION.

The opinion prevails, and some recent discussions seem calculated to make it even more popular, that the Anglican Communion is differentiated from the Protestant Christians who have gone out from her, by the single note of the Apostolic Succession; and from the Roman Christians, who have anathematized her, by a denial of the claims of the papacy and by certain matters of opinion and worship. The fact is, however, the root of the difference is deeper. Both Protestant and Roman theology are largely scholastic. The symbols of both are exhaustive intellectual definitions.

Their creeds and confessions of faith are fine spun theories about the plan of salvation, or the logical development of dogma. The Anglican Church, on the contrary, presents a body of faith and a rule of order founded upon Holy scripture as interpreted by the Fathers. Its theology is patristic, not scholastic. Its order is regulated by primitive example, not by the drift of public opinion. It asks not what scholars think, but what the Church has held from the beginning. It allows a great liberty of private judgment and individual opinion, but nothing to its faith and formula which cannot be clearly proved from Holy Scripture as interpreted by primitive standards and Catholic use. So, abiding in the Apostles' doctrine and fellowship, in the breaking of bread and in the prayers, the Anglican communion presents to-day, as we believe, the purest example of the faith and order of the Apostolic Church.—*Scottish Churchman.*

CHARACTER AND SERVICE

Never did men feel the abundance of unused and misused force as it felt to-day. Nowhere is the student of the future met by the awful problem of a dead world, an unborn clod, or a burnt out cinder to be kindled into life. The life is here. Only so often it plays instead of working, and loiters instead of running, and is eager not about the greatest, but about the least. Where is the noisy energy and great zeal to-day? It is where men are seeking truth. It is where men are pursuing selfish ambitions, not where they are laboring for the common good. It is where the things of the flesh, not the things of the spirit, are the prize. So it appears at least upon the surface. So runs the lamentation of anxious hearts.

Turn from the wide world, which it is so easy to abuse, so hard to understand, and think of your own life which you do know. There are high desires, noble discontents and ambitions in you. You know that they are there. But is not the dissatisfaction of your whole life this, that it is not they that get your most devoted thought and eager action? It is "the meal which perisheth" for which you really labor! It is the prize of the moment, that sets you all astir with desire, with indignation with hope, with fear. All the time off there in the distance on its shrine its shines pure and white and real, the ultimate desire of your nature, adored and treasured, but too far away and cold to draw to it the tides of passion, love and hate, which spend their forces upon the trifles of the day. Sometimes it seems almost as if so strange a state of things

produced its strange result in the discrediting of eager passion and desire, as if they were too coarse and common for the higher interests of life. The instrument which you confine to lower uses and rob of its best duties is itself dishonored, and becomes even suspicious of itself. Engerness and enthusiasm seem to many of us poetically to have their true place in the stock exchange or on the ball-field, but to bring something of defilement and distortion with them, when you set them free into the lofty regions of the search for truth and the development of character and service of fellow-man. —*Rev. Phillips Brooks, D. D.*

Out of (in round numbers) some 1,300,000,000 of souls—the present estimated population of this globe—scarcely 390,000,000 are even nominally Christians to day. Over 450,000,000 are Buddhists, 200,000,000 are Mahometans, over 150,000,000 are Brahmims, and nearly 150,000,000 are heathen. In other words, out of every 100 souls now living, 31 are Buddhists, only 30 are Christian, 15 are Mahometans, 13 are Brahmims, and 11 are heathen. Some 50,000 souls that never have heard of Christ or of His Blessed Gospel, pass into eternity daily.

The trial of the Rev. Howard McQueary, of Canton, Ohio, for heretical teachings in regard to our Lord's Incarnation and Resurrection, and other matters, has taken place. The defendant occupied part of two days in speaking in his own behalf. It is said that, if declared guilty, as he most likely will be, Mr. McQueary will join the Unitarians.

MORBUS SABBATICUS.

There is a fearful disease which is prevalent among a great many Church members and in order that they may recognize its presence and its danger, we give the following description from an exchange.

Morbus Sabbaticus, or Sunday sickness, a disease peculiar to church members. The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well and awakes feeling well; eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk, talk about politics, and read the Sunday papers; he eat a hearty supper, but about church time he has another attack and stays at home. He retires early, sleeps well, and wakes up Monday morning refreshed and able to go to work and does not have any symptoms of the disease until the following Sunday. The peculiar features are as follows:

1. It always attacks members of the Church.
2. It never makes its appearance except on Sunday.
3. The symptoms vary, but it never interferes with the sleep or appetite.
4. It never lasts more than twenty-four hours.
5. It generally attacks the head of the family.
6. No physician is ever called.
7. It always proves fatal in the end—to the soul.

8. No remedy is known for it except prayer.

9. Religion is the only antidote.

10. This disease is often called "Systematic Lying," but its true name is "Morbus Sabbaticus" or Sunday sickness.

11. It is becoming fearfully prevalent, and is sweeping thousands every year prematurely to the devil.

—Selected.

A Calcutta correspondent of the *Guardian* relates the following anecdote about the Armenian Archbishop of Cilicia, who has been on a visit to Calcutta: He was calling at the house of one of the English clergy when he was much struck by a bright-eyed boy of five—the clergyman's son. He asked the boy's name, and when the answer: "Basil," came, the Bishop was very much pleased—as all those who know the charm the name Basil has to the Eastern Christians will readily understand. The next question was: "And what do you wish to be when you get to be a man?" Again the answer came: "A bishop." This astonished the Archbishop still more, and he then told a story of a little boy who said he wished to be a bishop, and who at the time of his giving expression to the wish, was blessed by a bishop, and that boy when he grew up really did attain to the episcopal office. The Archbishop then called Basil and blessed him in Armenian, using his pectoral cross, and after putting a gold cross round the little boy's neck, he kissed him and playfully said, "Now you must be a bishop."

The woman who talks about her neighbors is no worse than the one who listens.

SORROW BROUGHT BY LIQUOR.

No temperance orator could want a better text for a lecture than could be taken from a case that came up before Justice Taintor in the Yorkville Police Court yesterday. Three little ragged figures, a boy of nine years and two girls of eight and four, with bruised and pinched faces, were ranged before the bar as the justice took his seat, and they shivered and cried convulsively as Agent King of Mr. Gerry's society told their story. He said that up to last spring they had been as well kept and cared for as youngsters could possibly be. Their father, William Koennecke, owned a flourishing bakery at Delancey and Columbia streets and had about \$15,000 in the bank; his wife, Ann Koennecke, was a model mother, and all the neighbors envied their prosperity and happiness.

But Mrs. Koennecke suddenly contracted the drinking habit and became a confirmed sot in a few months. She neglected her work and her family, and last June Mr. Koennecke disappeared, leaving directions to her to give \$5,000 apiece to the children and use the income for their support. The bakery was left to his wife. The neighbors think he became crazed with grief and shame and killed himself.

Mrs. Koennecke let the bakery go, however, and began to draw her children's money from the bank and spend it in vicious carousals. She was dispossessed from a room she had hired on the east side Monday night, and went away leaving her children hungry in the street. Mr.

Gerry's society was notified, and the children were fed by it till yesterday, when Justice Taintor committed them to the care of the Sisters of St. Francis. He gave orders for the arrest of the mother, and will take steps to have the children's money protected.—*N. Y. Times.*

A good story is told of the great Duke of Wellington. He received a letter from a lady, an intimate acquaintance, saying that she was soliciting subscriptions for a certain church in which she was much interested, and had taken the liberty to put his name down for £200 and hoped he would promptly send her a check for that amount. He forthwith replied that he was glad she thought so well of him. Certainly, he would respond to the call; but he, too, was interested in a certain church which needed subscriptions, and counting upon his correspondent's well-known liberality, he had put her name down for £200, "and so," he concluded, "no money need pass between us."

The Interior (Presbyterian), commenting on the movement to admit women to the Methodist conference as delegates, says: "We have known the wife of a presiding elder, in a city where there were two large Methodist churches, seat herself at the Communion Table and administer the Communion to the united congregation, the pastors acting as her assistants. And yet she was not happy, because the Mordecai of a Presbyterian minister near by respectfully declined to put his pulpit also at her disposal. After the capture of the conference there will still be left several worlds for her to conquer."

TO THE LAITY.

Every Christian is a missionary: "let your light so shine," etc. To what extent is this great idea brought home to individual minds and consciences? If it were more impressed upon the hearts of those who are accustomed to devote their souls and bodies as "living sacrifices," when they go to the altar, our communicants would be a very different class of Christians from what, as a class, they now are. Why can't A. B. and all the other letters of the alphabet come up to their duties like X. Y., and Y. Z.? What progress we should make, in such case, as a diocese, as parishes, as personal stewards of God's grace and gifts. "If the salt shall lose its savour"—what can be expected of surrendering filth and corruption?

Help your faithful pastors by going out into highways and hedges and *compelling* wanderers and wayfarers to *come in*. Compel them, that is, by love and encouraging words. All over the land there are thousands who never darken the doorway of any place of worship, and yet, "no man cares for their souls." Why not call on them and say, "come thou with us and we will do thee good." Lend them a prayer-book: tell them about Easter, and why we keep the Holy-Week, and how. Invite them to a seat in church; give them "a lift" in your carriage as you drive past their door. Oh! the golden chances we daily lose, from sheer thoughtlessness, when we might be saving souls from death and gaining the reward promised by St. James, in the last emphatic verse of his epistle; an epistle which ought to be read

through in the private devotions of every Christian.

HISTORY IN A NUTSHELL.

"(1.) From the 1st to the 7th century, our Church may be called "The British Church," and was without the shadow of Romish influence.

"(2.) From the 7th to the 11th century, she may be called the "Anglo-Saxon Church." This was not a *new* church, but the British Church with a comparatively mild infusion of Romanism.

"(3.) From the 11th to the 16th century, she may be called "The Anglo Romish Church." This was the same Holy Catholic British Church, with a strong infusion of Romanism.

"(4.) From the 16th to the 19th century, she may be called "The English Church," which, like each of the other names, does not indicate a *new* Church, but only a new state, viz., the state in which ancient British privileges had been resumed, by a thorough expulsion of Romanism in any form.

Bishop Magee of Peterborough, preaching in his cathedral the other day, said: "A christened man, through christening, is a Christian. Conversion is a violet, a noisy, a convulsive thing, instead of being a gentle growing and turning of the heart. It depends not upon some certain and positive fact, but on something they feel, or feel they feel, or think they felt years ago. It is not, then, so safe a thing to rest upon as the certain fact that God received us in His family by Baptism.

THE TEACHING OF CONFUCIUS.

If we are to believe our sceptical friends, there is a vast amount of wisdom and understanding in the teachings of the ancient heathen philosophers. What little there is of morality and righteousness in the New Testament, it is claimed, must have been borrowed from the writings of those old sages, Confucius, Buddha, and others. To be sure these men who talk so fluently about these ancient philosophers cannot read a line of their writings, but perhaps that fact is on the whole an advantage to their argument, as it may enable them to speak with greater confidence than they otherwise might be able to do.

The influence of the "Light of Asia" can be seen in the condition of India, where not one woman in fifteen hundred knows how to read, and where poverty and degradation are almost universal. The effect of this kind of illumination on the Chinese mind may be seen in Chinese literature, with an alphabet of *forty thousand characters*, requiring a lifetime to learn it; and in their traditional reverence for ancestral ghosts, which prevents their building railroads and telegraphs for fear of disturbing their spirits; and in the signs posted up on the banks of ponds and ditches, on which may be found inscriptions in large Chinese letters, "*Please don't drown girls here.*"

Professor Legge has recently translated two volumes of the *Texts of Confucianism* into English. These works are intended to inculcate obedience to parents, reverence to authority, and sacredness of fam-

ily ties; but the main part of them consists of directions concerning forms, ceremonies, and observances, which show the emptiness of the whole business. As an illustration, we may notice the directions given for the behaviour of a son on the death of his father.

This great teacher says, "He should appear quite overcome, and as if he were at his wit's end. When the corpse has been put into the coffin, he should cast quick and sorrowful glances around, as if he were seeking for something and could not find it; when the interment has taken place, he should look alarmed and restless, as if he were looking for some one who does not arrive; at the end of the first year's mourning he should look sad and disappointed, and at the end of the second year he should have a vague and unrelenting look."

This is probably a fair specimen of the moral depths of the teaching of this very eminent heathen. It reminds us of the story of a bereaved widow, who being exceedingly anxious on the occasion of her husband's burial to observe all the proprieties of decorous grief, in consulting a friend inquired whether she should "begin to *take on* at the *house*," or whether she should "wait till she got to the grave!"

We have seen people who professed Christianity who seem to study their gestures, their tones, their words and their looks, but we have been accustomed to call them hypocrites; but under the teaching of Confucius they would simply be worthy disciples, carrying out the express directions of their eminent master. Can any sceptic imagine the Lord Jesus Christ giving such

instructions as these which Confucius left for the guidance of his disciples?

Our sceptical friends can read up Confucius and learn how to "appear quite overcome," and how to "look sad and disappointed," and how to have a "vague and unrelenting look" if they will; but Christians will cleave to the Word of the Lord, and will find there better directions both for joy and sorrow than the elaborate *acting* in which the heathen teacher so thoroughly instructed his disciples.—*Hastings.*

EXPERIENCE IN A CHAPEL AND IN A CATHEDRAL.

A correspondent of the *West Briton* recently contrasted Truro Cathedral and the Wesleyan Chapel in respect to the welcome given to worshippers. He said on a recent Sunday evening "two strangers went to the said chapel. They were kept standing at the door fully ten minutes, when some one showed them into a vacant pew. They were scarcely seated when a lady and her maid requested them "to occupy another part of the pew, as it belonged to them." Of course, they were only too glad to show this courtesy; but no sooner were they at the other end of the pew than a third person claimed it, apparently very much annoyed at the presence of these intruders. They had no alternative but to leave; and on making their exit they carefully noticed the half-occupied pews, and that no one was courteous enough to proffer them a seat. The strangers in question wended their way to the Cathedral, where they met with a very different reception."

LOSE A THING AND FIND ITS VALUE.

A little girl, who from circumstances was debarred from the usual pleasures of childhood, and whose chief enjoyment was found in her Sunday school and church, after listening in silence to a discussion on the proposed changes in the Prayer Book and Hymnal, quickly said, "Aunty—I—hope—they—won't change the Cat-e-chism—if they do change the prayers and hymns." Her aunt was glad to reassure her on this point. The same child once being asked by one not of our faith if she had experienced a change of heart, if she had been converted, replied, "I don't know what you mean, but I am a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven."

The Standard of the Cross very pertinently remarks: "Respectable newspaper writers of late show an inclination to tolerate the barbarism, 'Revs.' The adjective *reverend* has the same form in both singular and plural—Rev. Mr. Smith; Rev. Messrs. Smith and Jones. No possible combination of nouns or plural nouns justifies 'Reverends.,' As well say 'Dear friends,' or 'Gods people.' It is a usage that is doubtless fostered by the habit, itself hardly less barbarous, of making the word a quasi noun, as in the salutation, 'Good morning, Reverend'; or as in the phrase, 'The Reverend Smith,' instead of Rev. Mr. Smith."

How many, many thousands of people play daily with fire, and are surprised and reproachful when the flames turn and burn them.

Children's Department.

SOME ADVICE TO BOYS.

My son you may not be missed a great deal by a very wide circle of people when you die. It won't be necessary for you to leave much money for a tombstone. The few people who love you, will know which mound covers your sleeping figure, and they can find it just by the ferns and grasses that wave above it; and a monument ninety feet high won't make strangers care for you, or make them love you, or make them remember you. You may not be missed a great deal by very many people when you die, my boy; but that isn't what you want to think about. You want to make yourself felt and noticed while you are here. That's what you want to do. And that is more than most men do. Just run your eye over this paragraph again, if you have time, and think over it a little, while you are waiting for morning service to begin.

Now and then you will meet a man who actually rejoices, in a mean, envious sort of way, to think that in a few years his more popular, prosperous, successful neighbor will be dead and forgotten. It may be true. The big, wide world is so busy with the living, that she does seem to forget her children when they fall asleep. But you will notice that the man who rejoices in this is usually a man whom she has forgotten while he yet lives; who is not felt or heard in the world at all. Now, do you go ahead, my boy, and don't stop to wonder if the world will remember you and miss you one hundred years from now. Little you'll care

for this old world in a hundred years from now; Heaven grant it may be under your feet then! You just go ahead and make yourself felt now. When you are gone the world will get along without you, my boy; but while you are here do you make it understand that you are running part of this show yourself, if it is nothing more than standing at the tent door, and directing the people to pass to the right and move along right in front of the cages.

A MODERN INVENTION.

Among the wonderful and useful inventions of the times is the common sand blast. Suppose you desire a piece of marble for a grave stone. You cover the stone with a sheet of wax no thicker than a wafer; then you cut the name, date &c. leaving the marble exposed. Now pass it under the blast and the sand will cut it away. Remove the wax and you have the raised letters. Take a piece of French plate glass say two feet by six, cover it with fine lace and pass it under the blast, and not a thread of the lacé will be injured, but the sand will cut deep into the glass wherever it is not covered with the lace. Now remove the lace and you have every delicate and beautiful figure raised upon the glass. In this way beautiful figures of all kinds are cut in glass and at very little expense. The workmen can hold their hands under the blast without harm, even when it is rapidly cutting away the hardest glass, iron or stone, but they must look out for finger nails, for they will be whittled off right hastily. If they put on steel thimbles to protect the nails it will do little good, for the sand will soon destroy them

too; but if they wrap a piece of soft cotton around them they are safe.

You will at once see the philosophy of this and I think every reader of CHURCH WORK can draw a lesson from it. The sand whittles away and destroys any hard substance but does not affect substances that are soft and yielding, like wax, cotton or fine lace or even the human hand. Need I draw out the spiritual teaching of all this? Need I show how sorrow and affliction are employed by God, as workmen use the sand blast, to break down hard and stony hearts?

BY GOD'S HELP.

In no other way can you succeed. If you trust in promises made to man or to any Society of men, or to yourself and your own better nature you will be likely to fail. Pride goeth before destruction. If you are of a haughty spirit, then beware of the fall that must come in the end except you change.

You are now thinking that you can do better this year. I hope some such thought has come into your heart. If so, do not make too much of your own or other people's acts; but in all humility and faith look up to God for help.

This is a needful warning. For some people are quite proud of themselves as soon as they have made even a feeble resolution or half hearted promise of amendment. Any move, however small, if it be in the right direction, is an occasion of joy. But in the case of one who makes it, let him "rejoice with trembling." Be confident, but not in yourself. Be assured that God is ready to help you. But be just as sure that you have an evil heart

which is prone to depart from God and from His help.

Many persons join the preacher instead of the church. If the preacher pleases them, they will support the church and be regular in their attendance on the means of grace, but if they do not like the preacher, their places in the house of God are vacant, their contributions are withheld, and what influence they have is practically thrown against the church. Such persons are as unstable as water, no reliance can be placed upon them, you never know when to trust them, and the more numerous they are the worse it is for the cause. The church is greater than the preacher. If the preacher is not what we could desire, for the sake of the church we should be more faithful and endeavor, as far as we can, to make up for his lack. Preachers may come and go, but the church remains, and for her our tears should fall and our humble prayers continually ascend. Whether you like the preacher or not stand by the church.—*Ex.*

Devote at least one hour of the day to self, the remainder to other people.

NOTICE,—to Localizers and others
—All correspondence for CHURCH WORK must from this date be addressed to REV. JOHN AMBROSE, Digby, Nova Scotia, as this magazine is now printed in that town.

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