

Church Work.

WE SPEAK CONCERNING CHRIST AND THE CHURCH

A Monthly Pamphlet of Facts, Notes and Instruction.

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ALWAYS A RIVER TO CROSS.

There's always a river to cross ;
Always an effort to make,
If there's anything good to win,
Any rich prize to take.
Yonder's the fruit we crave,
Yonder the charming scene ;
But deep and wide, with a troubled tide,
Is the river that runs between.

For the treasures of precious worth
We must patiently dig and dive ;
For the places we long to fill
We must push and struggle and strive ;
And always and everywhere
We'll find in our onward course
Thorns for the feet, and trials to meet,
And a difficult river to cross.

The rougher the way that we take,
The stouter the heart and the nerve,

The stones in our path we break,
Nor e'er from our impulse swerve,
For the glory we hope to win
Our labors we count no loss ;
'Tis folly to pause and murmur because
Of the river we have to cross.

So, ready to do and to dare,
Should we in our places stand,
Fulfilling the Master's will,
Fulfilling the soul's demand ;
For though as the mountains high
The billows may rear and toss
They'll not overwhelm if the Lord's at the helm
When the difficult river we cross.

If any thing unkind you hear
About some one you know, my dear,
Do not, I pray you, it repeat
When you that same one chance to meet:
For such news has a leaden way
Of clouding o'er a sunny day.

But if you something pleasant hear
About some one you know, my dear,
Make haste, make greater haste 'twere well
To her or him the same to tell :
For such news has a golden way
Of lighting up a cloudy day.

Mrs Miller

Apr 89

PUBLIC WORSHIP.

DIVINE worship consists in the conscious, earnest and humble approach of our whole nature to Almighty God to seek forgiveness, help and direction for ourselves and others, but principally in thanks and adoration for His inestimable love, and His past mercies, not excluding those which took the form of chastisements.

Preaching is not worship. Preaching may, or may not have in itself, anything suggestive of Divine worship. It may tend to draw men nearer to God, or on the other hand to mislead them, and so cause them to forsake the narrow way that leadeth unto life.

Much of the preaching in our day is taken from that text of the devil in his sermon to Eve,—“Ye shall not surely die.” It denies God’s threat of everlasting punishment, and makes the road to hell a round-about way to heaven, for whilst admitting the possibility of punishment of the soul after its separation from the body, it would make that punishment merely transitory. It believes in a universal purgatory. It denies that it would have been better for Judas that he had never been born.

Again, there is a kind of preaching which denies that the Lord Who bought us is more than a mere creature of God. It denies the Divinity, the teaching and the miracles of Jesus. Finding the Bible and the

Creeds and dogmas of the Christian Church against its denials, it rejects or misinterprets a large part of Holy Scripture, and hates Creeds and dogmas with a perfect hatred.

These are but specimens of the numberless evils which may be introduced by preaching. Preaching is not worship, and it may easily be made destructive of all worship, whilst on the other hand, when accompanied by true worship, and uttered by a soul penetrated and guided by the wisdom of the Holy Spirit, it may direct and foster the true worship of God.

Public worship is the worship of God publicly and by the public congregation. It cannot be duly rendered by the public praying, or the public singing of one man for all the rest who are assembled for the purpose of Divine worship. The words to be used for and by the assembled public in public worship should be agreed upon beforehand. “If any two of you agree as to anything ye shall ask, it shall be done for you.” They should agree as to the words to be used in praying and in singing, that they may with one mind and one mouth acceptably worship God.

Man should worship God with his whole threefold nature. Not only the spirit, but the mind and body should join in this worship which is to assist in fitting body, soul and spirit for the worship of heaven in the life everlasting. “O come, let

us worship and *fall down* and *kneel* before the Lord, our Maker." There is no scriptural authority for sitting in the acts of praying, or singing the praises of God, any more than there is for gazing about or whispering, for all these betray an unwillingness to worship God with body, soul and spirit.

"Lord, how delightful 'tis to see
A whole assembly worship Thee
At once they sing, at once they pray,
They hear of heav'n and learn the
way."

HE WANTED TO KNOW.

We wanted to know how God made the worl'
Out er nothin' at all,
W'y He didn't make it square, like a
block or a brick,
Sted er roun', like a ball;
How it managed to stay held up in air,
And w'y it cid'nt fall;
All sich kin' er things, above an' below,
He wanted to know.

He wanted to know who Cain had for
a wife,
An' if the two fit;
Who hit Billy Patterson over the head,
If he ever got hit;
An' where Moses wuz w'en the candle
went out,
An' if others were lit;
If he couldn' fin' these out, w'y his
cake was all dough,
An' w'at would hev happened if Adam
hedn' et
The ol' apple at all;
These ere kind er things seemed ter
fill him 'ith woe,
An' he wanted to know.

An' he wanted to know w'y some folks
wuz good,
And some folks wuz mean,
W'y some fôlks wuz middlin' an' sum
folks wuz fat,

An' some folks wuz lean,
And some folks were learned an' wise,
An' some folks were green;
All these kin' er things they troubled
him so,
That he wanted to know.

An' so he fired conundrums aroun',
For he wanted to know;
'An his nice crop of taters did rot in
the groun',
An' his cabbage wouldn't grow,
For it took so much time to ask ques-
tions like these,
He'd no time to hoe;
He wanted to know if these things
were so,
'Course he wanted to know.

An' his cattle they died, an' his horses
grew sick,
'Cause they didn't hev no hay;
An' his creditors pressed him to pay up
his bills,
But he'd no time to pay,
For he had to go roun' asking questions
you know,
By night and by day;
He'd no time to work, for they trou-
bled him so,
An' he wanted to know.

An' now in the poor-house he travels
aroun'
In jes the same way,
An' asks the same questions right over
ag'in,
By night an' by day;
But he haint foun' no feller can an-
swer 'em yit,
An' he's ol' an' he's gray,
But these same old conundrums they
trouble him so,
That he still wants to know.

THE suffragan Bishop of Bedford tells a story which ought to be a warn-
ing to his episcopal brethren. *Scene* :
The neighborhood of the People's
Palace. Enter the Bishop of Bed-
ford. *First Woman*—"Look, that's
the one they call the *suffering* Bish-
op." *Second woman*—"Oh indeed;
poor man!"

WHY DOES THE CHURCH KEEP HOLY DAYS?

SCRIPTURE reveals to us the mind of God toward us, not in abstract doctrine, or treatise or essay, but in the record of facts, and these facts the Incarnation, Death, Resurrection, and Ascension of our Saviour. So that it is as strictly according to Scripture to keep Christmas, Epiphany and Good Friday, though there is not one word in Scripture respecting the keeping of these days, as it is Scriptural to teach in a Sunday School, though there is not one word in Scripture about such an institution as a Sunday School. The keeping of these days with special lessons, gospels and psalms is our mode of assigning to certain facts which manifest God's love to the world, that exceeding prominence which we find assigned to them in God's word, just as they who teach in a Sunday School do it as the most feasible mode of fulfilling the plain Scripture duty of instructing in religion the children of those who, from want of inclination or ability, do not instruct themselves.

So that, when other bodies of Christians turn round upon the Church and ask her reasons for keeping certain days of observance, which are not mentioned in Scripture, she must, if she is faithful, say to them, "It is true, I have special prayers and special instruction for these days. It is my mode—a mode handed down to me from the times of the Apostles—of falling in with the mind of the Spirit as to the form in which the Gospel is to be presented to man. The Spirit Who inspired the Scriptures, wrapped up salvation in certain facts, and made the Gospel of

salvation to be the preaching of these facts.

Do you who question me make any attempt to guarantee to those who put themselves under your guidance, that they should have the Gospel presented to them in that particular form in which it appears in Holy Writ? Have you any plan whatsoever for effecting this?

I, by celebrating the great facts of Redemption on certain days, do my best to insure that the order which I find in Scripture is adhered to. I have a plan to insure, as far as possible, adherence to the teaching of the Spirit on this momentous matter. What plan have you?"—*Sadler's Church Doctrine, Bible Truth.*

CANON MOORE, late vicar of Spalding, used to tell a good story against himself. In his capacity as magistrate he was once visiting the county goal, and expatiated to a friend who was with him on the virtues of the tread-mill. Warming with his theme he declared he often wished he had one at home to give him the gentle exercise he required, but was too lazy to take, except under compulsion, and to remove his friend's scepticism asked the warder to give a turn. Round went the mill, the canon declaring that the movement was delightful; but, after about two minutes of it, he had quite enough, and called upon the warder to stop the mill. To his horror the warder answered:

"Very sorry, sir, I can't; it's timed to go fifteen minutes, and won't stop before!"

ENVY is fixed only on merit; and, like a sore eye, is offended with every thing that is bright.

*BIBLE-CLASS ESSAY.**THE EVIL EFFECTS OF RATIONALISM.*

OUR first parents permitted Satan to deceive them by heeding his denial of God's Word, telling them that they would become wiser by disobeying, and it has ever been one of his devices to have man think that his own ways are better than God's ways. Self-sufficiency is one of the great infirmities of our mortal nature.

But God saith "Let not the wise man glory in his wisdom, for without Me ye can do nothing." He is the source of all wisdom, and a God of justice, and will frustrate the designs of all who will not accept Him as their strength and Guide, even as he did of those who after the flood trusted to their own ways, and undertook to build a city and a tower, and of Jeroboam, the son of Nebat, who led Israel into the sin of schism. Throughout the history of the church of the Patriarchs, and of the Jews we find that heavy judgments were inflicted upon all who forsook the Lord and followed after other gods, that all succeeding generations might take warning by their example. Although the members of the Christian Church may esteem themselves free from the sin of idolatry, yet Rationalism has led many to resist the power of God, and to worship the creature instead of the Creator.

The Rationalist will not acknowledge God in all his ways and let Him direct his paths, but chooses ways of his own devising, believing that all knowledge of Divine things may be gained by reason alone. He disregards God's Word, that "No prophecy of the scripture is of any private

interpretation," and by trying to explain away the mysteries of the Bible, he wrests scripture to his own destruction. He will not acknowledge the authority of the Church, but refuses the means of grace which God offers and commands through her, believing them unnecessary, and thinking that whatever a man sincerely believes must be right, thus making reason his sole authority. Christ founded His church, and entrusted her with the keeping and teaching of the Bible. He has promised to be always with her, and it is our duty as her children to accept all that she teaches, just as a dutiful child trusts to the understanding and submits to the reproofs of a loving parent, knowing it is for his good, although he may not see how.

The Rationalist deems himself so wise that he will not submit to the government and ordinances God ordained for His Church, and thinking he knows a better way, he (like Jeroboam) rends assunder the unity of God's people, building up what he calls a new religion on no better foundation than his own fancies. He rejoices in great freedom of thought, but lets his own perverted reason lead him to believe only what he can understand. Thus, Rationalism leads man to substitute reason for faith, without which it is impossible to please God. "Faith is the substance of things hoped for the evidence of things not seen."

It accepts all that God has revealed, and does not question his ways, but trusts in his infinite wisdom and goodness, believing that He is His own interpreter and will make all things plain to us in His own good time. "O the depth of the riches both of the wisdom and knowledge

of God! how unsearchable are his judgments, and his way past finding out!" He is our righteousness, and how dare we, who cannot claim a single virtue or good thought as our own, presume to refuse submission to the will of Him whose ways are infinitely above our ways, because we can not understand the things that it hath pleased Him to keep beyond our reach in our present state?

He who continues to put excessive reliance on reason is at last led to do away with the Church, Bible, and Creeds.

Surely the church can not too strongly check the progress of an evil that leads to such disastrous results.

A. M. GUPTILL.

Digby, N. S.

CLERICAL ANECDOTES.—Rev. D. Nash, born in 1785, was one of the clergy of the United States, and a classmate at Dartmouth of Noah Webster. In his early days he was a Congregationalist. Being asked one day if he had ever any difficulty in overcoming his Presbyterian education, he replied, "You may bray a Presbyterian with a pestle, in a mortar, and never get all the Presbyterianism out him." On another occasion being asked how he—being of Congregational extraction and education—have ever made so good a churchman, answered good homouredly, "Ah, my friend, I was caught young."

Father Nash, as he was called, was once asked by a sheep raiser "What, brother Nash, do you feed your lambs with?" "With Catechism," he replied, "best for lambs, sir, by all odds."

He used to say that machine-made converts always reminded him of

young bumblebees, "which," said he, "as everybody knows, are larger than they sometimes are afterwards." He was not fond of revivals."

The father of Bishop Coxe used to say, "Yes, I had ten children; they were like the virgins in the parable—five were wise, and five were—Episcopalians." His family was equally divided between his own persuasion—the Congregationalist—and the Protestant Episcopal Church of the U. S. A.

THE CHURCH AND THE SOUL.

"THE very last reason anyone could now assign for leaving the Church would be that it starves the soul."

This testimony was given in a newspaper a few days ago by a Nonconformist Minister. Perhaps it would be better, however, to put the statement the other way, and say that a good reason for keeping to the church is that she feeds the soul.

How rich and abundant the food she provides is known only to those who are her faithful children. Think only of the words of the Creed—"I believe in the Holy Ghost; the Holy Catholic Church, the Communion of Saints." Read that word "saints" another way: call it "holy people," and you see God's way of holiness. The holy people are holy not alone, but by partaking of the grace which comes to and through the Holy Catholic Church, the body of Christ. And Witsuntide assures us that the Holy Ghost has come, and has showered down His gifts on the Church.

Let no man's soul then be starved. Even in this wilderness all may sit down, eat and be filled.

HALF-TOLD TALES.

WE are informed that "The Sunday School children at Merthyr take an annual walk up to Cwmglo, where are the ruins of a chapel in which one of the ejected 2,000 clergyman ministered. Addresses are given recalling the great self-sacrifice of 1662, and urging the duty of adherence to principle."

The allusion is to the feast of S. Bartholomew, August 24th, 1662, on which day the use of the Book of Common Prayer was restored to the Church of England. Churchmen who held livings used the book at once as a matter of course, and we can understand something of the joy with which they welcomed the restoration of their liberty. Many of the clergy were not able to rejoice on that day of gladness. Ill-usage had killed some of them, and some who survived the disasters of the rebellion had no cures to serve.

You, perhaps, remember the history of the period. The loyal clergymen, those who were loyal to their church and their king—and these two things commonly go together—had been expelled from their parishes as "scandalous ministers." Into their places were thrust a number of more or less qualified—many of them not ordained by any form, or in connection with any religious sect. Of course, these persons, many of whom were pious and earnest men, were not qualified for work in the English Church, and some of them did not even pretend to do the work for which they were paid.

Hence the hardship of the clergy at the Restoration. Many of the intruding ministers kept the livings and kept the rightful occupants out. Some, however, resigned, because

not being faithful members and ministers of the Church, they objected to the use of the English Prayer Book.

Strange to say, the conduct of the ministers who gave up the livings is commended by people who think only of this one act, and do not think of what came before. Two things are forgotten:—

1. That several thousands of the clergy of the Church of England had been turned out of their livings; and that the two thousand or less, who were turned out in 1662, were, many of them intruders.

2. That the 2,000 or less, did at best an act of tardy reparation.

"Adherence to principle" was shewn by the clergyman who lost their livings by their faithfulness to the church. Those who took their places did not adhere to principle, but in an unprincipled manner adhered to the money which the livings yielded them; and did not give up the livings till the Church restored her Book of Common Prayer.

Many of the men who held the livings during the rebellion were righteous men who acted according to their consciences. But they need no yearly or Bicentary celebration of their virtues; they simply gave up what they had no right to keep.

It will be a bad day for us when we extol as heroes men, who at best, did their duty in restoring what they had held unjustly, and what they did not give up till they could keep their unlawful gains no longer.

We have our yearly feasts and our processions. The men we honor are the saints of old time, who suffered the loss of all for Christ's sake, and even followed His example of being obedient unto death. Let the bright examples of the Saints be often before us, and let us follow them a

they followed Christ. It is important for us to observe their feasts, and that not only for the sake of the special lessons of each day. There is another reason. We are all hero-worshippers. If we do not have high examples set before us, we will naturally select lower ones. If the great and noble deeds of God's captains do not impress our minds and stir our enthusiasm, we are in danger of setting up more recent and less worthy models, and may even make mistakes like those of the marshals of the procession of Sunday School children at Merthyr.

ONE of the best things in the world is to be a boy; it requires no experience, though it needs some practice to be a good one. The disadvantage of the position is, it does not last long enough. It is soon over. Just as you get used to being a boy, you have to do something else with a good deal of work to do, and not half so much fun. And yet every boy is anxious to be a man, and is very uneasy with the restriction put upon him as a boy.

There are so many bright spots in the life of a boy, that I sometimes think I should like to live my life over again. There is a great comfort to a boy in the amount of work he can get rid of doing. It is sometimes astonishing how slow he can go on an errand. Perhaps he could not explain why, when he is sent to a neighbor's after yeast, he stops to stone the frogs. It is a curious fact about boys that two will be a great deal slower than one. Boys have a great power of helping each other to do wrong.

But say what you will about the general usefulness of boys, a farm

without a boy would very soon come to grief. He is always in demand. In the first place, he is to do all the errands, go to the store, the post office, and carry all sorts of messages. He would like to have as many legs as a wheel has spokes, and ro ate in the same way. Leap-frog is one of his methods of getting over the ground quickly. He has a natural genius for combining pleasure with business.

ANOTHER "ITEM" TO KEEP.—In his charge to the clergy the Arch-deacon of Northumberland quoted some striking statistics which showed that since the division of the diocese of Durham the work of the Church had developed marvellously. In the last four years the amount of money raised in the Diocese of Durham and Newcastle was nearly £468,000. During the same period the Confirmation had increased by leaps and bounds. In the four years before the division the numbers confirmed were 25,815, while in the last four years they had risen to 37,132. More striking still, perhaps, was the Dean of St. Asaph's statement at Liverpool, to the effect that in proportion to population Church extension in his Welsh diocese proceeds twice as fast as in the Diocese of Liverpool.

ARCHÆOLOGISTS will be interested to hear that just outside Sophia the walls of a tiny ancient church have been discovered. The interior is, as yet, entirely filled with earth, but interesting excavations are expected to be made, the church being supposed to be the famous old sanctum *extra muros* in which, in the year 343, the Council of Sardica was held.

WHEREWITH.

WE can learn something of God from His works around us, and from the study of our ourselves. But we feel that all we can thus know falls very far short of the truth of what He is who has made us and the world we live in. Words that come to us from God tell us more clearly and fully of Him with whom we have to do. They help to throw light on what is often hard to understand, shewing us, at least in part, the meaning and aim of God's ways. What we can learn of God's holiness and the knowledge of right and wrong which is ours by nature, might guide us, more or less fully and clearly, how to live so as to please God. But we are thankful for the laws which tell us what He wills, and how we ought to live before Him. If His word did not teach us, much of our duty, in the doing of which we gain much blessing, would not be thought of.

So it is with worship. We feel that God should be thanked and praised. There is that in us which seeks to draw near to Him who makes so great a claim on us. And there is that in us which bids us be careful how we come. We want to bring the right offering in the right way. We dare not take for granted that anything will do for God, and that we can lay it before Him anyhow. If God did not guide us in this matter we should be right to do our best, trusting that He would forgive our mistakes and accept us. But we are not left thus to feel after God, and to think out for ourselves a way of coming to Him. In the days of the Jewish Church all was laid down with great fullness; so that His people knew how to act in

all their times of drawing near. Christ has not left us in our ignorance to use ways of our own. We are told how to be made His at first, and how to keep up our union with Him. We are told how to bring our prayers and praises so that we may have sure faith that they are heard. We are unthankful and presumptuous if we fail to use teaching which God gives. If we neglect His rule and follow our own will, we have no more right than Cain or Saul to hope that our offering will have any worth.

Christ teaches us plainly, if He teaches us anything plainly, that Baptism is the way of coming to be born of water and the Spirit, and so to enter into the church, the kingdom of God. Why He chose this way, and how this way leads to the end, we do not know; nor does it matter whether we do or not. All we know is that if we seek His gifts in the way in which He tells us, we shall find that He is true to His word, and to those who in trust obey Him.

Again, He teaches us in His own words and those of His Apostles, that in some way which He knows, we dwell in Him and He dwells in us, by our "eating His Flesh and drinking His Blood." He tells us also that what we receive in the holy Communion is His Body and Blood. It ought not to be too hard for our faith to take this as true and act on it. We are foolish if we think we can understand everything, or if we ask God to make us know all that He knows about what He gives to help us. Our part is to draw near for God's gifts, as He pleases; His part is to bestow what He bids us come for, as He pleases.

Christ teaches us, moreover, that our hope in prayer, and in all the

life before God in which we seek His grace, comes from what He does now on high. He shews before the mercy seat the sacrifice which He offered on the cross, pleading for us. And He has told us how to join with Him in making a remembrance of His death. We are thankful that in that one service which He gives to the Church, we have a way of worship of divine authority. We take part in it with a glad faith; for it is not any tradition of man, but a command of God which has sure promise in it. Not only with angels and archangels, but with our Great High Priest, we go into the presence of our God. All our prayers and all our lifting up of heart, and effort of life are accepted "through Jesus Christ our Lord." They are united with the service in which is pleaded on earth the same one sacrifice which Christ pleads in heaven.

STATE OF THE CHURCH IN AMERICA.—The report of the state of the church at the Protestant Episcopal Convention, held at New York on Oct. 22nd, showed that there were 51 dioceses throughout the Protestant Episcopal Church in America, 14 missionary jurisdictions, 69 bishops, 3,932 priests, 320 deacons of both orders, 487,167 communicants, 3,974 churches, 1,988 chapels, 149 academies, 15 colleges, 19 divinity schools, 40 orphan asylums, 60 homes, 57 hospitals, and 22 miscellaneous institutions. The sum total of offertories in three years was \$22,316,514. There were 171,799 baptisms, an increase of 16,275 over the three years previous, and 112,783 confirmations, an increase of 29,734 over the same period.

ABOUT MY BED.

PSALM CXXXIX. 2—PRAYER BOOK
VERSION.

WHAT though my heart be lonely,
I will not fear the night;
For when I sit in darkness
The Lord shall give me light.

For darkness is no darkness,
The night is clear as day
To Him whose constant presence
Drives all my fears away.

No human friend is near me
On whom my eyes can rest;
But there is One who holds me
Close-folded to His breast.

My throbbing brow He presseth
Against his loving heart,
And in my every suffering
My Saviour hath a part.

His head was sorely wounded,
Pierced with the thorny crown,
Bewailing all His anguish
My soul forgets her own.

What though my wearied eye-lids
Can find no rest in sleep:
Night after night my Saviour
Did prayerful vigils keep.

THE class meeting, an indispensable condition of membership with the Methodists, is evidently doomed. At the Conference of the Methodist New Connexion no less than 123 out of 152 members voted in favor of relaxation of the present stringent conditions.

AT his recent confirmation at Newport, Mammouthshire, the Bishop of Llandaff confirmed twenty soldiers belonging to the Duke of Cornwall's Light Infantry.

Our own opinion is never wrong.

ZEAL WITHOUT KNOWLEDGE.

SOME good folk who mean well are very far from being harmless. They say and do things which are meant to help religion, which only raise a laugh against it, or make the thoughtful sad. The worst mistakes are made by those who try to teach, before they have learned much. They wish to set others right, while they are only beginning to get right themselves. Their zeal, unguided by knowledge, runs away with them. They do not even know how little they know, and their blind boldness leads them where no one with right distrust of self and fear of God would go.

A young man, who knew his faith and duty well, fell in with some people of this kind. One of them asked him the common question which, rightly understood, means so much,—"Are you saved?" He answered seriously, that he had been saved by Christ's work, and had been brought into Christ's Church, and trusted that he was being saved day by day, and hoped to be made safe for ever when he passed from the Church on earth, to where there is no sin. His words were, of course, right, and true to the teaching of the Bible. But they did not please those who heard him. They did not like to be told about the need of "working out salvation" with fear and trembling, trusting in the grace of Him who works in His people to will and to do of His good pleasure. They spoke of Christ's Sacraments as if some one else had invented them in opposition to Christ. They declared that careful obedience to God's will was going back to the law, and try-

ing to be one's own saviour. They warned the young man that he was all wrong, and would be so till he "came to Christ." He replied that he trusted that he had been brought to Him, and was continually coming to Him, and trying to "abide in Him." This made them give him up as hopelessly ignorant of "the Gospel," and one of them drew him aside and said, "Young man, I was very grieved to hear you speak as you did, and all I can say is, I will pray for you that you may have a very bad illness; and, see if you don't get it!"

This was a strange way of trying to win a man to faith in what they taught. The last words sounded very like a curse. If the speaker was like S. James and S. John in no other way, he shewed something of the spirit which led those disciples to wish to call down fire from heaven. We must thank God that we are in His hands, and not in the power of those who would try to make converts of people by giving them typhoid fever or diphtheria.

WHICH is to be the church of the English speaking people of this land (the U. S.) is indicated by the following figures that are taken from reliable sources, showing the growth of the respective bodies named in the United States during the past five years:—

Congregational, decrease.....	5 p. c.
Methodist, increase.....	1 " "
Baptist, "	5 " "
Presbyterian, "	8 " "
Episcopal, "	33 " "

—*American Church.*

ANGRY men seldom want woe.

*I AM NOT FIT TO BE A
COMMUNICANT.*

You say you are not a Communicant because you are not fit to receive the Sacred Body and Blood of your Lord. It is perfectly true what you say ; but it is the knowledge of that very fact which should draw you to Him who will make you more worthy.

Think, my reader, if you were starving, penniless, naked, and had an offer of all your wants being supplied if you would but apply at a certain appointed place, would you because you were thus destitute say that you dare not accept that offer. Nay, life is far too precious to most of us ; rather, I should say, you would most gratefully accept that offer.

Well, it is just the same as regards the Holy Communion. You know our Lord has plainly said (and who dare doubt one word of His) that "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you."—*S. John vi. 53.* And again, "Drink ye all of this." He knew when He spoke those words that among all the Communicants who should ever obey that command there would not be one who was really worthy. He knew that it would only be by their sure trust in His condescending love, in their humble obedience to His Word that they would dare draw near to receive Him.

Now, he says to you, dear reader, "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you." Do you believe that what Jesus Christ says is true ? Do you believe that He would have said those words if He

did not intend you to feed on Him that your soul might live. He knows your unfitness ; He sees your life day by day ; He sees your temptations, your falls, and your knowledge that you ought to come to the Holy Communion, and that yet you dare not. He sees that day by day your soul is dying from want of its nourishment, and knowing and seeing all this He pleads to you with outstretched arms.

"Come unto Me all ye that labour and are heavy laden, and I will give you rest."

"Ye will not come unto Me that ye might have life."

"Him that cometh unto Me I will in no wise cast out."

"My child," He says, "cannot you believe My words ; I know that if you come to Me, you will come covered with sins,—with a heart weighed down with shame, but can you think I would cast you out ?

"Did I cast out the woman taken in adultery ? Did I cast out the sin-stained Magdalene ? Did I cast out the doubting Thomas ? Did I not receive the penitent thief ? Did I withhold My Body and Blood from Peter, though I knew how he would deny Me ?"

"No, my child, He that cometh unto Me I will in no wise cast out."

"You doubt My love and mercy if you keep away from the Holy Communion which I have commanded you to receive."

This is how our Lord pleads with the souls that dare not draw near Him. He longs for your soul, He longs for it to be happy for ever with Him in Heaven. But it must be a living soul, and unless you receive the Holy Communion your soul cannot be living ; you must be "Bone

of His Bone, and Flesh of His Flesh”

Now, my reader, let me beg of you, as you value your soul, do not put off receiving the Holy Communion any longer. Do you find that by putting it off you become any more fit to receive it? If you knew you were not fit last year, have you been trying to become more fit this year? I am afraid with too many of us, we content ourselves with saying we are not fit, and nothing more. Now say something more for the future; say, “I am not fit, but I will receive the Holy Communion in order that I may be strengthened to fight harder against those things that make me so unfit.” - You know if you are ill, you do not wait till you are getting better before you take your medicine, why then will you do so with your soul, why will you withhold from it the very medicine—the only medicine that can preserve it from everlasting death? Pray to God the Holy Spirit that He will drive away all doubts and misgivings, and help you to prepare your heart to receive the Blessed Sacrament.

Take the last answer of the Catechism, and do what it bids you manfully.

Examine your past life: do not shrink from the task however hard it may be. Root up your sins one by one, pull down that wall of reserve, lay your sins at the Foot of the Cross, and beseech our Blessed Lord to wash them away in His Precious Blood. He has promised that, “Though your sins be as scarlet, they shall be white as snow; though they be red as crimson, they shall be as wool.”

And if you find in examining your

past life that there are sins and falls over which you cannot quiet your conscience, then do as your Prayer Book tells you in the Exhortation before the Holy Communion; go to one of God's Ministers and open your grief to him, that you may receive the benefit of absolution, together with ghostly counsel and advice. If you shrink from this, if you feel you do not know your clergyman enough, then ask the friend who gives you this to help you, he or she will tell the Clergyman about you.

Come then, I pray you, to that Food which is so freely offered you.

“None of those men which were bidden shall taste of my supper.”—*S. Luke* xiv. 16, 24.

How can we ever dare to hope to share in the “Marriage Supper of the Lamb,” (*Rev.* xix. 9) if we will not partake of the Sacrifice of the Lamb of God now?

THE NATIONAL SINNER.—He (King William III.) was also un-English, as in other things, in his strong propensity to ardent spirits, the distilling of which from malt he treacherously and mistakenly recommended the House of Lords to encourage, in a speech from the throne, as a means of raising a revenue for his wars. Queen Elizabeth had, more patriotically, forbidden their distillation, except in small quantities for medicinal purposes. Thus, by precept, and by practical example of himself and his Dutch followers, was the foundation laid of a demoralizing indulgence in ardent spirits,—“fire water,”—which has gone on increasing ever since, and proved a national curse.—*PALIN'S History of the Church of England.*

CARDINAL MANNING, having had the audacity in a recent sermon to say; "As the sovereigns of England have been the heads of Parliaments of England, so the successor of St. Peter has been the chief legislator in nineteen Œcumenical Councils," the Rev. Dr. Litledale refuses the assertion, and points out in *The National Church* that the facts stand briefly thus: The first Œcumenical Council at Nicæa, A. D. 325, was not summoned by the Pope. The Pope was represented at it by legates, but the President was not one of them. The second, at Constantinople, A. D. 501, was not convoked by the Pope. Its first president was a bishop who was disowned and excommunicated by the Pope. It enacted a canon which implied that the precedence of Rome was due not to any episcopate of Peter, but to the fact that it was the capital of the empire. No western bishop was present in person or by proxy, and the Pope had no more to do with the Council than the man in the moon. The third, Ephesus, 431, was held to examine the heresy of Nestorius, who had been already tried and condemned by the Pope. The Council came to the same conclusion as the Pope had come to; but though the Pope's judgment was read, it was not treated as in any way decisive. The fourth, Chalcedon, 451, was summoned against the Pope's express remonstrance and disapproval. The fifth, Constantinople, 553, compelled the Pope to retract his own doctrine, and to confirm the contrary. The sixth, Constantinople, 680, anathematized Pope Honorius, who had died in 628, as a heretic—a condemnation renewed by every Pope for 1000

years afterwards. The seventh—so called—compelled the Pope to retract a former assent of his, and to pronounce what he had assented to heterodox. The remaining Councils were not œcumenical at all, not being received in the East.

UNITY.—"I have ever wished, and heartily prayed for, the unity of the whole Church of Christ, and the peace and reconciliation of torn and divided Christendom. But I did never desire a reconciliation but such as might stand with truth and preserve all the foundations of religion entire. Were this done, God forbid but I should labour for a reconciliation, if some tenets of the Roman party on one side, and some deep and embittered disaffections on the other, have not made it impossible, as I much doubt they have."

Archbishop Laud is right. Extreme men are often strong men, with loud voices and firm resolves. They do many things, some good and some bad, and they hinder those who "follow after the things that make for peace."

CHRIST fits His ministers through manifold experiences of sorrow and pain for the highest service. He writes their sermons for them on their own hearts by the sharp *stylus* of trial. Such as He would make most eminent in His service He takes furthest with him into Gethsemane.

THERE is no man so contemptible but in distress requires pity. It is inhuman to be altogether insensible of another's misery.

*WHAT THE BIBLE SAYS
ABOUT THE CHURCH.*

In these days our dear Lord's Words are being fulfilled. If any man shall say to you, Lo! here is Christ, or Lo! He is there, believe it not. For false Christs and false Prophets shall rise and shall show wonders to seduce, if possible, even the elect. In these days of excitement people are carried away by every wind of vain doctrine. We find that there are two hundred and two religious sects, each professing to have Christ. We need then to see what God's Book says are the marks of that society—to which Christ Himself said—Lo, I am with you alway, even unto the end of the world. The Church which Jesus Christ founded has four marks. She is One; she is Holy; she is Catholic; she is Apostolic.

One because all her members have One Faith, have the same Sacraments, are all united under One Head, Jesus Christ.

Holy because she teaches Holy Doctrine, taught by the Holy Spirit.

Catholic. universal—exists in all ages, teaches all nations.

Apostolic, joined to Apostles in her Doctrine and Ministry.

None of the 202 sects have these marks. Of the Church Christ says "The gates of Hell shall not prevail against her." Baptism is the entrance into the Church. Our Lord's command, to Apostles and their successors, Go ye, make disciples of all nations by baptizing them in the name of the Father, and the Son, and the Holy Ghost. The church we said was One. S. Paul says, For as the Body is one, and hath many members, and all members of that

one Body, being many, are one Body, so also is Christ, for by One Spirit are we all baptized into One Body (1 Cor. xiii. 13.) To the Ephesians, chapter 1, 22nd and 23rd verses, S. Paul thus speaks of the church: Hath put all things under His feet, and gave Him to be the Head over all things to the Church which is His Body. In 1 S. Timothy iii. 15, the Apostle called the Church the House of God, the pillar and ground of the truth. Again the Ephesians iv. 4—6: There is one Body, one Spirit, even as ye are called in one hope of your calling—one Lord, one Faith, one Baptism, one God and Father of all.

She is Holy.—The writer of Epistle to the Hebrews says "Ye are come unto Mount Sion, unto city of the Living God—the Heavenly Jerusalem—to an innumerable company of angels,"—&c. Hebrews xiii. 22—24.

Kingdom of God is not meat and drink—but Righteousness. Peace, Joy in the Holy Ghost.—Romans xiv. 17.

Catholic or universal.—Of Her we read in Book of Revelation vii. 9, "Lo, a great multitude which no man could number, of all nations and kindreds, and people, tongues." &c.

Apostolic.—Joined to the Apostles in Doctrine and Ministry.

We are told of those converted by S. Peter's sermon (Acts ii. 42): That they continued stedfastly in the Apostles' Doctrine and fellowship, and in Breaking of Bread and Prayers.

Our Lord's command, in S. Matt. xviii. 17 verse, where He speaks prophetically regarding the Church, which He built upon the foundation

of the Apostles and Prophets said, "If he neglect to hear the Church, let him be unto thee as an heathen man and a publican." If then you are tempted to listen to the many voices crying Here is Christ or He is there, remember what the Bible says about the one Church, "She is the ark of safety, the one Church of Jesus Christ:" obey your Lord, "Go not after them;" and hear and obey the Church.

DUTIES AND DELIGHTS.

IN living the Christian life, in the common course of events, we find that there are some things which we are expected to do as a matter of course, some that we are to do as a matter of duty, and some as a matter of delight.

As a matter of course, we are to live in obedience to law, Divine and human. We are to commit no crime. We are to be upright in our conduct, and honourable in our dealings. We are to keep the second table of the law, and to love our neighbour as we do ourselves. We are to do unto others as we wish them to do to us. And we are to keep the Lord's day, attend on sacred ordinances, maintain daily worship in our household, and sustain meetings for prayer by the constancy and cheer of our presence.

As a matter of duty, we are to give our utmost toward the maintenance of the services of the Church, the spread of Christian truth, and the elevation of mankind. We are to take our part in the teaching of Sunday-schools, the visitation of the sick, the relief of the poor, the deliverance of the wronged, and the reformation of the depraved. These

things and such as these are classed as duties, because there may be something disagreeable in one way or another, in them; something repulsive, something trying, something that demands sacrifice and denial; in a word, something in the nature of a cross. Now, that which brings with it a cross, real or imaginary, is not done as a matter of course, nor is it marked with any special delight; and it can be done, ordinarily, only as a duty—a something we do because it is right to do it, and we must, rather than because we have any great or direct enjoyment in it.

As a matter of delight, we are to have communion with God, in prayer, in meditation, in song; in worship, by means of His works, His providences, His Word, His Spirit. We are to have delight in God's being, in God's kingdom, in God's people, in God's truth, as in nature and art, beauty and sublimity. And most of all we are to have delight in Christian attainment.

We see at once that our labour should be, on the one hand, to get rid as fast as possible, of sins, faults, follies, and infirmities; and on the other hand, to lift our matter-of-course things as fast as possible into the sacredness of duties, and our things done as duties into the blessedness of all our delights; and to persevere in this until we have carried them all into that exalted region of holy attainment where all things spring of good will, and sins have passed away.—*Church Messenger*.

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