

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.

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The red marks enclosing this paragraph indicate that the subscription is due, and the Proprietor will be glad to receive the amount as early as possible. The date marked with the address on each paper is that to which that paper is paid up.

“GOD IS OUR REFUGE AND STRENGTH
—A VERY PRESETT HELP IN THE
TIME OF NEED.”—*Ps. xlvii.*

Up from the depth of my trouble and grief,
Up from the sea of my cares I fly,
Like the weary dove to the Ark of relief,
I cling to the Rock that is higher than I.
Father of love, my strength art Thou,
Thou my asylum from cares and harms,
Under Thy refuge I safely bow,
Beneath are the everlasting arms.

Almighty art Thou, I have nought to fear,
Vain are the powers of earth and hell,
Thy grace shall guide from the fowler's
shore,

Scatter his forces and break his spell ;
A voice behind shall Thy wisdom be,
Showing the path for my weary feet,
The truth of Thy word my soul shall see—
“ This is the pathway,—walk thou in it.”

Rugged at times this road may seem,
Clouds and storms may threaten above,
But faith struggles on till the next bright
gleam,

Led by the hand of eternal Love.
Thy saints in bliss have walked this road—

Our kindred in Christ its dust have press'd,
Now they learn in their bright above
That only labor can lead to rest.

Where are the flow'rs of the year gone by?
Wither'd and scentless, fallen and dead.
Where is the gold of the western sky
When the sun hath sunk in his distant bed?
Where are the coveted joys of the past?
Where are the treasures we thought secure?
Only our heav'n-born pleasures last,
Heavenly joys alone endure.

Like a weary child let, me turn to Thee,
Father in heav'n, and seek Thy face,
Guide me safe through the cloud and the
sea,
Chasten'd by sorrows, but cheer'd by grace,
Looking to Jesus I bear my load,
Seeing His stripes I kiss the rod,
Following Him in the narrow road
I walk through trials, but walk with God.
JOHN AMBROSE, 1859.

My dwelling is now wherever our
Lord is pleased to send me. I offer
myself with every power of my soul
to do and suffer all things for the
salvation of the Indians. God has
subjected the whole universe to the
Cross by the ministry of His ambas-
sadors, who can do all things through
Him who strengthened them.—*S.*
Frances Xavier.

The faults of others are no excuse
for our own.

Miss Fuller

April 90

BURNT OUT.

Last month's issue of *CHURCH WORK* was ready for mailing in the first week of the month, as our custom is. But on Saturday, Sept. 6, the Rectory of Trinity parish, Digby, the residence of Rev. John Ambrose, the editor and proprietor of *CHURCH WORK*, was burned to the ground, with most of its contents, the latter uninsured. Amongst the few things saved, however, was the remainder of our monthly not yet mailed,—hence the delay in mailing the papers for the Provinces of Quebec, New Brunswick, Nova Scotia, P. E. Island and Newfoundland, as also those for the North West part of the Dominion, the United States and Great Britain.

This is the second time in which *CHURCH WORK* has been burnt out, but like the Phoenix, has risen from the ashes, with renewed vigour. Judging from almost weekly letters of strong commendation and increasing confidence from our subscribers, we feel that our paper is supplying a felt want, and therefore are emboldened to ask our friends to help us to extend our circulation, and also to assist us in our proposed design to admit advertisements, increasing its size and means of support.

One grain of love to God and likeness to Him will outweigh, in its power to enrich, a whole California of gold.

THE SURVIVAL OF THE FITTEST.

Christian unity for which all true followers of Christ are praying can be obtained only through the survival of the fittest.

As the fisherman's net is upborne in the waves only by its floats, so any system for the spiritual catching of men can only be kept afloat and useful by the gospel truths which it teaches.

All heresies were at first floated by a portion of catholic truth, heavily weighted, however, by error—more or less. But as truth, when connected with error, gradually becomes corrupt, so the floating power of truth in such a combination is gradually lost, and—by its natural "Downward Grade"—any gospel net, so contrived, inevitably sinks and is lost. Many such nets have gone to bottom since the time of our Lord's warnings and those of St. Paul and St. John and the primitive Fathers against false doctrine, heresy and schism.

Nevertheless, in our day there are many who in our Church would have us seek for unity by assimilating her ancient system to those of ancient or modern names, or in other words, by removing from our gospel net the floats or ancient truths which are not found in the nets around us. We are, for example, advised to cut off the three Creeds,

the three-fold ministry and the Liturgy of our branch of the historical and Catholic Church,—ill-advised people assuring us that we shall thereby attract the denominations around us—now repelled by those antiquated contrivances.

Some are tempted by such logic to assimilate as far as possible, their teaching to that of “liberal christianity.” This plan is a short cut to popularity, no doubt, but experience has abundantly proved it to be disastrous in the long run, for when the Anglo-catholic Church assimilated herself to Dissent, in days gone by, she assisted in building and filling dissenting places of worship. But within the last fifty years the tide has turned, and dissent is now found copying the Church in many primitive doctrines and practices formerly denounced as Romish, and Rome herself is now seriously meditating the use of the liturgy in a language understood by the people.

It is high time, then, that like the apostolic fishermen, we mend our net, and teach our people to value instead of deprecating those ancient truths, and not try to damage our net by reducing its means of floatation.

Christian unity is to be attained only by the survival of the fittest. The Church of Christ is not many, but one. Adherents worth having are those who remain with us, or come to us because they hear amongst us the confident cry—

“Come with us and we will do thee good,—” and find it to be true.

By encouraging and thus multiplying sects, christian unity would not imply catholicity of doctrine or unity of action. Many dissenters see this, and join our Church because they attribute the Down Grade of their own denominations to the loss of those catholic truths and means which we possess, but which too many amongst us but little understand or value.

Before the Anglo-Catholic Church can attract to her fold the stray sheep of Christ's flock she must show more charity to all beholders, and teach, not merely to the educated few, her distinctive principles which most of the converts already obtained assert to have been their felt want when outside our fold.

People are anxious to know just what the Church is, for they are weary of being bewildered amongst many counsellors. It is our duty to understand and set forth our distinctive claims, admitting the truths which outsiders already possess, but offering them the remaining truths as a cure for their wearying and dangerous negations.

TRUE EDUCATION.

One of the contentions of CHURCH WORK has constantly been that in this secularizing and free-thinking age, there is no education worthy the name, whether in school or col-

lege, which does not include the essential element of definite religious training.

On the subject of the new scheme likely to be adopted by the London School Board, by which rate-payers are to be credited by that Board with the amount paid by them towards Voluntary Schools, *i. e.* those in which definite religious instruction forms part of the daily work. The *Church Times* says :

"Mr. Diggle we are glad to see, is one of those who believe that the rate-payer should be permitted a free exercise of his conscience when paying his contribution towards the cost of the elementary schools of his district. In his article "The educational Outlook," he proposes the formation in each Educational district of a Board School Board, a Church School Board, a Wesleyan School Board, and a Roman Catholic School Board, and the three last mentioned would collect contributions from the rate-payers declaring for them. Then, "when the time came for the payment of the ordinary education rate, each rate-payer would present, as part payment of his rate, the receipt for the amount he had paid to the Board for which he had declared." This is just the scheme which we have previously ventilated as one which could be worked, and ought to be tried, in justice to the supporters of Church schools, and, with the powerful advocacy of Mr. Diggle, we do not despair of seeing it attempted and put to practical test. There must be many besides Churchmen in favour of such a scheme; Nonconformists like Mr. Spurgeon who says, in the

current number of his magazine, that "the School Board, even with Bible-reading, is not only training up a godless generation, but is rendering truly religious schools impossible." One of these days, he says, people will wake up to the fact that schools which are not religious are irreligious, and will begin to found schools at any price where the most essential element in education will not be banished. When will all Churchmen be endowed with as clear acumen as this Nonconformist pastor?"

* * *

There is apparently a reaction in the Australasian colonies against the purely secular education given in the 'common' schools, or, as we should say, the 'elementary' day schools. A member of the Legislative Assembly of New Zealand, who asserted that religious instruction in the public schools was impossible, was promptly told by Bishop Julius, of Christchurch, that for that very reason it should be attempted. Bishop Julius also took advantage of the opportunity to remark that in Victoria there were signs of dissatisfaction with the purely secular system of religious instruction in that colony. How secular this education is may be judged from the fact that at one time the very name God was struck out of the reading-books used in the schools. At home, things—thank God!—have not yet come to this pass, despite the efforts which have been made by some to bring about such a state of things. If we have in our Board schools with no distinctive religious teaching, at least the Holy Scriptures are permitted to be read. Little as this is, it is much to be thankful for in comparison with

the colonial system, which absolutely boycotts them. Recently Judge R. C. Pitman wrote in the *Forum* that the modern neglect of the Bible 'in our common and in higher education is discreditable,' and went on to ask, 'considered merely as literature,' what is there equal to 'immortal passages of Scripture?' This is not the highest point of view of the matter, but is one which may appeal most strongly to the enemies of the Bible. They will do well to consider whether they can afford, from merely the material view of the literary value of the book, to suppress the Bible.—*Church Bells*.

A PRECIOUS HERITAGE.

Bishop Leonard chronicles the interesting fact that four ministers of other religious bodies (Presbyterian, Congregational, Methodist and Moravian) have been received as postulants in Ohio during the past month. Three of the four are now candidates for orders, and the application of the fourth, it is understood, will soon be presented to the Standing Committee. Bishop Leonard's appeal for more labourers seems likely to be answered. Were it not for accessions of this kind the increase of the Church's clerical force would be by no means commensurate with the growth and extension of her work. It is said that one-fourth at least of the Church's clergy are trained for her in the educational institutions of other religious bodies. The frequency of such applications for Orders in the Church is certainly significant in its bearings upon the Bishop's fourth proposition for the restoration of Christian unity, namely, the recognition of the historic Episcopate. That which these religious bodies in

their councils solemnly declare to have no substantial claim, a large number of their best educated and most thoughtful ministers are every year acceding to, under the painful but persistent leading of conscience. Surely the Church's manifest duty is to guard loyally her Apostolic heritage, the value of which, in its bearing upon ministerial authority, is being so significantly recognized by those who knock at her door from without.

But now and then certain of the Church's own clergy seem to be less conscientiously moved in this matter than are the applicants from outside her fold who crave the commission of her orders. Some years ago two students in the Union Seminary, who were candidates respectively for the Congregational and Presbyterian ministry, came to doubt the validity of the orders offered them, and sought the advice of the rector of one of our leading New York parishes. To their astonishment the counsel he gave them was, "Stay where you are; you can do just as much good." One of them, supposing this to be the general current of conviction among Episcopalians, concluded that the Church could offer no solution of his difficulty and entered the Presbyterian ministry, in which he died. The other repressed his doubts a while and became a Congregational minister; but four years later he yielded to the conviction which he could no longer resist, applied for orders in the Church, and is now one of the most loyal and devoted of her clergy. It may well be wondered whether the reverend doctor who gave the advice, "Stay where you are; you can do just as much good," had ever read the Preface to

the Ordinal. It may well be asked, What could have been his convictions at the hour of his own ordination.—*Standard of the Cross.*

DAILY SERVICES.

“Would it not be much better if the Clergy, were to be looking after the ‘lost sheep’ instead of spending so much time over daily services, which scarcely anyone but themselves can attend?” Although we have sometimes heard this objection, it is somewhat strange that we *never* head the same people object to Clerical amusements on the same ground. We think the proper answer to give is something like this. Well, suppose the daily services occupy an hour each day, would any objection be made if the parson were known to spend that time at home in prayer and reading the Bible? If not, surely there can be no valid objection to its being done in Church, where anyone else may join with him if they choose. Even if no one joins him, still he prays for himself and for his people; and in reading the scriptures systematically he gains just that knowledge he needs as a teacher of the Word. As a rule it is not the Clergy who are diligent in daily services who mostly neglect the lost sheep.

But further than this, every Priest and Deacon in the Church of England is solemnly pledged to say the daily services of the Church; so that if he be conscientious, he has no choice in the matter. The Church says to him:—“And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness or some other urgent cause.”

“And the Curate that ministereth

in every Parish Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God’s Word, and to pray with him.”

This simply settles the matter, for so long as a clergyman takes the pay of the Church, this is certainly a part of his obligation; and although some of us may think it a waste of time, probably our old Mother Church knows best. We are apt to trust too much to the activity of our own arm or flesh, what is done through prayer is done by the all prevailing power of God’s Holy Spirit. We doubt not, that more is sometimes done for the “lost sheep” at the Footstool of Grace than we dream of.

A MEMBER OF CHRIST.

You are “*a member of Christ.*” Consider what that means. It expresses the condition of one who is spiritually as much a part of Christ’s body, as physically your hand or your foot is a part of your body. Its life depends upon its connection with the living body; separated from it, it is a dead thing. It is protected by it; all the body is engaged for the protection of every limb: all its wisdom and power are exercised to save even your little finger from harm. You spare no pains to protect it from injury, and to heal it if injured. Would you lose it? Would you let it be cut off? Never, if you could help it; never so long as it were possible to save it. All means and efforts would be exhausted first.

See in all this a picture of your

privileges as a "member of Christ." You live in Him; without Him you can do nothing; you are kept safe by Him; all His power and His love are engaged for your salvation. However feeble and insignifcant you may be in yourself, He will spare no pains to save you to the uttermost. Give you up! How can He give you up while your salvation is possible? Does He not love you with a love so lasting that it is an everlasting love? Does He not love you with a love so deep that when you were a sinner He died for you? You are His own, and where He puts you forth He goes before you. Who, then, can harm you?

Are you trusting in this your Saviour, and yet afraid to confess Him, afraid to meet the world as His disciple? Think, then, of being "a member of Christ." Consider how you love, cherish, protect, your own members, however feeble. And see the cheering picture of the way in which the Lord Jesus Christ loves, cherishes, protects you.

Only remember, that whilst you thus protect your members, you expect them to obey you. Your will is law immediately to them. You wish the hand to open, the foot to walk; the one opens, the other walks at once if sound in health.

And what you expect from your members Christ expects from His. And they give it Him as readily, if they too are spiritually sound and in health. He wishes, and it is done—*Canon Morse's Privileges of Christians.* (S. P. C. K.)

Since I am the least and most unworthy of all the messengers sent for the publication of the Gospel, may I not die without having brought forth fruit.—*St. Boniface.*

NEGLECT OF CHURCH SERVICES.

A certain clergyman in the Diocese of Huron refuses on principle to officiate at the burial of any person who has neglected, whilst in life, to attend the public services of the church. To many this may seem a severe rule, but is nevertheless a sound and consistent one. Anyone who in health continues to absent himself from the assemblies of the church and from divine worship, has no right to expect that the solemn office provided for those who die in the Lord and in fellowship with His people shall be used at his burial. Moreover, those who absent themselves from a clergyman's ministrations in the church have no such claim on his services as to justly hope that when their mortal remains are consigned to the grave he will be required to pronounce the church's words of committal, "in sure and certain hope of the resurrection to eternal life.—*Parish Visitor.*

O for the spirit which is content with nothing less nor lower than the highest help. To turn in temptation directly to the power of God; to cry out in sorrow for God's company; to be satisfied in doubt with nothing short of the assurance that God gives; to know that there is no real escape from sin except in being made holy by God's holiness—these are what make a man's complete salvation. It is your privilege and mine, as children of God, to be satisfied with no help but the help of the Highest.

Force may compel compliance for the time being, but gentleness and affection endure and reign continually.

WORSHIP.

We hear a great deal nowadays about diminished attendance at church. As a matter of fact, we suspect that there is in most communities as large a proportion of church-goers as in the more devout past times with which such damaging comparisons are often made. However this may be, one thing is true, we do find a tendency in this day to think of churches as Sunday lyceums. We are a good deal in the habit of going to church with the object of being entertained by the preacher.

Perhaps the neglect of the worship idea may account, in part at least, for the difficulty in filling our Protestant churches. The Romanists gather great congregations at all hours and in all weather. It is not by offering pulpit attractions, but by pressing the obligation of worship. We may sneer at it as superstition. A slight infusion of the same sentiment would be wholesome for many Protestant Christians. Church vagrancy is a legitimate outcome of the Sunday lyceum view. Those who seek little beyond entertainment in going to church will go where they can get the most of it and will always be drawn by a fresh attraction. A good deal of our modern church architecture is carefully adapted to foster this tendency. We have 'auditoriums' nowadays, and congregations often appropriately figure as 'audience.' We cannot too seriously remind ourselves that we ought to go to church, first, last, and always, to worship God, and that everything about the place and the service should help us to do that.—*Baptist Examiner.*

Motto for beggars : To alms !

PATIENCE.

Patience is a virtue that needs careful cultivation.

In this busy, hurrying, stirring life there is much to vex every one, even though he be constantly on his guard and succeed in escaping much that is annoying.

Impatience is the very opposite of Godlikeness.

If God were not patient, how could He suffer us to live at all !

This thought will help us to be patient in spite of much that is trying.

Some one has wisely said, 'Do not attempt to put the world right in five minutes. You cannot do it. God did not intend you to do it. And do not be out of patience if your own little piece of the world is not in order. You have a great idea of what it ought to be, of what it might be ; but you have to be patient under the discipline of bearing with its imperfections, even as God is patient.'

We sometimes take credit for being patient because we do not murmur. If we say—full of self-pity and seeking pity from others—'Well, these troubles and afflictions have to be endured, there is no escaping them. It's the common lot. Man is born to trouble. Into each life some rain must fall. Some days *must* be dark and dreary.' If we can feel all this, we think we have the virtue of patience.

A clergyman, in visiting an invalid, remarked that no doubt her affliction was sent for some good end—perhaps to teach her something she did not know, or to convey to her some virtue she needed. In this she quite agreed ; it is so easy to acknowledge

general deficiencies. He proceeded to say that perhaps it was sent to teach her *patience*. 'Oh, no,' she replied, a little aggrieved, 'it could not be for *that*; she had learned patience long ago!'

Her affliction became heavier, heavy enough to show her that she had not the needful patience to bear it well. It lasted on until she happily learned what real patience meant, until she became possessed with the joyful, willing spirit which suffers gladly, asks to be allowed to bear for Jesus's sake, and raises us 'from thankless slaves to sons.'

So true it is that, 'Though God deliver not out of trouble, yet He delivers from the ill *in* trouble by supporting the spirit. Nay, He delivers *by* trouble, for by trouble He cures the soul, and by lesser troubles He delivers from greater.'

FOR EVER.

One evening not long since a London clergyman was called upon by a respectable-looking man, whose haggard countenance and excited expression betokened great mental anguish.

'Sir,' he burst forth, 'I have heard you preach several times. I believe you to be an honest man. Answer me one question. What about the eternal punishment of the wicked? Is it really for ever and ever?'

'Certainly. There can be no doubt of it,' replied the clergyman.

'Do you solemnly assure me that such is your own firm belief?'

'I do most solemnly and distinctly declare that it is. How could I say otherwise? Nothing can be plainer than the teaching both of the

Bible and the Church on this subject.'

With a look of despair, but without a single word of explanation, the strange visitor rushed out into the darkness, leaving the clergyman with an uncomfortable misgiving that the word he had been called upon to speak had been 'out of season.' Great was his joy, therefore, when about a week later the same man presented himself.

'Sir,' he now said. 'I have called to thank you for your faithful dealing the other evening. It saved me from something too awful to think of now. I'd got myself into dreadful trouble, and my misery was so great that I had made up my mind to put an end to myself that night. Only one thing kept me back—the fear of that place where I'd heard the worm never dies and the fire is never quenched. Still I tried to believe it was not quite as bad as all that, and at last I thought I'd like your word for it. Oh, if you'd kept back the truth, Sir, then, where should I have been now? Please God, I'll be His faithful servant yet.'

WISE COUNSEL.

Every clergyman is called upon frequently to baptise some child upon the sick bed, and this remark is often heard: 'I am so glad that the child is baptised, for I should be very sorry to have it die unbaptised.'

Very true, but is it not equally sad to have it live unbaptised? The Kingdom of God, into which the child is baptised, is not only future but present. The blessings of that Kingdom are for our daily life here; its training, its instructions, its work—all belong to us now as much as in the future. Parents should be

careful that their children be baptised and live as children of God, and then they will die as His children. God cannot look with favour upon a parent who neglects the Christian nurture of a child while well, and only thinks of making it a child of God because death is feared. It is true that if this has been neglected the neglect must in such a case be instantly repaired; but they who thus put off a duty should be so sorry and so truly penitent over their fault that they would thereafter choose the more excellent way, and resolve that they and their children shall live as Christians as well as die as Christians.

CHINESE STUDENTS.

"We are indebted," says the *Standard of the Cross*, "to Mr. James Pott, the New York publisher, for a copy of another English-Chinese paper, published under the superintendence of his son, Rev. F. L. Hawks Pott, missionary at Shanghai, under the title of *St. John's College Echo*. The principal articles are written and signed by students of the college, in English, which, while it betrays its foreign origin, is much better we fancy than any Chinese which an English student with similar training could put together. We copy two or three samples which are highly creditable as well as intrinsically interesting:

WEDDING AT ST. JOHN'S.—I must tell you a piece of short happy news about the marriage of Miss Boone, the daughter of Bishop Boone. It occurred on the 3rd of May. On that day the church was magnificently adorned, and there were many flowers in it. All the friends and relatives of Bishop Boone came to

see the marriage, and the church looked as if it were not big enough to receive them. In the afternoon about 4 o'clock, the matrimony took place. The clergymen and a band of choristers, the scholars of the college, all put on their surplices and entered the front door of the church singing the wedding hymn. When they had entered the church the bride and bridesmaids (the latter all little girls) came in. Bishop Boone began to read the marriage service. The husband of Miss Boone is Mr. Rhind, who is a famous Hollander,

NEW-CHING CHAR.

THE DEATH OF A DEACON.—Rev. Zooe sing Tsu was the native of Kong-van in Pow-san-yuen. He was educated in Vung Kee's College at Hongkew, and he was very fond of religious doctrine when he was young. After he had been baptised he became a very faithful and honest young man. In the year 1878 he came to St. John's College and learned to be a deacon and studied many kinds of religious books. In 1880 he was appointed to Kong-van by the Bishop of our Church to help to preach the Gospel as he could. Rev. Zooe-soon Yen saw that he was so faithful in his duties, and asked that he might be made deacon by Bishop Boone in 1884. When he was deacon he was very kind to the Christians, and he himself was very humble. This man could truly be called a faithful disciple of our Lord Jesus Christ. This year he went to preach in St. Paul's Church of Kong-van on Easter Day, 4th April. The next morning he went to a village and vaccinated some children; then he came back to his home and he was taken sick. The next day, in the afternoon at 3 o'clock, he died,

and his soul went to God's glorious and happy home. Now he has left this evil world and must live with God forever. He was very healthy while alive, and he died only after three days' sickness. We are all sorry to say that the life of a man is truly like the smoke and fog; so we ought to obey, love and serve God and His Son our Lord Jesus Christ as long as we live.

KWAY SUNG WONG.

The *Independent* says: "It is a beautiful story which the *New York Christian Advocate* tells of the faithful and tender ministrations of a R. Catholic priest, Father Schreiner, an infirm Methodist minister, Dr. William Smith, of Detroit, Mich., who died at sea a few weeks ago. Father Schreiner took charge of his effects by his request, had the body prepared for burial, and shipped it from this city to the deceased minister's family in Detroit, advancing the money from his own pocket for the expenses. On reporting at the Methodist Book Concern, Dr. Eaton one of the agents, reimbursed him and thanked him in the name of all Methodist preachers. The good priest, with tears in his eyes, simply responded: 'I have done nothing more than Christian duty, and what I would wish others to do for me under similar circumstances.' It is little incidents like this that soften the asperities of ecclesiastical conflict, and help to remove the prejudice which makes it so hard for Roman Catholics and Protestants to be just and fair and brotherly toward each other. Father Schreiner is a Benedictine, a professor in St. John's University, Collegeville, Minn."

Out for sale: The auctioneer's flag.

SEVEN QUESTIONS.

If you meet with an Atheist, do not let him entangle you into the discussion of side issues, you must learn to make the rabbi's answer: "I do not know." But ask him these seven questions:

1. Ask him, Where did matter come from? Can a dead thing create itself?

2. Ask him, Where did motion come from?

3. Ask him, Where life came from save the finger tip of Omnipotence?

4. Ask him, Whence came the exquisite order and design in Nature? If one told you that millions of printers' types should fortuitously shape themselves into the Divine comedy of Dante, or the plays of Shakespeare, would you not think him a madman?

5. Ask him, Whence came consciousness?

6. Ask him, Who gave you free will?

7. Ask him, Whence came conscience?

He who says there is no God, in the face of these questions, talks simply stupendous nonsense. This, then, is one of the foundations, one of the things which cannot be shaken, and will remain. From this belief in God follows the belief in God's providence, the belief that we are His people, and the sheep of His pasture.—*Archdeacon Farrar*.

The best criticism that we have seen of the book "Lux Mundi," is a single sentence in *The (London) Church Review*: "Of what possible use is it to make concessions to a criticism which does not know its own mind two days running."—*The Living Church*.

THE PRIVY COUNCIL.

The Judicial Committee of the Privy Council has never been accepted by the Church of England as her Final Court of Appeal. Its jurisdiction has been *thrust* upon her by the State, and she has never consented officially to this invasion of her just rights. The Judicial Committee of the Privy Council is a purely secular court, and it is impossible for the Church to submit to its usurped authority. The Fifth Commandment bids us honor and obey all lawful authority which is set over us. But the saintly Keble said that he could never bring the Privy Council's authority in Church matters under the head of the Fifth Commandment. The calm judgment of the author of the *Christian Year* condemned the usurpation by the State of the rights of the Church, which the unhappy legislation of 1832 involved, in very plain terms. "Neither by oath nor engagement," says Mr. Keble, "are we committed to such an arrangement. It is no part of the system to which the clergy are pledged." Mr. Keble says that it is the duty of the clergy to treat the ecclesiastical judgments of the Privy Council "as Dissenters treated certain Acts of Parliament which fined them for not going to church, *i. e.*, to disregard them and take the consequences."

Mr. Keble died in 1866, and it is not too much to say that his line of action with regard to the interference of the Privy Council in Church matters, is accepted by the majority of Churchmen at the present day.

Archbishop Tait found the tension so great that in 1881 he procured the appointment of a Royal Commission on Ecclesiastical Courts, which

issued an elaborate and exhaustive report in 1883. The report condemned the Court of Lord Penzance, which was created by the Public Worship Regulation Act of 1879, and also condemned the Privy Council as a Court of Appeal. Both courts are alike secular, and both alike have been forced on the Church of England by the State.

The question of regularity of attendance at Church is becoming a serious one, and as a consequence the question of Church support becomes serious also. There is a habit of living on impulse, on occasions, on something novel and striking in worship, even in our conservative Church. It is producing in spiritual health just what the new drugs are producing in physical health, "heart failure." We are living on religious antipyrin, antifebrin, phenecitin, and hypnal, and it brings religious collapse in the end. Let us come back to the religious economy of regularity and order which has built up and sustained the Church thus far, and we shall find a healthier pulsation. It is not healthy when we must advertise every Saturday "Nouveautés," in order to have a congregation on Sunday. It shows a dull state of the religious market, and forbodes a pinch soon, and a panic at last. Out of debt as we are, it should be the interest and effort of the Vestry and the whole congregation to maintain that condition. A little effort on the part of all will secure it.—*Ch. Courier*

Riches are like a rose in a man's hand; if he use it gently, it will preserve its savour and color a great while, but if he crush it and handle it roughly it loses both its color and sweetness.

SINCERE BUT WRONG.

"If he is sincere in his belief, he has as good chance of going to heaven as you have," said a church member to us the other day, when speaking of a certain person who held and taught all kinds of strange doctrines contrary to God's Word.

This idea, that provided a man is sincere in his belief, no matter what it may be, God will surely admit him to the eternal city, is one of Satan's delusions eminently prevalent at the present day. Men seem to forget that Saul was sincere in his belief when he shut up the saints in prison; yea, not only sincere, but "exceedingly zealous" also. So were those who killed the Prince of Life, and though through ignorance they did it, God holds them responsible for their lack of knowledge, and that notwithstanding they were perfectly sincere in their convictions.

Had a bitten Israelite sincerely believed that he knew a better way than a simple glance at the brazen serpent, he would have died where he lay, and in like manner will the sinner go down to endless death, if trusting in a self appointed way, rather than in the one so plainly revealed in God's written Word.

Man says: Though I believe not, I shall be saved, provided I am sincere in my belief. God says: "He that believeth not the Son shall not see life, but the wrath of God abideth on him." From all this we learn that it is of the utmost importance what we believe, or rather in Whom we believe. And as the One who offers us eternal life is no other than God's dear Son, how can we escape if we neglect His great salvation?

The after-clap—an encore.

SAYINGS OF SOME EARLY MISSIONARIES.

Our Lord's commission is, 'Go and teach all nations.'

S. Paul says, 'I am a debtor both to the Greeks and the Barbarians.'

S. Chrysostom (404), 'Although thou didst go into the British Isles thou shouldest hear all men everywhere discoursing the Scriptures.'

S. Patrick (400), 'I was reformed that I might concern myself for the salvation of others, pagan tribes, when I used not to care for my own.'

S. Gregory the Great (540), 'Glory be to God out of love for whom we seek our brethren in Britain, whom we know not, and by whose grace we found those whom we sought without their knowing it.'

Anschar (850), the first medical missionary, 'When I was asked whether I would go for God's name among the heathen to publish the Gospel, I could not decline such an offer; yes, with all my heart, and no man can make me waver in my resolution.'

Raimond Lull (1200), the first first missionary to the Mahomedans, 'To Thee, O Lord God, I now offer myself. Condescend to accept all I give and offer Thee.'

Thorough selfishness destroys or paralyses enjoyment. A heart made selfish by the contest for wealth is like a citadel stormed in war. The banner of victory waves over dilapidated walls, desolate chambers and magazines riddled with artillery. Men covered with sweat and begrimed with toil expect to find joy in a heart reduced by selfishness to a smouldering heap of ruins.

ALL SORTS.

A crowd is not company, and faces are but a gallery of pictures and talk but a tinkling cymbal, where there is no love.

The sorrow of yesterday is as nothing, that of to-day is bearable, but that of to-morrow is gigantic, because indistinct.

ALL DEPENDS ON THE FIRST STEP.—We are in our own power, at the very first moment of temptation, in a way in which we are not afterwards. Our mind is free, unclouded; our will firm. We can then, by God's help, gather ourselves up, and cast the Evil One from us like a serpent. It has become a proverb from sad, miserable experience, 'Who hesitates is lost.'

In our prayers, as we learn to pray from the Prayer Book, we never get far away from the simplicity of the Gospel. The simple purpose of Christianity is to bring men into obedience to Christ and to faith in Him. All the questions of Church order, theology and social morals, about which men differ and seem to be so hopelessly divided, sink out of sight in these prayers.

The Unitarian paper of Boston, the *Christian Register*, gives it as its opinion that "if such a man as Mr. MacQueary or any other of the Broad Churchmen conclude that it is his duty to remain in the Episcopal Church, we assume that it is for reasons that are good and sufficient for him; though they may not be for us. For ourselves, we could find no course but that which Bishop Potter prescribes; we should break the creed that fettered us, instead of twisting it out of shape or turning it into a golden pair of bracelets."

MISS SCREECHER.—"Well, dear, how was my voice to-night? Did it fill the room?" Miss Veracity. "At first it did, but afterward"—Miss Screecher. "Well?" Miss Veracity. "It emptied it."—*Time.*

"May the Church ever be preserved from the narrowness and bigotry, and the treason to her formularies and her history, which would reduce her to the position of a single school, and dwarf her to the proportions of a sect!"

A carpenter who is at work on a lofty scaffold does not keep looking downward, measuring with his eye the distance of the earth, and imagining the dreadful consequences of a fall. If he did, he might soon become dizzy and lose his balance; no, he goes quietly about his work, occupying his mind with its details without the thought of falling. It should be so with the Christian. He should not be constantly examining his own spiritual moods, but should engage heartily and steadily in Christian work, which is the best cure for spiritual hypochondria.—*Edward Judson.*

Dean Ramsay, in his amusing "Reminiscences of Scottish Life and Character," tells a story of an obstinate woman who held very tenaciously certain opinions especially obnoxious to her spiritual pastor (not master). He had remonstrated with her so frequently without producing the smallest effect, that at last, his patience being quite exhausted, he cried in despair: "It's no use arguing with you any longer; you are not open to conviction!" Whereupon the irate, but triumphant, dame responded: "I am open to conviction, but just show me the man that can convince me!"

Children's Department.

SUNSHINE.

I wish the beautiful sun would shine
Every, every day,
Beaming over the whole great world,
And making it bright and gay.

I wish that every gloomy cloud
Would hurry and hide away,
Wherever it came from---I don't know
Nor care---if they'd go and stay.

I wish, I wish---but what is the use
Of wishing. I'd like to know?---
For grandmother says that clouds and shine
Will always come and go.

But all little girls like me, she says,
Can smile and smile and smile,
Till every one who sees will think
His sunshine all the while!

I'd like to try it, but don't you see.
A bit of a smile like mine
Would reach such a very little way,
And make such a little shine.

But oh---if every boy and girl
Would smile and smile and see
How far they could make the brightness go
How shiney the world would be.

THE POWER OF EXAMPLE

In a town in Bavaria there was a little tumbledown church where the duke as often as he came that way, used to go in and pray. If on coming out of the church he happened to meet any of the peasants in the field, he loved to converse with them in a friendly way.

One day he met an old man with whom he fell into conversation on various things; and taking a liking to the man, he asked him in parting, whether he could do anything for him.

The peasant replied, "Noble Sir, you cannot do anything better for me than you have done already."

"How so?" said the Duke. "I

do not know that I have done anything for you."

"But I know it," said the old man, "for how can I ever forget that you have saved my son? He travelled so long in the ways of sin that for a long time he would have nothing to do with the church or with prayer, and he sank every day deeper into wickedness.

Some time ago he was here and saw you, sir, enter the little church. "I should like to see what he does then," said the young man scornfully to himself, and he glided in after you. But when he saw you pray so devoutly, he was so deeply impressed that he also began to pray, and from that day he became a changed man. I thank you for it most earnestly. And that is why I said you can never do me a greater favor than you done me already."

So true it is that example teaches better than precept.

LOVERS OF CHILDREN.

Many great men have delighted in passing their hours of relaxation in the company of children. Richter says the man is to be shamed who does not love the society of children.

Napoleon the first used to take his infant son in his arms and standing in front of a mirror with him, then make the oddest grimaces in the glass. At breakfast he would take the child upon his knee, dip his fingers in the coffee and daub his face with it. The child's governess scolded, the Emperor laughed, and the child almost always pleased, appeared to delight in the rough caresses of his father. Those who, on such occasions had a favour to

solicit from the emperor, were almost sure of being favorably received.

Cald, the censor, no matter howsoever urgent the business of the republic, would never leave his home without first having seen his wife wash and dress the baby.

Cicero, after having put the finishing hand to his orations, called in the children and had a joyous romp with them.

A great diversion of the Emperor Augustus was to play at games with little children, who were brought from all parts for the purpose. There was one little fellow of the name of Nucius who stood only two feet high and weighed only seventeen pounds, but who nevertheless had a prodigious voice, he was an especial favourite.

Rosseau said that nothing gave him greater pleasure than to see little children making fun and playing together. "I have often," says he, "stopped in the streets to watch their frolics and sports with an interest which I see no other person take in them." Yet inconceivable inconsistency—Rosseau sent his own children to a foundling hospital!

Had he believed the Bible would he not have acted differently?

SCHOOLBOY HEROISM.

Two boys were recently in a schoolroom alone together and exploded some fireworks, contrary to the Master's express prohibition. Called to account, the one boy denied it. The other, Ben Christie, would neither admit nor deny it, and was severely flogged for his obstinacy. When the boys got alone again—

"Why didn't you deny it?" asked the real offender.

"Because there were only we two, and one of us must have lied," said Ben.

"Then why not say I did it?"

"Because you said you did it, and I would spare the liar."

The boy's heart melted. Ben's moral gallantly subdued him.

When school reassembled the young culprit marched up to the master's desk and said:

"Please, sir, I can't bear to be a liar—I let off the squib." And he then burst into tears.

The master's eye glistened on the self accuser and the undeserved punishment he had inflicted on the other boy smote his conscience. Before the whole school, hand in hand with the culprit, as if he and the other boy were joined in the confession, the master walked down to where young Christie sat, and said aloud.

Ben, Ben, lad—he and I beg your pardon. We are both to blame." The school was hushed and still, as other scholars are apt to be when something true and noble is being done—so still that they might almost have heard Ben's big boy tears dropping on his book and his heart thumping with excitement as he sat enjoying the moral triumph which subdued himself as well as all the rest. And when for want of something else to say, he gently cried, "Master forever!" the loud shout of the scholars filled the old man's eyes with something behind his spectacles which made him wipe them before he sat down again.

The man who compels himself to like the things he has to do is a genius.