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Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. V.

JULY, 1880.

No. 5.

JOHN D. H. BROWNE, } LOCK DRAWER 29, HALIFAX, N.S., } EDITORS.
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"The Communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the cross."—*From the will of Bishop Ken, A. D. 1710.*

[From the Life of Faith.]

"PREPARED UNTO EVERY
GOOD WORK."

READY, AYE READY!

Is it true that you are ready
For the Master's word to day,
Be His call to active service,
Or to realms of endless day?
Are you ready, dear one, ready
Just to do His holy will?
Are you willing to be silent,
If His hand be leading still? :

Are you ready, dear one, ready
For what'er your God may send?
Can you trustfully and fully
Give back all that He doth lend?
If He let the cloud pass o'er you,
And the darkness gather round,
Can you leave this wholly with Him,
Does your joy still, still abound?

Has the cleansing been accomplished,
And the vessel thus made meet,
By whole-hearted consecration,
For the Royal service sweet?
Oh, we need, we need this fitness,
Pure and holy we must be—
And the Spirit waits to make us
All the Father longs to see.

Are you ready thus, and waiting
For the Master's whispered word?
Are you standing close beside Him
That it may not be unheard?
Are you listening hushed before Him,
With your heart attuned to His,
That the words you bear to others,
May be His, and only His?

Oh, the blessedness of waiting
Thus before Him evermore!
And the glad, glad joy of taking
From His hand our earthly store
Just to have the Saviour choosing
Only, always what is best,
And with wall of fire encircling—
This alone is perfect rest.

L. A. D.

SIX FACTS ABOUT INFANT BAPTISM.

1. IT IS A FACT that Infant Baptism was the acknowledged doctrine and common practice of the Christian Church in the next age after the Apostles.

2. IT IS A FACT that Infant Baptism was the received doctrine and usage of Christians before the books of the New Testament had been received among the various Churches,

and the question of their inspiration settled.

3. IT IS A FACT that Christian contemporaries of the Apostles, and the Primitive Fathers generally, taught that "all ages, young and old, were corrupt through the infection of original sin, and, therefore, Baptism was (in a ritual sense) necessary to all."

4. IT IS A FACT that Infant Baptism had the consentient testimony of all antiquity to its validity; that it was believed "everywhere, always, by all," in the Primitive Church, so far as anything to the contrary has been found on record.

5. IT IS A FACT that the most noted of the early Christian Fathers taught that Baptism had superseded circumcision — that it held the same place under the New Dispensation which circumcision held under the Old, and hence they called Baptism "Christian circumcision."

6. IT IS A FACT that the first Christians (Jews) did for some time keep both the old Sabbath and the Lord's Day, and practised both Baptism and circumcision: and that circumcision and the Jewish Sabbath gradually ceased to be observed in the Church, leaving only Baptism and the Lord's Day remaining. Therefore, as an initiatory rite, Baptism has superseded circumcision; and as a day of rest, the Lord's Day has superseded the old Sabbath.—*Hodges.*

VOLUNTEER your services for lay-work, and ask your rector to assign you some duty, or a place on some parish committee. It is much more graceful for you to go to him with such a request, than to wait for him to come to you.

NOTES ON THE OCCASIONAL SERVICES.

No. 4.—THE BURIAL OF THE DEAD.

(Concluded.)

THE Lesson being ended, a hymn is often sung; and then the corpse is taken to the place of interment. There that beautiful and solemn meditation beginning "Man that is born of a woman" is said, to deepen the impression of the shortness and uncertainty of life, and our sense of dependence on God.

The expression "In the midst of life we are in death" is derived from a Latin Hymn, said to have been composed by Notker, a monk of St. Gall, in 911, while watching some workmen building a bridge in peril of their lives.

Now follows the solemn interment. The Gentiles at this point bade their friends "farewell for ever." The ancient Christians gave a parting kiss of charity.

Note the objection that the first words are improper at the burial of wicked men. The answer is simple — God "takes to himself" the souls of all, the good to eternal happiness, the bad to his just judgment. "*Commit his body to the ground.*" We do not cast it away, but lay it in the ground, delivering it into safe custody, as a seed for eternity. "The spirit returned to God who gave it." And if the spirits of all go to God, bad or good He certainly takes them to Himself.

Earth to ea. h, &c. In the Greek Church the Priest casts the earth on the body, so it was arranged in the first Prayer Book of Edward VI. Our Rubric says "by some standing by."

"In sure and certain hope of the

resurrection to eternal life." We do not believe that every one we bury will rise to happiness, neither does the Church pronounce any judgment on the person now buried. The words will bear no such construction as some persons put on them, and there need be no scruple in using them. For it is not HIS Resurrection, but THE GENERAL RESURRECTION that we here profess our faith in. We do not say "Who shall change HIS vile body," but "our vile body." Consequently the words are inserted, that when we lay a body in the grave we may express our belief in the foundation doctrine of the Resurrection of all men from the dead. A confirmation of this is found in the office for Burial at Sea, where the words are: "We therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead) and the life of the world to come" . . .

I heard a voice from heaven. This is from Revelation xiv. 13, and has been used at burials for a great many centuries.

Then follow the versicles, the Lord's Prayer, a Prayer and a Collect.

In the prayer it has been objected that it is unnatural to give thanks for the death of a friend. We grieve over his loss as human beings, we give thanks as Christians, knowing from what he is delivered, and that the longer he remained, the more sins would he have committed, and the more afflictions endured.

The Collect. It is called the Collect, because in the first Prayer Book of Edward VI. there was provision for the celebration of the Holy Communion, and this prayer

slightly altered stood there for the Collect. It is a collection of passages of Scripture. To the words, "as our hope is this our brother doth," objection has been taken as unfit to be used over the bodies of persons of notoriously evil life. It might be fairly said, that after a soul has gone to its account, the Church, in the person of her ministers, should in charity hope the best for it. They would have no right to condemn or acquit; they might in the exercise of divine charity "hope all things." But another point should be noted. There are two kinds of hope—one is of assurance, built upon grounds of belief; the other of desire, built upon our affections. We do not affirm that all we bury are saved, neither can we positively affirm that any soul is condemned. A person is out at sea in a storm. A friend on shore says, "I hope he is not lost." There is no assurance. He hopes that it may be as he speaks. Consequently when this passage is read over those who have been notoriously wicked, the hope is of this sort, by which we may hope well of a person, unless we are sure that it is ill with him. In the case of others, our hope is stronger, and rests on better evidence. Let those who call this hope in question tremble when they think of the words "Judge not that ye be not judged." "We will easily grant," as Dean Comber says, "that all professed Christians do not sleep in Christ; but since we bury single persons, we cannot certainly know the state of particular men: and where we are ignorant, it is safest to speak and hope the best."

Then after "the grace" we go home

"Let us not stand at the grave weeping. Let us go home silently, and study how by holiness we may come to that felicity, to which they are gone before us. The Lord pardon and amend us all! And then we shall courageously meet death ourselves, and patiently bear it in others, till they and we be awakened by the voice of Jesus, to receive us to his Everlasting Kingdom."

PEACE, PEACE.

ISA. XXVI. 3.

THIS double word of "Peace": who pronounced it? "The Lord Jehovah," "The King of Eternity," "The Rock of Ages."

Who echoes the double gift? Jesus of Nazareth, despised, scorned, on His way to the Throne of the Cross and His Crown of Thorns.

"PEACE I leave with you, My PEACE I give unto you!"

Peace *left*, first. Peace—the legacy of Jesus, the dying Friend Peace made with God, by the blood of His Cross. Peace made "once for all." Peace accepted, secure for ever! Oh, how secure! For He has died, and He cannot revoke His own legacy!

Peace *given*, next. "My Peace I give unto you." Peace, the gift of CHRIST, the Living Friend. "Peace I give"; not like the legacy—an act which can never be repealed; this, a prolonged, continuous, and ever present gift. Not "Peace I *will* give": leaving us an excuse for not claiming its full enjoyment; not "Peace I gave," giving no cause to dwell on past experience; but, "I give." A hand extended unbrokenly—a daily, hourly giving, obliging us, if we would know it,

to come into constant face to face contact with Himself, the Giver; keeping us in unvarying attitude of *receiving*. Better than all—it is "My Peace!" Lord Jesus, is it true that I may share Thine own Peace with Thee? Then let me not dare miss it!

"Peace be unto you!" Both Peace as legacy, and Peace as gift, sealed to me by the lips of the LORD, the Risen Friend.

Have I the double Peace, Peace? The legacy of Jesus dying, and the gift of Christ living, sealed by the Lord risen?

Both gained by "leaning"; leaning on His death, for my justification; leaning on His life for my sanctification.—*Life of Faith*.

WHAT A FREE CHURCH TEACHES.

A FREE Church only represents the brotherhood we have in each other in Christ. By God's appointment rich and poor are correlatives in this world; neither can do without the other. They are so intermingled, and in so many ways, that if either were suddenly removed it would be immediately re-created from the ranks of the other. This is God's ordinance, and the Bible and the Church should keep it ever before us. "The poor ye have always with you." "The poor shall never perish out of the land." Under the high pressure of modern civilization, the breach between rich and poor is continually widening (the rich are getting richer, the poor are comparatively poorer.) Most painfully do the lower ranks of society feel this; with many who can draw no comfort from the life of Faith, their whole life is made

fretful by an impatient sense of inferiority. This feeling finds vent in Trades' Unions and Socialist Clubs. For such, no less than for the rich, what teaching can be more wholesome and necessary than that which perpetually reminds them both.—

“All equal are within the Church's gate.” By God's decree at our birth we commence life on a level; when death comes we are on a level again. In this fact faith can see what man without faith can never discover—the object of the training of human life. But, while at the beginning and end of life all men are brought together, on the contrary, through life, in the world's work, a division is ever being made between rich and poor, driving them apart; therefore the Church of Jesus Christ, following the example of her Founder, would show equal sympathy with all, and correct by her teaching the false lessons of the world.—*From the Free and Open Church Advocate.*

WHO STARTED THE FIRST SUNDAY SCHOOL:

THE outside world is so much in the habit of looking upon our Church as a sort of dignified old lady who moves slowly, and is not up to the times in anything, that it is too often forgotten that it was one of her sons who first started a Sunday School.

It was no zealous man or woman of the score of religious bodies which keep themselves so conspicuously before the public eye, but a quiet, unostentatious Churchman who began this good work.

Robert Raikes, of Gloucester, England, was this benevolent man.

His father was a printer and editor, and Robert was brought up to the same calling.

He had been carefully taught to walk in the old, well trodden paths of the Church, not only attending public worship on Sunday, but also the Wednesday and Friday Prayers in the grand cathedral.

Being thus devout himself, it grieved him exceedingly to observe the children of the poor, playing in the streets on the Lord's Day, and it was put into his mind to organize a Sunday School for them.

Having secured the assistance of some persons like-minded with himself, the children were gathered and taught to spell, read, and recite the catechism.

It will seem strange to some of you when I add, that the larger scholars were also instructed in arithmetic, as this was the only opportunity they had of learning anything about figures.

Robert Raikes had too much sense to suppose that Sunday-schools were any substitute for Church. So far from this, he arranged that the exercises of the school should be brief, and then the little children were marched in procession to attend the afternoon service in God's House. No matter how poor the children might be nor how simple their dress, he always insisted on their being clean. He was old-fashioned enough to think that “Cleanliness is next to Godliness.”

Robert Raikes went to his rest in 1811. It would be absurd to speak of such a man as dead.—*Baltimore Church News.*

100,000 Jews have become converts to Christianity since 1800.

CHRIST'S ORDINANCES NOT TO BE UNDERVALUED.

Now I shall say a word or two in connection with Baptism and the revival system. No one can rejoice more sincerely than I do that there is so much which the various denominations around us believe in common with us. Nor can any one rejoice more sincerely than I do when any prayerless man is brought to pray. But this is what strikes me with astonishment, a number of persons begin to pray—after a while, they profess, baptized and unbaptized, to have been converted, and to have received pardon for their sins, and yet the Gospel promises no pardon until we are baptized, then it is that we arise and are baptized and wash away our sins. Now, are these baptized persons, who have received pardon, really pardoned? Of course, it can be said that God does not bind Himself to give pardon only in Baptism. This is very true, and therefore, we hope that those who were martyred, though unbaptized, shall be saved. But on the other hand, God is not mocked; He would be if the ordinances He ordained could be slighted, and so where *they may be had*, they are simply necessary to salvation. Knowing that the Lord has said, "he that believeth and is baptized, shall be saved," though I believed, yet if an angel from Heaven were to say to me while I was unbaptized and where baptism might be had, "thy sins are pardoned, and thou art in a state of salvation" I would count him accursed. Where the Gospel promises pardon to the unbaptized in such a sense that they may obtain it when unbaptized, I

don't know, and unless it does promise it thus to them, to preach to them, that they may have it, is not preaching the Gospel, but preaching the imaginations of men. Well, then, if an unbaptized man, who, because he has such an experience thinks he is pardoned is certainly mistaken, what shall we say of the baptized man whose assurance that he is pardoned is precisely the same? I think it worth while to call attention to the words of our Lord to Zachaus, "This day is salvation, come to this house." Why? Because he has repented and believed? That would not have been enough unless there were an *also*. Is it because he was a spiritual child of Abraham? That were the same as to say that he repented and believed. There is an *also*. "For as much as he also is a son of Abraham," and therefore in covenant with God. Had he been an uncircumcized Gentile it would not yet have come. For it was "when thou hadst overcome the sharpness of death thou didst open the Kingdom of Heaven to all believers" Not until then was salvation to be offered to "all nations."—F. M. J.

STERNHOLD AND HOPKINS' VERSION OF THE PSALMS.

THOMAS STERNHOLD was groom of the Robes to Henry VIII. He died in 1549, and the year before published "Certayne Psalmes," nineteen in number. After his death appeared: "All such Psalmes of David as Thomas Sternhold, late grome of the King's Majesty's Robes, did in his lyfe time drawe into Englysshe metre." There were 37 Psalmes by Sternhold, and 7 by John Hopkins, a Suffolk

clergyman. Hopkins laboured on, until in 1562 there was a complete metrical setting of the Psalms which was adopted by the Church of England, and appended to the Prayer Book. One of the "apt tunes" provided for the 100th Psalm, known to us as OLD HUNDRED, was a tune that had been provided by Goudimel and Lejeune for the French version of the Psalms by Clement Marot.

CONFIRMATION.

OF far more account than the size of classes at confirmation is the fitness of the candidates. It is but natural in rectors to wish to make a good showing; but in view of the diminished classes in one of our dioceses there was food for thought in the remark of a clergyman, who is unusually thorough in the preparation of candidates, that, for his part, he was glad the classes were not as large as formerly—that they had sometimes been too large. In no department of labor is the sacrifice of substantial results to appearances so unsatisfactory and unfortunate. Candidates hastily and easily admitted, moved rather by temporary impulse than deep conviction, with no substantial grounding in Christian truth, and no well-formed purpose to live according to their profession, will but too surely encumber the Church with unspiritual lives and a useful membership. How sadly the Church suffers in this way is known to everybody. Let it be understood, also, that while it is easier to sweep in candidates in numbers than to prepare them one by one with care and thoroughness, the responsibility of being hurried for-

ward rests less with the candidates themselves, who but too often do not know their minds or motives, than with those who are bound to know, with a fair degree of certainty, whether they are duly instructed and qualified for this solemn rite. Truly, the net of the kingdom will gather good and bad of every kind; but it is none the less obligatory to draw it so as to gather as many of the good as possible, and to account them, whether many or few, of more value than a multitude of all sorts.—*Churchman.*

BOWING AT THE NAME OF JESUS.

THE following extract is from a speech of Sir George Dering, an old Puritan in the Long Parliament of 1641, after an order of the House forbidding bowing at the name of Jesus.—'Was it ever heard before that any one of any religion, in any age, did ever cut short or abridge any worship, upon any occasion, to their God? Take heed, sir, and let us all take heed, whither we are going! If Christ be Jesus, if Jesus be God, all reverence, exterior as well as interior, is too little for Him. I hope we are not going up the backstairs to Socinianism.'

HOW TO MOVE THE WORLD.

A LESSON, which, if well learned, would be of vast benefit to many *theoretical* reformers of the present day, is taught in this incident, which we take from a work on the life and sayings of Socrates:—

A Grecian youth, who saw the errors and follies of the people, and who wished to reform the world, once exclaimed:—

"Oh, that I were rich and famous as some orator, I would move the world so soon. Here are sins to be plucked up, and truths to be planted. Oh, that I could do it all. I would reform the whole world—and that so soon."

Socrates, hearing the youth, said:—

"Young man, thou speakest as silly women. This gospel, in plain letters, is written for all. *'Let him that would move the world first move himself.'* It asks neither wealth nor fame to live out a noble life. Make thy light thy life; thy thought, action. Others will come round, and follow in thy steps. Thou seekest riches to move the world. Foolish young man, as thou art, begin now. Reform thy little self, and thou hast begun to reform the world. Fear not, thy work will never die."

THOMAS KEN.

WE are all familiar with the Morning Hymn, "Awake my soul," and the Evening Hymn, "Glory to Thee my God this night." They were composed by Thomas Ken, Bishop of Bath and Wells. Ken was the son of an attorney, and was born in 1637. Isaac Walton married his eldest sister. When a boy he lived with Walton and was helped by Morley, Bishop of Winchester, Walton's son-in-law. At Oxford he was a poet, student and musician, playing on the lute, viol and organ. He was Rector of Easton Parva, Essex, and in 1667, the year Milton published *Paradise Lost*, became Rector of Brightstom, Isle of Wight, and there he wrote these two hymns for his own use. He sang them morn-

ing and evening to his lute. Ken became Bishop of Bath and Wells a few days before Charles the II. died, and in 1688 he was one of the famous seven Bishops committed to the Tower by James II. When William of Orange ascended the throne, Ken, with four other Bishops, refused to take the oath of allegiance, and with about four hundred clergymen, they were deprived of their Sees and livings. Bishop Ken lived with his friend, Lord Weymouth, till his death in 1711.

The tune generally set to the Evening Hymn is Tallis' *Canon*.

Thomas Tallis was gentleman in the choir of the Chapel Royal during the reigns of Henry VIII., Edward VI., Mary and Elizabeth. He was the first to set the Church Service to music in the English language. His chants are familiar in all congregations.

WHAT IS MEANT BY THE PROTESTANTISM OF THE CHURCH.

I do sincerely protest against the usurped "authority of the Bishop of Rome, and against Roman accretions on the purity of the Gospel," but I am not a Protestant of the Colenso or Voysey, Strauss, or Renan stamp, or of other rationalistic sects which shelter themselves under the name of "Protestant." The Church of England is, and has been from the first, a reformed branch of the one Catholic and Apostolic Church," and dates her birth, not from Henry VIII., but, as Dr. Thorold, the 98th Bishop of the see of Rochester, says, "from a pure mother in a far back time." With that conviction I received its

orders more than half a century ago, and hope to die in her Scriptural faith and Apostolic communion; and while I hold my present office I trust I shall always be ready to defend both her evangelic and catholic character.—*N. S. IV.*

“No one every gained happiness by the paths of grumbling and fault finding, and they are very mean paths to tread. Any one can find fault. Let us all believe the best of every one, at all events, hope the best. Doubtless, with more knowledge and more grace we could all do better, but let us strive to see the best motives in what is done, and then loving advice will find ready ears, eager hand and earnest hearts.”

THE LOSSES OF ROME.

“Every now and then appear prominent paragraphs and articles in Romish papers of the wonderful growth of their Church in this country and England. “Eminent converts!” “New churches!” “Extension of the monastic system!” are all brought into array in such a manner as to cause considerable surprise and alarm to those unaccustomed to the tactics of the Vatican. * * * *

Now, taking into account the number of Romanists who immigrate, the natural increase of population, and the numbers originally settled here, has the Church of Rome lost or gained?

We unhesitatingly aver that she has lost millions!! The proportion of Roman Catholics in the States to day would amount to 14,000,000 if her gain was commensurate with immigration and other

causes in her favor. Has she that number? If not, where are they? Would it not be a most interesting investigation (might it not be accomplished?) if the various Church organizations were to take the matter up and appoint committees to collect information? The results would be a crushing refutation to Rome's boastful assertion. We are in a position to say that thousands have been received in our Church from Rome, and every Protestant Denomination can report equal gains.”—*Baltimore Church News.*

SUNDAY.

WHY was the day changed from the seventh to the first? Because of our Lord's resurrection.

The Apostles, acting by Divine authority, made the first day of the week a day of great rejoicing, as being the day of our Lord's resurrection, and seem to have held their principal religious services upon that day. On the first day of the week we read that they met together to break bread, for communion, and receiving instruction, for laying up offerings in store for church and charitable purposes, for occupation in holy thoughts and prayer. It was on the first day of the week that the Apostles were all with one accord in one place, and that the Holy Ghost fell upon them. At Troas, (Acts xx: 7) St. Paul, years afterward, abode seven days, and “upon the first day of the week, when the disciples came together to break bread, he preached unto them. St. Paul in 1 Cor. xvi: 2, writes, ‘Upon the first day of the week let every one of you lay by him in store as God has prospered him,’ etc. See, also,

Rev. i: 10. God who gave commandment to the Israelites by Moses, to keep holy the seventh day, Himself changed the day of rest and worship to the first day of the week by the Apostles whom He in the Person of the God-man had chosen.

CHURCH MUSIC.

A COMMON sense listener thus describes the performance of some of our popular church music, and the effect produced upon his mind:

“The solemn worship of God was introduced by a solo ‘Consider the lilies, performed by the leading singer of the choir, and gracefully accompanied by the organ. So far as the music was concerned, it was beautifully and faultlessly rendered. The effect upon my own mind, however, was anything but devotional. The singer commenced ‘Consider the lilies of the field,’ etc., and when she came to the application, it ran thus: ‘And yet I say unto you—that even Solomon in all his glory—was not arrayed—was not arrayed—like one of these—was not arrayed [interlude by the organ]—was not arrayed [interlude by the organ]—like one of these.’ And then she went back again, and asseverated in the most emphatic manner, ‘I say unto you that even Solomon in all his glory was not arrayed—was not arrayed—was not arrayed—was not arrayed,’ (pause) until I began to despair for poor Solomon lest he should never get the very first of his garments on. There was yet another piece of Church—not sacred—music, in which the soprano led off with the announcement ‘I will wash’; and then came in the

contralto, ‘I will wash’; and then the tenor, ‘I will wash’; and then from the profoundest depths comes up the gutteral of the basso, saying also ‘I will wash’; and last of it they strike in together, crying out in concert ‘I will wash.’ No one could imagine that this singular and oft repeated announcement of an intended ablution, was rendering a sacred song for the spiritual edification of a Christian congregation, of those solemn words of the Psalmist, ‘I will wash mine hands in innocency; so will I compass Thine altar, O Lord!’”—*Voice to St. John's Parish.*

WHY SAY “AH-MEN?”

1. BECAUSE it is primarily a Hebrew word, and so pronounced in that tongue.

2. Because the Greek language having adopted it, gave it the same pronunciation.

3. Because, having been adopted into the languages of all modern nations, it is invariably pronounced in this way by all the European races, except the English.

4. Because the English and American Churches endorse that pronunciation by universal consent in “singing,” while they are guilty of the absurd inconsistency of “saying” it with an entirely different pronunciation, that has no authority or precedent in all the past history of the word.

It is sometimes assumed that “Ah-men” is simply an affectation, a shibboleth, or a mere matter of fashion. If so, then why tolerate the singing of it any longer? let us banish the godless thing and henceforth sing, as well as say, the pious pronunciation? But, really,

as far as concerns the charge of affectation, it is not half as true of this word, as of the present polite pronunciation of "eye-ther" and "nighther" for which there is not a particle of authority. The fact is that the present double use of "Amen" is a stupid and indefensible abuse of language. There is no musical canon requiring a properly trained singer to pronounce any vowel sound any otherwise in singing than correct in speaking. And it is one of the strangest anomalies in the Church's use of the English language, that she has put her own seal upon two entirely different pronunciations of the word, and made an arbitrary distinction, which has no real existence, and cannot be soberly defended for a moment. And so we shall ever "say" and "sing" ah-men; and we don't intend to go to Rome either!—*The Church Chronicle*.

HOW TO BE USEFUL.

THE following practical suggestions have been prepared in answer to a want, commonly felt and often expressed by devout and earnest people, of definite instruction as to how their individual gifts may be effectively employed in the Master's service. They are designed not only to suggest, but (what, perhaps, will be their chief value) to keep always before the mind the various ways in which those wishing to be useful can put their wishes into practice. In some one or more of them, every Christian, in whatever circumstances, can find some open and effectual door of usefulness. Should any of the suggestions appear trivial, it may be well to rem-

ember that nothing is trivial when done for His sake who promises His reward to "a cup of cold water only."

DUTIES OF SACRIFICE.

1. Be ready always to 'spare not' yourself, when a duty is before you. And remember that every moment of time has its duty of some kind. Seek to find it out, and attend to it promptly.

2. If you have any special gift, as of music, aptness to teach, to care for the sick, or to influence the erring, offer it freely and without price to the service and glory of God.

3. It is your duty to give for Christian objects, and to give faithfully. Adopt, therefore, some systematic plan of offering for all the calls and claims of the Church and make the amount bear some just proportion to what you expend for trifles and luxuries. (1 Cor. xxi: 2.)

4. To crown all and bring a blessing, make all your undertakings the subject of special daily prayer; and especially fail not to intercede for the poor and suffering, for the Church and its missions, for your bishop and pastor.

DUTIES OF BENEVOLENCE AND COURTESY.

1. Call frequently upon the sick and destitute of every name in your neighborhood; and, if nothing more, give them the comfort of your presence and interest in their welfare.

2. Offer to read at the bedside of the sick, and to the feeble-sighted and ignorant, from the Scriptures and other devotional and useful books.

3. If you have read a tract or book which has helped you, give

or lend it to some neighbor, whom you think it will benefit.

4. Out of the comforts which God gives you reserve some delicacies which will be appreciated by the sick and feeble, and bestow them as you have opportunity.

5. When making expenditures for mere luxury, think if you cannot save a portion for charitable uses.

6. Kindly and without officiousness ask your negligent neighbours who go to no place of worship, to come to church with you; find them a seat, and guide them in the use of the Prayer Book.

7. Seek out and induce the children in your neighborhood, not otherwise provided for, to attend the Sunday school.

8. Clothe and bring with you one poor child to Sunday-school.

9. Remind negligent parents from time to time, of the duty of having their children baptized.

10. Offer to stand as sponsor for orphans and strangers. This will help to give you an interest in those neglected ones, who are especial objects of your Saviour's love.

11. Be prompt in extending courtesies to new families, who move in to your neighborhood, and especially those who have any interest in the Church.

12. Make yourself acquainted with the circumstances and relations of the families about you. Keep a list, adding to it regularly the new names. This will help to remind you of what you have done and can do.

13. Take some thought and pains to find employment for needy and worthy persons. This will help them more than mere gifts,

which is often an easy but unprofitable charity.

14. It is a rule of prudence as well as duty, to go or to send to the houses of those who call on you for charity, or in some other way to find out the real needs before helping them largely.

15. Save your cast-off clothing, and put it in good shape for some one who may need it, or place it at the disposal of a benevolent commission. This is generally a better use than to exchange it for peddler's ware.

16. If you have a carriage for your own use, go with it or send it to bring to church the aged and feeble, who cannot otherwise attend. In few ways can you do them a greater kindness.

17. Read, yourself, the books in your parish or Sunday-school libraries, and encourage others to read them.

18. If you are not a teacher, still go frequently to the Sunday-school and encourage teachers and children by your presence, and especially the times of the public catechizing.

RELATIONS TO YOUR CHURCH AND PASTOR.

1. Be punctually present in your seat in church at every service. Your example in this is much needed at these times.

2. Reverently observe the proper bodily postures of worship—for your own sake, as well as for others.—*Kalendar.*

It is worth while to realize that religious divisions, like others, result often from the failure of one party to understand what the other means; often from the use of the same word in different senses.

TO THE LAITY.

BE fair towards your Priests, giving them such pecuniary support as you are able, and always holding up their spirits. If they have not all the energy of St. Peter, the learning of St. Pau', the sympathy of St. Barnabas, and the eloquence of St. Chrysostom, be considerate, be tender, be generous. The Lord, by many or by few, will complete your success, and that of your Parishes.—*Bp. Burgess.*

OUTRAGEOUS.

As if Talmage himself could not do enough to bring religion into contempt, he puts forward a "boy preacher" who prances about the platform, and runs on in this way:—"Now, I want you to raise your hands if you want to be saved. Ah, there they come!—one—two—six—ten. Ah, how they come! Now, just one more in this left tier,—there it is. Oh, I'm in clover,—I am! What a meeting we are having! I can't help running about. You'll soon get used to that. I'll improve your eyesight to watch me. Let me see. Some one raised their hands at the rear of the rear end of the church, under the gallery there? Ah, I see you, my silver-haired old friend, and you, dear young man! And now for two minutes of silent prayer!"—*Christian Register.*

THE CHRISTIAN FAITH
BASED UPON A PERSON.

THE prerogative of our Christian faith, the secret of its strength, is that all which it has, and all which it offers, is laid up in a Person.

This is what has made it strong, while so much else has proved weak, that it has a Christ as its middle point; that it is not a circumference without a centre; that it has not merely a deliverance, but a Deliverer; not a redemption only, but a Redeemer as well. This is what makes it fit for wayfaring men; this is what makes it sunlight, and all else compared with it but as moonlight; fair it may be, but cold and ineffectual; while here the light and the life are one; the Light is also the life of men. Oh, how great the difference between submitting ourselves to a complex of rules, and casting ourselves upon a beating heart; between accepting a system, and cleaving to a person! And how tenfold blessed the advantages of the last, if that Person is such an One that there shall be nothing servile in the entire resignation of ourselves to be taught of Him, for He is the absolute Truth—nothing unmanly in the yielding of our whole being to be wholly moulded by Him, for that He is not merely the highest which humanity has reached, but the highest which it can reach—it is indeed an ideal perfection, at once its perfect image and superior Lord.—*Archbishop T. ench.*

LIP-SERVICE.

WE are moved with indignation and righteous anger as we read of the insulting mockery offered by the Roman soldiers to our Lord on the night before His crucifixion; but we have greater need to be indignant against ourselves, when we, the subjects of that great King, come before His throne; and while bowing the knee and offering ador-

ing words, are, in our secret hearts worshipping the idols we have set up in them. or wilfully allowing our thoughts to be drawn aside by the passing vanities and frivolities of the world.

Have we not need to pray, that when we come to worship Him He would give us grace ever to remember the greatness of His Majesty, that we may not insult Him by offering the adoration of the knee and lip while our hearts are far from Him?—*Syntyché.*

ST. CHRYSOSTOM AND THE EMPRESS.

WHEN the Empress Eudoxia lay in wait for the life of St. Chrysostom he expressed his religious confidence and firmness in the following words, part of a letter to Cyriacus: "Will the Empress cause me to be sawn assunder? Even so was it with the prophet Isaiah Will she cast me into the sea? I will think of Jonah. Will she throw me into the fiery furnace? I will think of the three Hebrew children. Will she give me up to the wild beasts? I will remember Daniel in the lions' den. Will she cut off my head? I shall have John for my companion. Will she cause me to be stoned? So it happened to Stephen. Will she take away all my goods? I care not—naked I came into the world, and naked must I return hither."

NATIVE CHRISTIANS on the Island of New-Hebrides in the South Pacific recently shipped to London some 3,700 pounds of arrow-root to pay for an edition of the Old Testament which is now being printed for them in their native tongue.

"WE have had enough of par'y organization, of fancy Churchmanship, and dilettante Catholicism." —*Dr. Pusey's Letter.*

ALWAYS make your responses in such a tone that your voice can be distinctly heard by the clergyman officiating. It will help him.

THE last number of the *Quarterly Review* states that a million copies of the Book of Common Prayer are printed every year for use at home and in Her Majesty's foreign possessions. It has also been translated into more than sixty different languages.

THE income of the Church Missionary Society for the last year, if not the largest in the history of the society, has never been surpassed or equalled but once before. It amounted to the magnificent sum of \$1,108,615, which was sufficient to carry on the great missions of the society and to pay off the large deficiency which was accumulated during the two preceding years.

THE Bishop of Newfoundland, who has recently returned to St. John's from Bermuda, held an ordination in his cathedral on Trinity Sunday. The Rev. Charles Baker, Society for the Propagation of the Gospel missionary at Salmon Cove, was admitted to the priesthood, and Mr. Charles Ernest Smith, of St. Augustine's College, Canterbury, and Mr. John Shirley Sanderson, of the Lichfield Theological College, were ordained deacons. The Bishop is expected to commence his Visitation voyage in the Church-ship the north-east coast of Newfoundland early in July.

CHRIST is wont to catch every man in the way of his own craft, magicians with a star, fisher with fish.—*St. Chrysostom.*

REV. MR. JONES a Congregationalist minister of Brynamwan, and about 200 members of his congregation, have come over to the Church of England.

THE parish of Strensham, Worcestershire, England, has had only three rectors in a hundred and fifty years, their age being respectively 68, 33, and 52 years.

THE Synods of several of the Dioceses of Canada have met, and the Reports from all quarters justify us in congratulating our people upon a decided advance in Church life and work all over the country.

Children's Corner.

SHINGWAUK BOY IN ENGLAND.

AUGUST 2nd., 1879.—We went to Louth in Lincolnshire. We were in the train five hours, and arrived at the Louth station about eight o'clock.

AUGUST 3rd., Sunday.—Mr. A. asked me which I would rather do, to go for a walk, or to go to his Sunday School. We went to the Church after Sunday School. We also went again for evening service.

AUGUST 4.—In the morning, Mr. A. took us for a drive to see his country, and it was very nice. We called in a house as we came back to see a gentleman's park. Mr. A. and me raced, and he beat me about one yard. After we had our dinner, two of Mr. A.'s boys took me

to go up to the pinnacle of a church. In the evening, we went to the meeting in a school-house. The schoolhouse was quite full of people.

AUGUST 5th.—We started about ten o'clock from Louth to Hull. We were about two hours before we reached it. Rev. Mr. D came to meet us. He gave us dinner, his boy Edward played with us at ball and swing. In the evening, we went to a school-room. There were many children and some grown people. Mr. Wilson showed his diagrams, and the people were very much interested in his story.

AUGUST 7th.—We started after breakfast to London. We were about 8 hours coming in the train. After tea, we went to the National School in Leyton. The school was full of children and people. Mr. Wilson asked me in Indian language to do a few things, so that they might know I understand the language. We came home about 11.30 p. m.

AUGUST 9th.—John Hurst, (son of Rev. J. Hurst) called in for me to go and spend a day with them. We were about a quarter of an hour riding on the train to the Gospel Station. After we had our dinner, John and I went for a walk to the London Cemetery. It was the most beautiful Cemetery I had ever seen. Mr. Hurst said that one of those stones was worth about the same as the Shingwauk Home. There were some boys playing cricket, and we stopped and looked at them.

AUGUST 11th.—We started at 3 p. m. to go again to Hornchurch where Mr. Wilson's father is still stopping. When we got there, we went in the garden to eat some fruit.

AUGUST 12th.—I went to Rom-

ford station to meet about 50 women coming to Mr. Wilson's for a pic-nic. They came from London. Some went in the carriages, and some walked, and I shewed them the shortest way through the fields. They did not have their dinner till 4 o'clock. I helped at the dinner. After they had their dinner, Mr. Wilson made a speech to them. At 6 o'clock, the band played, and some of the old women got up and danced. They all seemed very pleased to get into the country. I went part of the way to shew them the way to the Station.

Aug 14th—In the morning I did some sums which Mr. Wilson gave me to do. After dinner I went to Rainham by walking, and Mr. Wilson, Mrs. Wilson, Miss Wilson, and Winnie all drove in the carriage. It was about six miles. We got on a train for about 10 minutes ride to a place called Purfleet. We got off the train, and went to yards by the River, and we saw a ship where the boys are taught to be sailors. And there was a gentleman standing at a gate. Mr. Wilson asked him if visitors might go in the Ship and see it, and he said yes. He called some of the boys to come to the shore with a boat, and immediately seven or eight boys came to fetch us. One of the officers took us around to see it, and also to the very bottom of the Ship where it is very dark, and he took two lanterns. We then came up and saw the Captain's daughter. She took us into their rooms; they had a tame pigeon and a dog. They asked us if we would like to have each a cup of tea, and we were very glad to have it, and the Captain's wife gave me a little book called "Little Dot." When

we came back to the shore, Mr. Wilson got an order for to go in a place called "the Wilderness." It was hilly, and we saw a place where Queen Elizabeth sat when she said "my poor fleet!" and so the place is called Purfleet.

Aug 25th.—Mr. Wilson came to the Office and he said to me Mr. Talfourd wanted to see me before I go home, who has been once Indian Agent at Sarnia. I started at 4.30 to the Waterloo station, only about quarter of an hour's ride on the train and I found his house by enquiring. He was not at home. They said he shall be home in half an hour, so I waited till he came, and he was very pleased to see me. We had a nice conversation. He said he knew good many of the Indians in Walpole Island, and he gave me his likeness and his wife also, to shew them to the Indians. He also gave me half a crown for going to see him.

Aug. 26th.—We started on a train to Liverpool at 12 o'clock. We reached Liverpool a little after five. Mrs. Wilson went to her brother's house and I went to the hotel at Lord Nelson Street. This is the end of my visit to England.

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