



# Church Work.

*We Speak Concerning Christ and the Church.*

*A Monthly Pamphlet of Facts, Notes and Instruction.*

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## THE REASON WHY.

I love the Church ; for she was framed  
By Apostolic hands ;  
Her corner-stone is Christ Himself,  
On which she firmly stands.

On Prophets and Apostles too :  
Foundation broad and deep ;  
With warders on her battlements,  
A ceaseless watch to keep.

I love the Church ; for hungry souls  
Here eat the bread of heaven ;  
Here, to the thirsty traveler,  
Are purest waters given.

I love the Church ; for she is old,  
Her hoary head is wise ;  
I ask no infant sect to guide  
My steps to Paradise.

I love her for her Liturgy,  
Her prayers divinely sweet,  
So Scriptural, devotional,  
Time-honored and complete :

I love the grand old Church, because  
She loves the sacred Word ;

And, for her homage to the Book,  
Is honored by her Lord.

I love the Church ; for everywhere  
The foot of man hath trod,  
She plants the Cross, and points the way  
To Paradise and God.

I love her for the gifted sons  
Who strike her hallowed lire ;  
And for her martyred saints, gone up  
In chariots of fire !

Why do I love the Church ? Because  
A wise and watchful guide,  
In weal and woe, in life, in death,  
She's ever by my side

She brings the children to her Lord,  
And lays them on His breast ;  
She smooths the pillow of the dead  
In their last place of rest.

Ah, who would not a Churchman be.  
Confest, in heart and life ?  
Who would not flee the fevered realms  
Of Sect, and Schism, and Strife ?

Then, happy in her folds, may I  
Have grace and wisdom given  
To live in her, to die in her,  
And so ascend to heaven !

—*Rev. John May.*

As the pearl-diver so Jesus  
descended into the Sea of Death,  
and arose bearing the pearl of im-  
mortality in His Hand.

Miss Walker  
April 90

*THANKSGIVING DAY IN  
CALIFORNIA.*

In some of the towns and villages of California it is the custom for most if not all the religious denominations to hold the religious services of thanksgiving day in one of the places of worship, taking them in turn year by year, the sermon for the occasion being delivered by each of the ministers agreeing to the plan, taking it in turn, each year.

Happening to arrive in a town in which no clergyman of the Anglican Church was stationed, and having had quite as much reason for thanksgiving as any of its inhabitants, I went—for the observance of the day—to the Church of the Congregationalists. There was a large congregation composed of people of that denomination, as well as Baptists, Methodists and Campbellites.

The service began by singing the Doxology, thus giving—as it were—the key-note to the general thanksgiving. Next came the reading of the 91st and 104th Psalms, antiphonally by the pastor of the Congregational Church and the whole congregation, just as they are read in the Anglo Catholic service. Next, the reading of a chapter from the Old Testament by the minister, who followed this reading by a short extemporary prayer. Next a hymn of praise. Then followed the sermon, delivered by the Campbellite minister,—the service closing with another

hymn of thanksgiving and the benediction.

It is very observable that when the Church preaches the doctrines and imitates the ritual—as far as possible—of Dissent, many of her people on intermarriage with Dissenters or on almost any pretext, forsake her fold for “pastures new.” But it is a sign of faithfulness on the part of the Anglo Catholic Church when we find Nonconformists laying aside the prejudices of former days and imitating her modes of worship, as well as her church architecture and decoration. This is very observable throughout the United States, especially in California. A large proportion of the American clergy were originally dissenters. But with so many examples of the down-grade of sectarianism around them, and studying the doctrines of primitive Catholicism, they join the Anglo-Catholic Church on conviction of its claims and safeguards. Amongst people accustomed to monarchical institutions and narrow local boundaries there is too often a narrowness of view, and an unwillingness to accept improvements. But the American people are not afraid of novelties, so long as they convey improvements, and especially when they find them to be old Catholic truths, long neglected and despised as Romish. They are learning to distinguish between the ancient truths of Catholicism and the modern accretions of Romanism.

Christians of all denominations in this great and progressive country, as well as elsewhere, are yearning for unity as God's remedy against infidelity, and the growing desire for Common, i. e., precomposed prayer and responsive worship are indications that mere sectarian prejudices are giving way to the rights and privileges of the lay-priesthood in the Church of Christ.

#### SELF-CONQUEST.

If we could be docile and pliable to the inspirations of Divine grace which we receive from the Holy Spirit, we must keep our hearts in stillness. His secret whispers cannot be heard in a soul agitated by the storms of various unholy passions and tempers. Communicants are bound to watch carefully over themselves; for the account which they must render will be exactly in proportion to the manifestations of the love of God with which they are favoured. To fight constantly with our lower nature is absolutely necessary to spiritual progress. It is by silent inward combat, by hidden victories gained over ourselves, that our souls become detached from self, and sanctified by the use of grace given, and thus we obtain at length, through union with Jesus, the heavenly virtues of love and peace. Secret self-conquest is a power which specially belongs to the habitual and fervent communicant; but it requires efforts consciously made for the character. For instance: to bear petty daily trials with evenness; to accept with humble resignation pains and sorrows that wring our whole being with anguish,

or difficulties and contradictions which arise from unlooked-for circumstances; to overlook the faults of others; to bear meekly an undeserved rebuke; to show tenderness and docility of mind in yielding to the wise councils and opinions of others; to defer to the wishes of others, giving up our own; to show anxiety to oblige others, concealing what it costs us to do them any particular service; to give ourselves freely and unselfishly to supply the wants and increase the happiness of others, expecting nothing in return; to restrain impatience toward our equals, complaints against our inferiors, all irritation against injustice shown to us; to keep back the hasty word; to conquer a feeling of resentment; to calm our sensitive feelings after any ill-turn shown us; to meet the person who has offended us, with warmth and kindness, even when the heart has been severely chilled; not to let our feelings or manner towards others be altered by their faults, even though they may effect us in a trying and painful way.—*Clewer Manual, edited by Canon Carter.*

Funeral reform has been recently brought very prominently forward by letters in the papers from eminent ecclesiastics and others, and received a practical commentary at St. Paul's cathedral at the funeral of Canon Liddon. There was no official black anywhere to be seen. The altar was decked as for a festival. The opening in the floor, through which the coffin descended, was draped with red cloth, and flowers were abundant both in the form of ornament and of tribute. Not even the Canon's stall was draped in black.

*FORM AND ORDER IN PUBLIC WORSHIP.*

Amongst a large proportion of my fellow Christians, the ritual or ceremonial part of divine worship is thought to be a matter of perfect indifference. For since the true religion is acknowledged to be a spiritual life in the soul granted to the humble disciple of our Lord and Saviour Jesus Christ, through Faith, they have concluded that its outward form has received no corresponding care from the Almighty. God looks on the heart. And if that be right, the external expression of devotion is left free to all the varieties of human taste and feeling.

This, in the judgment of many, seems to be a very satisfactory conclusion. Yet I cannot assent to it, for several reasons. First, because it stands in opposition to the wisdom of the supreme Lawgiver, when He saw fit to dictate the ritual of the Church established for His own chosen people. Secondly, because it contradicts the analogy of all His other works, where we see that while the life is one thing and the form is another, *both* are ordained by the Word of God. The *life* of religion is indeed a spiritual principal, but there is no reason why the Lord should be indifferent to its *form*.

The soul is spiritual, and yet the Creator has united it to a body, and that body is the work of His Almighty hand. Every thing which His wondrous power has called into existence has its *form* and *order*. And shall we believe that His most precious work—that Church which is expressly called His body—should have no established form and order? Is it not certain that He has provid-

ed for the form not only of the human frame, but of every animal, bird, fish, reptile, and insect,—nay, of every tree and plant and flower? And is it possible that He cares nothing for the form in which His own worship is conducted? To my mind, an hypothesis like this is so far from being unreasonable, that it rather wears the aspect of absurdity.

And there is yet a third reason which should have a conclusive influence on such a question, viz., that the current notion of indifference to religious form and order is in direct conflict with the *love of form and order* implanted by the Deity Himself in every form and mortal bosom. For what else occupies the toils and stimulates the ambition of mankind but the activity of this very principle? If men were content with having life, careless about its order and its form, what would become of the whole business of every community? The poorest labourer has life in his hovel, as truly as the merchant prince in his palace. He eats, he drinks, he sleeps, and has a shelter from the elements. But he sees that his wealthy neighbour has all these things in better *form and order*, and he uses his energies to rise higher in the scale, or at least to qualify his children for the race which they may run, perhaps successfully, until they gain this coveted prize; the whole of which resolves itself, not into life, for that they have already, and probably with more health and vigour than the sons of opulence enjoy, but in the *form and order* of that life which must determine their place in the estimation of society.

To treat this matter of form and

order in divine worship—which comprehends what we mean by the term “Ritualism”—as if it were a vain and useless question of empty ceremonial, seems to my mind a very serious mistake, notwithstanding so many pious and religious men have adopted it.\* And it is worthy of remark that they cannot make their own practice consistent with their theory. For every Christian sect has found it necessary to have some form and order—or, in other words, some *Ritualism*,—which they will not suffer to be invaded. The controversy, therefore, at last resolves itself into the same inquiry, which meets us in everything else belonging to humanity, namely, what is the *best system* of form and order? And this, where the work-

\* This Puritanical discovery was brought to full-blown perfection by George Fox, the favorite Apostle of the Friends or Quakers, who dismissed all the forms with which the wisdom of the Most High had invested religion, and set the women to preaching in the face of Scripture, and finally succeeded in making his followers, after their own fashion, the most formal sect in the world,—formal in dress, formal in speech, formal in everything which the Lord had left free, and only enemies to forms where He had expressly commanded them. But success was impossible in a scheme which stood in such manifest opposition to the Word of God, and the laws which He had given to humanity. The pure morals, the love of peace, the strict discipline, the quiet zeal, and the active benevolence of the Quakers have always won for them a high degree of estimation.

Yet the whole of these, admirable as they were, could not secure a lasting, much less a growing, influence. They have gradually diminished until comparatively few remain, even in the city of William Penn, once the stronghold of their society. And thousands of their descendants have found in the Church that true system where the worship of God is conformed to the nature of man, and the spirit and the form of religion are united together.

ship of God is concerned, must surely bring us to the standard of His own Word, the Bible. For if, in that Sacred Volume, we find that the Almighty has provided for his Church a Ritual possessing His own divine sanction, what shall justify us in His sight if we pour contempt on that only model dictated by His perfect mind, and fancy that we can be more spiritual and more religious by preferring another form and order of our own devising?

In the Church of God, which is Christ's Kingdom upon earth, there must be not only the inward life, but the *outward manifestation*. My present subject concerns the latter only. There is no question about the *faith* in the blessed Redeemer, Who died for our sins and rose again for our justification; no question that by this faith we must be saved through grace; no question that this precious grace is not of ourselves, but is the free gift of God. All this involves the *inward life* of each individual believer, for which, of course, no outward form and order of the body could supply the living energy of the soul? And it would be just as absurd to suppose that the outward form and order of the Church can avail, where the spiritual grace of a loving faith in Christ is wanting.

This is the essential, and the only strictly essential, matter for each individual believer. And hence in the *private* exercises of the closet alone in our communion with the Searcher of hearts, no form is laid down for the expression of our feelings; although the Christian suppliant may well make our Lord's Prayer a stated part even of his most secret devotions.

But when the Church meets together as the visible body of Christ to unite in the sacrifice of praise and prayer, and bear her public testimony to the majesty, the power, the mercy, and surpassing love of her glorious Redeemer, then arises the important inquiry, How shall this sublime duty be performed in the *form* and *order* which He has approved, and to which we have the best assurance that He will vouchsafe His blessing?—*John Henry Hopkins, late Bishop of Vermont.*

#### THE HALF OF ALL.

A proverb two thousand years old says that "The beginning is the half of all." But we need no proverb or wise saying to tell what we know well. Everyone understands the importance of a good beginning.

Then, I pray you, begin your week well. The first day is the half of all the week. If you spend it well, you have got through half the trouble of the whole seven days. But, if you spend it badly, you have, before Monday comes, lost half the battles of the week. It is a spoiled week. You cannot make much of it, whatever you may do.

And, as to spending Sunday well, need I tell you what that means? It is the Lord's Day: is not that enough? The Lord said to us, "Render . . . unto God the things that are God's." So you must not steal God's day, or use it for your own purposes without thinking of God, who owns it and you. If you want to know how to spend Sunday, go to the Lord's house, and there you will learn the will of God concerning this and other things.

Employment is Nature's physician.

#### HAPPY EVERY DAY.

Sidney Smith cut the following from a newspaper and preserved it for himself: "When you rise in the morning, form the resolution to make the day happy to some fellow-creature. It is easily done—a left-off garment to the man who needs it, a kind word to the sorrowful, and encouraging expression to the striving—trifles in themselves light as air—will do at least for twenty-four hours. And if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. If you send one person, only one, happily through each day, that is 365 in the course of the year. If you live only forty years after you commence that course of medicine, you have made 14,600 beings happy, at all events for a time."

The value of the liturgical system of the Church cannot be over-estimated in the preservation of Christian character, the cultivation of the spiritual life. To abolish that system and to intrust the guardianship of the Faith to individual caprice in extemporized forms of worship, is to imperil the existence of the trust committed to the Church.—*Living Church.*

Another case of gambling for parish purposes, is reported in a Denver paper. The pastor of St. Joseph's Roman Catholic parish offers a trip to Europe at 25 cents a chance. So pastor and people become law-breakers, and lend the influence of their example and Christian name to encourage vice.

*THE THREE APPEARINGS  
OF OUR LORD.*

In the 9th Chapter of Hebrews the past, present, and future appearings of the Lord Jesus are set forth. The past: "Now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself." The present: "Christ is not entered into the Holy Places made with hands, which are figures of the true; but unto heaven itself, now to appear in the presence of God for us." The future: "Unto them that look for Him shall He appear the second time without sin unto salvation."

Reader, do you believe that sin has been completely, eternally put away in the death of Christ? Do you look back at the Cross of Christ and say—"There God once for all put away my sin; there Jesus, God's only Son, once for all, suffered in my stead, and bore the burden of my guilt, so that I shall bear it no more forever?" It is "now" still "the end of the world." The sacrifice of Christ continues to proclaim the putting away of sin—this now—"now is the day of salvation" "once" in all eternity Christ has been slain—"There remains no more sacrifice for sin." Redemption is an accomplished fact. "It is finished." Seek to realize this great truth. But where, is Christ now? "He has entered into heaven itself, now to appear in the presence of God for us." There he presents each believer. The Great High Priest, the Lord Jesus, presents alike each believer in equal acceptance, equal glory, equal perfection before God. When God looks upon Jesus, He sees every pardoned sin-

ner, "complete in Him." He never beholds us as believers apart from Jesus. Mark the words, "now to appear in the presence of God, for us," "now," at this very moment, in this season of weakness, weariness, fainting; "now," while Satan tempts, and conscience upbraids, "now" though the heart be cold and the soul despairing.

Appearing first upon earth to put away sin, every believer has met his death and judgment in Christ crucified for him; there is now therefore no death, no judgment, to those who believe in Him. Rom. 8: 1. They are both behind him, already past, and now, instead of looking for death and judgement we are looking for Christ—for His third appearing for us, for himself to come in the clouds and call us up to meet Him in the air. So surely as men beheld Him agonizing on the cross, so surely will our eyes behold Him when He comes to earth the second time, not in a vision, not a spirit, but Himself. He whose visage was once marred, shall appear crowned with glory and honor, in the clouds of heaven, not then coming down to earth, but calling those who are looking for Him, them "that love His appearing," "who are watching, to meet Him "in the air" "What I say unto you, I say unto all, Watch!"

It is related of Bishop Wilberforce that once, when he was examining the son of an English merchant settled in Greece, he was so horrified by his pronunciation of certain passages of the Greek Testament, that he cried: "Where did you learn Greek?" To which the candidate made humble reply: "At Athens, my lord!"



*DR. PUSEY ON THE WORD  
"PROTESTANT."*

In a letter, written to the Bishop of Oxford in the year 1839, there occurs the following earnest remonstrance against the claim then made, and which has never since ceased to be put forward, that the word "Protestant" was fitly applied to the Church of England. The marked change that has recently come over men's minds as to the character of Dr. Pusey will give greater force to his argument, and make men more willing to admit its force than they were when this was written. A friend who recently met with the letter more than forty years after its first appearance and publication, having again read it, kindly places this extract at our disposal. Many of those born since those stirring times, as well as some from whose mind the facts have faded out, may like to see it :

"Again, it implies (as some say) a papistical leaning to dislike the term "Protestant." And yet this title, the rejection of which is to argue a leaning to Romanism, does not belong historically to our Church, but Lutherans, and was still used exclusively of them, in the memory of some of the younger among us ; it has nowhere been adopted by our Church in any formulary or document of her's ; nay, it was in 1689 altogether repudiated by the representatives of the inferior clergy at least, the lower house of Convocation, who would not even allow of the phrase. "The Protestant religion in general, and the Church of England in particular," lest they should thereby seem in any way to indentify themselves with the foreign

Churches. Thus then, again, that is to be papistical in the beginning of the nineteenth century, which was not at the close of the seventeenth, or the main body of our clergy had then a papistical leaning. The adoption of a Lutheran title might surely better prove those who use it, to indentify themselves with the Lutherans, than its rejection to imply any lurking feeling for the Church of Rome. The title, as simply negative, is ill-fitted to characterize the faith of any portion of the Christian Church ; it speaks only of what we do not hold, not of what we do hold, and is accordingly, in some countries, as Italy, adopted by those who intend thereby to deny, not the errors only held by Rome, but the faith which she has retained: which imagine the canker to have eaten so far into the very bones and marrow of the Church of Rome, as if it had not so much as a sound belief, no, not concerning God himself, but that the very belief of the Trinity were a part of anti-Christian corruption. For the most part, Protestant, is there the title assumed by the infidel. And this abuse of the title lies in its very nature, it is always more real to describe ourselves by what we are, than to state merely what we are not, lest in time our faith should shrink into the mere denial of error, instead of being a confession of the truth."—*Letter to the Bishop of Oxford (Bagot), by the Rev. Dr. Pusey.*

A PRAYER OF ARCHBISHOP FENELON.—Lord, take my heart, for I cannot give it to Thee ; and when Thou hast taken it, keep it, for I cannot keep it for Thee ; and save me in spite of myself, for Jesus Christ's sake. Amen.

*HIS REAL PRESENCE.*

Whether we believe it or not, Christ's Body and Blood are truly present in the Holy Communion, under the forms of Bread and Wine—as really and truly as He was present in the manger or on the Cross, though not in the same way; but in a spiritual, supernatural way which no man can explain. Want of faith on our part makes a great difference to us, but none at all to the Real Presence, as St. Paul teaches us, saying of certain unbelieving communicants, that they ate and drank damnation unto themselves, “not discerning the Lord's Body.” The word “discerning” here does not mean “seeing,” for we cannot see Christ's Body and Blood, but “distinguishing,” that is, knowing the difference between them and other things. The sin of these Corinthians was that they treated the Sacrament as if it were only bread and wine, and this sin was punished in many cases with sickness and death,

In order to find whether we fulfill the four conditions of Repentance, Faith, Thankfulness, and Charity, we must examine ourselves carefully by the rule of God's Commandments. We have to find out two things, with regard to our conduct, (1) What things we have left undone which we ought to have done, and (2) what things we have done which we ought not to have done. Or, as they are called, sins of omission and sins of commission. Suppose you went into a grocer's store and asked for a pound of coffee, and paid for it, and you found when you brought it home that it was short weight, and also that it was half chichory, you would see at once that

the tradesman had doubly cheated you. If the coffee had been all good and yet short weight, the grocer would have cheated you by a sin of omission; but if he had given you full weight, yet of bad quality, by reason of adulteration, he would have been guilty of a sin of commission against you. As it is, he has done both. Now you do exactly the same to God. You defraud Him equally of His rights whether you fall short of a duty, or commit an actual sin. And as, unlike the tradesmen's customers, He can never be deceived, and will Himself examine into all man's sins at the last judgment, so now, as St. Paul says, “If we would judge ourselves, we should not be judged.”

Whether we intend to communicate or not, we should attend Holy Communion every Sunday and every great Holy-day that we can possibly manage. If we can get to only one service on the Sunday, we should choose the Holy Communion in preference to any other, because, as said before, it is the only one our Lord Himself appointed, and it is the one wherein He comes to us Himself. We should not leave the church until the Communion is over, and the Blessing given. If after having received the Holy Communion at an early hour, we have an opportunity of going to a second Celebration on the same day, it is a good thing to do so, and to spend the whole time in prayer and worship, but of course, we ought not to communicate again. Sometimes a Priest has to celebrate twice on the same day, and he therefore is obliged to receive a second time, but a layman is never to do so.—*The Christian Passover.*

### TURNING TO THE EAST.

A correspondent asks, "Why do the clergy and people turn to the East when reciting the Creed?" We give the answer from Blunt's Prayer Book. "Turning to the East has only ceased to be universal in very modern times. Clergy and people used formerly to look one way throughout the Prayers and Creeds, that is towards the altar. As the Jews in their prayers looked towards the Mercy-seat, or principal part of the temple (Ps. xxviii., 2), so Christians looked towards the altar, or chief part of the church, whereof their Mercy-seat was but a type. Christ, in His prayer, directs us to Heaven, though God be everywhere; for Heaven is His throne, and we look towards that part of the church which most resembles it."

Before reading-desks were erected in the naves of churches, the prayers were said in front of the altar, while the Psalms were sung in the choir stalls, the ancient practice being for the clergyman to stand or kneel in the former place to say Creeds and prayers. When pews were erected in churches, both congregation and clergy were placed in positions that suited the convenience of carpenters; but reverence still compelled all to turn to the altar during the solemn confession of their Faith. Hence this habit of turning to the East became exceptional instead of habitual; and exceptional reasons were alleged in support of it, when in fact they applied with more or less force to the general position of worshippers in God's house, as expressed above. Apart from the symbolic explanations of this custom, it appeals to both the reason

and the feelings, by forming the congregation into a body of which the clergyman is the leader, as when a regiment marches into battle, or parades with its officers in the front; and there is no part of divine service where this relation of priest and people is more appropriate than in the open confession of Christian Faith before God and man. To this we may add that the turning of the clergy, the choir and the people to one point, calls their attention to, and fixes it very pointedly upon the united confession of their common Faith as expressed in the Creed. The most careless worshipper by this act is aroused to reverence and stirred up in joining in the Creed.—*Dominion Churchman.*

The secular papers have a way of looking at religious matters, and of expressing themselves, sometimes, that shows how much latent or active Christian thought there is often back of what appears on the surface. Here is an item clipped from the *Fresno Republican* that hits the nail on the head exactly:

"The objection a good many people have to Christ is that they did not have a hand in preparing his doctrine."

A remarkable career has been that of Mr. Cecil Majaliwis, who has just entered upon a course of training at St. Augustine's College, Canterbury. An African by birth, he was enslaved about fifteen years ago, being then a little boy. In 1870, however, when being shipped for sale with a cargo of his fellow-countrymen, the dhow was captured by her Majesty's ship *Dryad*, and the present student handed over to the Universities' Mission at Zanzibar.

*PRAYING BY THE BOOK.*

(1.) "Will the coming man pray?" We answer yes, if he is a man—more human than brute; and the more of a man, the more will he pray. The coming man will be very much like the man who has come. He has prayed and is praying; and one may as well ask, "will the coming man breathe?" He will, if he lives; the more lung and nostril, the more breathing. So prayer is a real man's vital breath; the more mind and soul, the more praying.

(2.) Will the coming man pray by the Book? Not all his prayers, but his public ones, generally; and many, if not most of his closet ones. His private ones will be shaped as he grows older, by his book, the same as a child's early ones are by the Primer, or by that earlier and more sacred primer, his mother's lips. Some guide will answer the cry of the heart, "teach us to pray." All the old objections to forms of prayer are vanishing away. Books are put forth for family and public use, by leading men in all denominations. Our Book of Common Prayer is now a Common Book of Prayer, among many who are not Churchmen.

(3.) Will the coming man pray by *this* Book of Common Prayer? It is called "common;" but next to the Bible, it is an *un*-common book. Popular, is the idea, in the best sense. "Let the people praise Thee; yea, let all the people praise Thee." Much of worship is to be public—in concert, and in concord; *i. e.* heart with heart, voice with voice, word with word. "Else, how shall he that occupieth the room of the unlearned, say 'Amen' at thy giving

of thanks," All Churches sing in the same words and same tune, or try to, though they make discords.

But what minister will say "sing, sing, and go as you please," only sing in the spirit? Much less will one say: "Let *me* sing!" He will not even say: "Let *us* sing;" and then, "hear thou only me," which they seem to do in praying, when no one is heard but the minister! There is too much prayer by proxy. "Let us pray," means common prayer, and that means man, woman and child. Talk of "Congregational singing." It is well; and it does not mean—"us four and no more!"

Thank God, one does not go far in this Prayer Book of ours, but he comes to "the People." The Minister is to say—so and so; and the People shall say so and so. Here comes in the democracy, the commonality of the Prayer Book; the same as in this Church we have lay representation and Lay readers. We get only to Genesis IV, 21, and we come to music—Jubal's harp and organ! But, how like harp and organ the music that sounds out in that word "common," on the title page of our Prayer Book, and is sounded again in the words—"as many as are here present." The whole congregation are to say the General Confession, all kneeling; the Lord's Prayer, the Creed, &c. This music is a diapason, when it says, "then shall be said the Apostle's Creed, by the Minister and people standing." Oh! where are the people made so much of as in our service? That is what comes nearest to "*Vox Populi Vox Dei*," in the People's worship with the Priest.—  
*Rev. J. Wainwright Ray.*

A family circle—a wedding ring.

*HINTS FOR WORSHIPERS.*

Public worship is not a matter of taste or choice; *it is a duty*. To omit it without good cause, is *sin*. When kept from *public* worship, increase your *private* devotions.

Be in church before the service begins; excepting unavoidable hindrances, it is as easy to do this as it is to be in time for the steamer, the cars, or business appointments.

When you come to the House of God, employ the time before service in serious meditation, devotional reading, with a brief silent prayer, as a preparation for the solemn duty of worship, in which you are about to engage. Talking or whispering before or during services is not *preparation*, is not *worship*, is not *reverence*, is an annoyance and a wrong to others, and sin against God.

If you are late, do not go up the aisle while the people are kneeling, wait quietly at the door till they rise.

Do not whisper your confessions, prayers, and responses—speak out. The service is yours, not the minister's. Deadness, or feebleness of devotion in the people, is just so much weight upon the minister.

Conform to the postures of standing and kneeling if physically able. *Half sitting* is not kneeling; what would you think of your minister if he should do this? Reverence of posture is due from you equally as much as from him.

At Holy Communion, engage in private devotions, both *before* and *after* partaking. You cannot too carefully prepare for this solemn duty, nor, after receiving, too earnestly plead for its benefits.

After the Benediction—to be re-

ceived kneeling—pause a few moments to thank God for the privileges you have enjoyed and ask for grace that you may improve them to your soul's welfare.

Do not suddenly turn the quietness and sacredness of public worship into a confusion of tongues and merriment, but retire quietly, from the sacred precincts of the Lord's house.

If you are tempted to criticise the services, the sermon, the singing, or any of your fellow-worshippers, first turn your thoughts inward and criticise *yourself*.

About four miles from Canterbury is seen the following notice: "Traction engines and other persons taking water from this pond will be prosecuted." This is as good as the notice once seen in a barber's window: "Hair cut while you wait." At Tynemouth appeared, some thirty or more years ago, the alarming announcement: "Visitors are cautioned against bathing within a hundred yards of this spot, several persons having been drowned here lately by order of the authorities."

A prominent clergyman gives this description of the life of a minister. "My experiences with churches make me think that ministers are like cats. When you go to a new place first, everybody says: "Come pussy! Come pussy! nice pussy!" and you come. Then they begin to rub your fur and say: "Poor pussy! Poor pussy!" and then they say "Scat!"

The Rev. Dr. Thomas, lately a Congregationalist minister in Brooklyn, N. Y., has applied for orders in the Church.

SOLDIERLY CHARACTER.

Loyalty is a wonderful thing. There is a spirit of power in it to accomplish marvels. The presence of it, or the absence of it, is a mark by which character may be read with ease. Christians are real or unreal, according as they have this spirit, or lack it. By it their usefulness is measured. A disloyal churchman is a walking contradiction.

The result of combined individual loyalty is *esprit de corps*, a military term, designating a quality held among soldiers to be indispensable. Now we are all soldiers, good, bad, or indifferent. The simile of an army is truer to life than we think.

Church work in any form demands the genuine spirit of loyalty. Many a soldier makes a splendid start, and afterward drops off. Why is this? A person takes, for example, a class in Sunday School. After a week or two the new teacher retires, either by polite word of resignation, or by mysterious disappearance. What is the difficulty? The spirit of loyalty is lacking. Also the virtue known as "sticktoitiveness." Think of this, next time you sing "Onward Christian Soldiers." It is a grand hymn. We all like it. Buthowabout 'marching asto war.'

The late Canon Liddon was an excellent reader. It was always a rare pleasure to hear him read the "Lessons for the Day." He read his sermons, but read them in such a way as to gain the interested attention of all his hearers. Thousands thronged to hear them whenever he was announced. His sermons stood this double test, that they sounded well and that they read well. He dealt in living subjects for living men.

SOMETHING WRONG.

I cannot believe that we can have earnest piety amongst ourselves unless we feel that these blessings which we ourselves possess we must impart to others; and, unless they are like fire in our bones that can set others alight with the same blessed fire—that fire which Christ came to kindle upon earth. I believe that when a Church renounces missionary work, or when a Church is not expanding in the missionary work, there is something fatally wrong in the heart.—*Archbishop Trench.*

Rowland Hill was introduced to an aged Scotch minister, somewhat resembling himself in piety and eccentricity. The old man looked at him for some time very earnestly, and at length said: "Weel, I have been looking for some time at the leens of your face." "And what do you think of it?" said Mr. Hill. "Why, I am thinking that if the grace of God hadna' changed your heart, you would have been a most tremendous rogue." Mr. Hill laughed heartily, and said: "Well, you have just hit the nail on the head."

Rev. Dr. Hanson, of Chicago, lectured at Chautauqua, his subject being "Fools." Rev. Dr. Vincent, who is somewhat of a wag, introduced him as follows: "We are now to have a lecture on fools, by one—(long pause and loud laughter)—of the wisest men in the country." The lecturer advanced to the desk and responded as follows: "I am not half so big a fool as Dr. Vincent—(long pause and loud laughter)—would have you snppose."

"They say," is a liar.

### GIVING.

"Giving" is as much a means of grace as is *praying*. The man who *prays*, but seldom *gives*, makes himself analogous to a one-winged bird that does not gain much of an altitude. The Bible sparkles all over with attestations of the above assertion, and so impressed is our Church with the importance of disseminating this truth that "alms basins" are a part of the furniture of every church, whether located in an isolated hamlet or in a crowded city. Nor is such parish furniture for the ingathering of alms a sign and seal of the Church's mercenary spirit. On the contrary it is a token of her *love* for her worshippers, for, knowing that "generous giving" is "twice blessed," she yearns to have her children experience the special blessing that waits upon the time honored custom—a custom that cannot become obsolete so long as the letter or the spirit of the Bible is esteemed or observed. St. Paul counsels us to make it a part of our every Sunday's religious worship, to sequester from what we have earned or inherited a certain definite sum that shall be consecrated to the Church and to the several enterprises she espouses.

Uninspired men have resorted to all sorts of substitutes for St. Paul's method, but they will never do their duty, and the Church at large will never be unloosed from her shackles of poverty and dependency, until we all retrace our steps and adopt the old-fashioned rule St. Paul enforced of "deciding upon each Lord's day of the year how much we shall make tributary to the Lord during the week upon which we have entered."

In other words, every Sunday we live we must give God a tribute from our *purse* as freely and as generously as we pay Him a tribute from our lips; and not until the New Testament rule or its equivalent is *practiced* will humanity learn that "giving" is as much an act of religious worship as is praying. Not until such a vantage ground is attained will Christians learn that "giving" is one of the "wings" God has given to man whereby he can help himself heavenward. Humanity has got the grammar of humanity by heart, but if it practices it in its integrity it must re-adopt the old tithe system of giving to God one tenth of all its increase.—*Church Helber.*

Of the 116 students at the N. Y. General Theological Seminary, certainly twenty and probably more have been educated in the denominations. Many of them are recent converts, and not a few have been Churchmen for less than a year. The latest edition to the list is the late pastor of a Dutch Reformed society. The contributions of the various bodies to "The Church of the Reconciliation" may be summarized about as follows: the Presbyterians and Dutch Reformed send half a dozen each; the Lutherans, Methodists, and Congregationalists, each a couple; the Baptists and Unitarians each one. Various foreign branches of the pure Catholic Church are also represented. The list is far from confirming the popular idea that converts become extremists in the church.

He that cannot successfully rule himself, cannot expect to rule others with any degree of success.

## Children's Department.

### EVENING THOUGHT.

Did I this morn devoutly pray  
For GOD's assistance through the day ?

And did I read His secret word  
To make my life therewith accord ?

Did I for any purpose try  
To hide the truth, or tell a lie ?

Did I my thoughts and time engage  
As fits my duty, station, age ?

Did I with care my conduct guide,  
Checking ill-temper, anger, pride ?

Did I my lips from all refrain  
That might my fellow-creatures pain ?

Did I with cheerful patience bear  
The various ills we all must share ?

For all GOD's mercies through the day,  
Did I my grateful tribute pay ?

And did I when the day was o'er,  
GOD's watchful aid again implore ?

Saviour, Thy grace divine impart,  
To fill my soul and cleanse my heart ;

And make me meet for heaven above,  
To join Thy saints in praise and love.

### DIDN'T THINK.

Opening the door of a friend's house one day I made my way through the entry to a small back court, where Ned, the only son, was crying bitterly.

"Ah, Ned, what is the matter?"

"Mother won't let me go fishing. Harry and Tom are going to the harbor, and, I want to go." Here Ned kicked his toes angrily against a post, to the great danger of his new boots.

"Whose little dog is this?" I asked as a brown spaniel came bounding up the garden walk.

"It is mine" said Ned in an ai-

tered tone. "Did'nt you know I had one?"

"No indeed. What a fine fellow. Where did you get him Ned?"

"Father bought him for me. He is so knowing and I can teach him many things. See him find my knife," and Ned, wiping away his tears, threw his knife into the clover. "There Wag," said he, "now go and find my knife. Wag plunged into the grass and after a great deal of smelling and wagging, he came triumphantly forth and brought the knife to his young master.

"Give it to him," said Ned, pointing to me; and Wag laid it at my feet.

"This is a knife worth having, said I, "four blades actually." "'Tis a real good one" said Ned; "father gave it to me on my birthday; and he gave me a splendid box of tools too." Ned looked up brightly and quite forgot his crying.

"Let me think," said I, "was it this knife you hurt your foot so with?"

"Oh no," cried Ned, "that was done with the axe; but I've got well now."

"I was afraid you would be laid up all spring."

"Well it was mother's nursing, the doctor says. Mother and father took great care of me. It was lonely staying in the house so long; but mother used to leave her work and read to me, and father often spent his evenings by my bedside."

"I should think you had very kind parents, Ned." The boy looked down on the floor and a slight pout puckered his lips. "I suppose there are none who have your interests and happiness at heart. Don't you think so?"



"But I want to go fishing," muttered Ned in a sulky voice. "And can't you trust them, Ned and willingly agree to their wishes? you may not know the reason why they object to your going; but from all your experience of their constant kindness and wisdom are you not sure they would not cross your wishes, without good reason for doing so! And surrounded as you are by so many proofs of their love, will you sit there and murmur and cry, and fill your head with angry thoughts against your best friends, because of one little denial of your wants? Is not this a poor and ungrateful return for their kindness?"

It is little enough that a child can do for a parent and that little he ought to do most cheerfully. I suppose the best return a child can make to his parents is cheerful and ready obedience. In this he is best fulfilling God's law, "Honor your father and mother." How small that seems. Will you grudge giving that, Ned?"

Ned looked sober and earnest. Tears started in his eyes. "Oh sir," said he humbly, "I want to be grateful for their kindness. I want to do right, but I didn't think of all this before, indeed I didn't think of it."

Is not this excuse—"Didn't think" at the bottom of a great deal of our ingratitude and murmuring against both our earthly parents and our Father who is in Heaven?

#### LET THE YOUNG PEOPLE WORK.

Teach your children that although drudgery is not desirable, work should be sought after. Every moment of the time should be filled

and idleness unknown. In this way only is happiness assured. There must be breaks in the routine, of course. Sleep is essential and work has no right to encroach upon that. Pleasure is necessary as a relaxation and must not be crowded out. There must be plenty of time for eating and digestion. In other words, work is used here in the sense of employment, and means quite another thing than continual manual labor or unbroken mental strain. When one reads of such instances as the secret suicide of a seventeen-year-old lad, whose mother was a widow and who preferred to slip out of the burdens and responsibilities of life rather than work for a living, it indicates something entirely wrong in the education of such youths. Their people work like drudges and encourage their idleness, until they attain maturity with a natural indolence which makes them prefer the support of charity, or that obtained by theft, rather than that gained by honest toil.

Twenty-five priests of the Roman communion, says the *Canadian Churchman*, have recently been received into the ministry of the Church of England. A correspondent of the *Echo* gives their names and residences. All except five of these are foreigners: Italian, French, German. One of them is known to the editor of this journal, and a devout and loyal Churchman he has become.

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