

Church Work.

We Speak Concerning Christ and the Church.

A Monthly Pamphlet of Facts, Notes and Instruction,

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

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AFTER A STORM.

The storm hath passed away,
The storm-tossed billow
Slumbers all peacefully,
As childhood after play,
On downy pillow.

The fisher's anchored bark
Lies motionless upon thy deep ;
The "old-squaw," floating down the tide
Calms down my dreamy thoughts to sleep ;
Along our shallop's glossy side,
Each chiming ripple steals along,
With murmuring song ;
And sings itself to rest
Upon thy peaceful breast,
Oh, sea !

Where the bright sunshine glows,
Reflecting all heaven's purity.
So would my restless soul repose ;
And dream that time, with all its woes,
Was beautiful as eternity.

Is there no rest like thine
To man on earth ?
Where these wild storms, that sweep
The soul's tempestuous deep,
May rage no more ?
Some blessed shore ?

I seem to hear thee say :
" Child of immortal birth,
Thy life's unquiet, ever surging sea,
Like me,
Must ever onward, onward flow,
'Mid calm and storm,
By night and day.
The tempest's rage, the sunshine's glow
Around thee play ;
Till underneath the blue serene of heaven
Where suns ne'er set nor rise,
And joys eternal banish woe,
Shall rest be given :
Thy rest, thou canst not find below.

" My work at home lies with the olive
branches
Thou'st planted there.
To train them meekly for the heavenly
garden
Needs all my care.

I may not in the woods and on the moun-
tains
Seek Thy lost sheep ;
At home a little flock of tender lambkins
'Tis mine to keep.

Thou givest to Thy servants each his life-
work ;
No trumpet-tone
Will tell the nations, in triumphant pealing,
How mine was done.

But 'twill be much, if, when the task is
ended,
Through grace from Thee,
I give Thee back, undimmed, the radiant
jewels
Thou gavest me."

OUTWARD FORM AND INWARD SPIRIT.

At the close of his last speech in the case of the Bishop of Lincoln, Sir Walter Phillimore said: "A quarter of a century hence, those of us who may be alive will smile at this trial. Every restoration from the slumber of the eighteenth century has been in its turn treated as Popish, even if it were in compliance with the plain terms of the rubrics. The Church Militant prayer, surplices in the pulpit, surpliced choirs, week-day services, saints' day services, Early Communion, frequent Communion, credence tables, colored altar cloths, reredoses,—all alike are now admitted to the light of popular favor, though the skirts of the cloud of disapproval still rest on the last."

The patient endurance of persecution is the test and stimulus of truth. It is the test of truth, the same now as in the days of persecution in the time of the Apostles, when the Holy Scripture—speaking of those who knew of the terrible end of Ananias and Sapphira, were deterred from practising in their lives what they did not believe in their hearts—says: "of the rest did no man join himself to them;" *i. e.*, to the Christian Church. But persecution is to believers the stimulus of truth, and it also makes the truth attractive to even the persecutors themselves, when beholding the steadfastness

and meekness of their victims, they are secretly pricked to the heart, and like Saul of Tarsus, are afterwards found amongst the foremost propagators and defenders of that which, with a mistaken zeal, they had formerly endeavored to destroy.

Thoughtful Christians, perceiving the downward grade of schism, and praying earnestly for that unity which Christ so earnestly desires, are now in ever-increasing numbers coming over to the conviction that the great doctrine of the Incarnation is the centre of Christianity. This doctrine is the touch-stone, so to speak, by which all theology must be tested. It is the salt of true catholic doctrine. If in any system this salt is found to be losing its savour, wherewith shall that system be seasoned? If, for example, any church or denomination of christians confuse the Incarnation by attributing to our Lord's blessed mother a sinless purity which belongs only to her Son whom she herself by inspiration worshipped as "God, my Saviour," or ascribes to her by perversion or mis-translation the promise of God concerning Christ alone,—“the seed of the woman shall bruise the serpent's head,”—writing *ipsa* for *Ipsa*, in that system the salt has lost its savour, and the Incarnation is obscured. That denomination—whatever may be its pretensions—has lost its catholicism, and is but a sect, whatever may be its pretensions.

If, again, the teaching of any de-

nomination depreciates or confuses the doctrine of either of the two great sacraments of Christ, Baptism, or the Supper of the Lord, either by administering half a sacrament, or refusing to infants and practically to others the sacrament of the new birth into Christ's Body, with all its responsibilities and blessings, Catholicism is wounded in the house of her friends, and the down grade has begun.

But God, who knows what is in man, has provided in true Catholicism certain outward means by which the knowledge of the Incarnation, with its blessings and responsibilities, shall be preserved until the consummation of all things. Man consists of an outward body and an inward spirit, and God's religion for man, under the new dispensation as well as the old, appeals to both.

The point is well put by the *Church Eclectic*. "Thoughtful Christians everywhere are seeing more and more that the theology of the Incarnation can neither be apprehended or substantially retained in the modern mind without the ancient liturgical worship and ritual, which grew up only out of the vivid, overwhelming realization of that Mystery of all the ages. How many years is it since Miss Sellon's Sisters were stoned in the streets? Now Convocation has by its own deliberate action, added celibate brotherhoods. And the Methodists, too, are "aping Rome" with their Sisterhoods in

"Romish" uniform, and the Congregationalist deacons in England have formed a "Guild" with a thousand deacon power to regulate their pastors. It is high time to govern ourselves by what is *right* and truly Catholic—not by what is Romish."

DOWN GRADE.

While we find Spurgeon mournfully and yet vigorously warning Non-conformists against the infidel tendencies of denials of the catholic faith, and now more than ever before acknowledging the truthfulness and upward tendencies of the historical Church of England, it is surely time for the Anglican Church to "take stock," as merchants say, of the precious truths committed to her guardianship and watchful preservation and extension. No tampering, for popularity's sake, with any watering down of the essential doctrines of the Incarnation and the Atonement of Christ should be connived at.

"Vice is a monster of so hateful mien
That to—to be hated—needs but to be
seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

In England this tampering with the down-grade led, a few years ago, to the publication of "Essays and Reviews," in which simple faith was startled by statements from learned men questioning the Catholic truth of primitive christianity, with its ecclesiastical authority and its proofs through miracles. In the present day we have seen even some authors

of the High Church school airing Universalism, and making excuses for incipient scepticism. In the United States we have seen so-called Episcopal magnates amongst the clergy dallying with Unitarianism and taking part in non-episcopal ordinations,—and no marvel since they had been previously known to belittle, in a church congress at Louisville, the historic episcopate of their own branch of the Catholic Church,—and all this, without public disapprobation of their “views,” by the bishops of their Church.

We are pleased to notice lately an improvement in this respect, for some of the bishops and many of the clergy and laity evidently think that this growing false liberality should at once be checked, and that christendom should know that the Church of Christ is no abettor of doubt as to His Godhead and Manhood.

A Rev. Mr. McQueary was lately invited to speak at an approaching church congress. This gentleman was the author of a recently-published work which denies that our Lord was born of a virgin, and also denies His Resurrection.

Many men in these days, like Rev. Charles Voysey in England, of no marked ability, and escaping public observation when pursuing an orthodox course, know well that a bold assertion of disbelief in the doctrines of the Church which they have sworn to obey, will at once lift them into notoriety, and presuming on the silence of Church courts against anything but ritualism, gain public notice and popularity by assisting at non-episcopal ordinations, and scouting the doctrines of their own Church. It is an old saying that those who

cannot be famous are willing to be notorious.

But now, at length it is seen that at a certain point charity ceases to be a virtue by degenerating into connivance. A halt is at length called, all along the line. Some of the bishops and many of the clergy and laity in the United States have so strongly reprobated the idea of inviting men of Mr. McQueary's stamp publicly to teach at a Church Congress that the committee of the approaching Congress have publicly proclaimed that they have cancelled their invitation to that gentleman to speak on its platform. We notice also that clergymen of his way of thinking have not lately been elected by any diocese in the United States to the episcopate.

It is to be hoped that indifference or over-stretched charity has had its day. It was not to be expected that in the present wonderful revival of Church teaching and work and progress, denials of faith in the Incarnation and Atonement should long survive. Their notoriety and success even for so long a time would indicate that the recovery of the primitive and catholic faith is well known to our adversary the Devil, for those doubts and denials are but the renewals of precisely the same attacks on the faith in primitive times, from the days of St. John to those of Athanasius.

CORRECTION.—In our last number an interesting communication from the learned Doctor Carry, of Port Perry, Ont., on the “Treacle Bible,” was—by an oversight—printed with the author's name given as “Carey”—not Carry. For this we offer our apologies to Dr. Carry, whose name is so widely and favorably known on both sides of the Atlantic as a clear and eloquent expositor of Church truths, in Synodical assemblies and in the press.

*FROM LETTERS OF FREDE-
RICK DENISON MAURICE*

The Athanasian Creed has been given to us of the West, and I believe it has helped to keep us, (1), in the feeling that the Trinity embraces us, and that we cannot embrace the Trinity; (2), in a dread of Tritheism; (3), in an imperfect assurance that Eternal Life must be more than the possession of certain rewards by certain individuals in a future state; that everlasting damnation must be something more than the infliction of certain punishments on certain individuals in a future state by the God of truth and love. . . . The name of the Trinity, the Father, the Son, and the Holy Ghost, is as the fathers and schoolmen said continually, the name of the Infinite Charity, the perfect Love, the full vision of which is that beatific vision for which saints and angels long even while they dwell in it. To lose this, to be separated from this, to be cut off from the Name in which we live and move and have our being, is everlasting death. There is no other account to be given of that state into which we fall when we are divided from Him Who is the Life, the Eternal Life of His creatures."

"The Athanasian Creed tells us lessons about the Eternal Name, which we have lost, from having changed separation from the Eternal God which is the true calamity of man, into a dark vision of future interminable punishment, with which the creed has nothing to do. Eternal punishment is now, as well as hereafter, and Christ, who delivers from eternal as well as bodily death, is certainly not tied by the event of

man's passing out of the world which He by His Death and Resurrection united with the world beyond, from accomplishing the end of His Cross and Passion."

"The Athanasian Creed teaches me this: to know God is eternal life; not to know Him is eternal death. That belief thoroughly and heartily entertained, instead of making us uncharitable, would be the very ground and root of our charity. God is the perfect charity. The Father dwelling with the Son in one Spirit is that absolute and eternal love which is the ground of all things, that upon which we can repose our hopes for ourselves and the universe."

"Christianity as expressed in Sacraments, the Written Word, and an apostolic ministry, is not a costume belonging to one age or country, but is just that which enables a man to feel and know that there is anything which is not in costume, anything which is eternal and unchangeable, and that with the loss of this, faith will perish altogether."

"Impenitence and unbelief, this itself is damnation, and the only possible salvation is that communion with God to which we are raised through repentance and faith. . . I maintain that time and eternity co-exist here. The difficulty is to recognize that eternal state under our temporal conditions; not to lose eternity in time. Some seem never to contemplate eternity as anything but the future state contrasted with the present. . . . We must some day know that we are living, and moving, and having our being in God. . . . The eternal state, I apprehend, is the state of a spiritual being, out of time, living in spiritual

relations, enjoying or suffering a spiritual inheritance."

"As to eternal death, the Scripture assumes that death is not the departure of the breath out of the body, but the loss of the life which must be the eternal life of God."

"I mean by the Church a body sacramentally united to Christ. I prize the Church of England very greatly because it bears continual witness to the truths which we, its members, are most habitually denying, because it testifies for that unity in Christ with the whole family in heaven and earth which we by our acts and words are seeking to destroy."

"The Church of England is the witness in our land against the sect principle of 'forming churches' . . . As long as we think we can form churches we cannot be witness for a humanity, and for a Son of Man. We cannot believe that we do not choose Him, but that He chooses us, and send us to bear witness of His Father and of Him. . . I am not afraid to own that the English Church is in a corrupt, an evil condition, because I believe it is a Church and not a sect. The sect feeling, the sect habit, is undermining it. The business of us who belong to it is to get rid of our sectarianism, and to call our brothers to repent, to show that we have a ground on which all may stand with us. . . I am sure that the Church is only narrow and cruel when she apes the sects, and assumes the character of a sect. . . The Church should not lose its freedom of Catholicity, should not become one of those sects which aim at its destruction, and which as we trust, God intends it to destroy."

"Toleration, I base, therefore, not upon the uncertainty of truth, but upon its certainty; not upon the absence of a revelation of it, but upon the existence of revelation, and upon the promise that the Spirit of truth shall guide us into the perception of it. . . I accept the Trinity in Unity as the foundation of a Universal Church."

"The liturgy has been to me a great theological teacher; a perpetual testimony that the Father, the Son and the Spirit, the One God blessed forever, in the Author of all life, freedom, unity to men; that our prayers are nothing but responses to His voice speaking to us and in us. . . . Why are there some who appear only to treat it as an old praying machine, which in the course of centuries gets out of order like other machines, and which should be altered according to the improved mechanical notions of our time?"

A TEACHING CHURCH.

From the Convention Address of the Bishop of Mississippi, 1890.

The priest's lips must keep knowledge. The primal duty of a Church clergyman is to teach. He may leave rant to those who make a business of rant. There are always plenty of them, and "they have their reward." He must instruct.

Are the clergy teaching? That is, after all, the primal duty. Our Lord was a teacher. Are you, brethren of the clergy, aware of the need? "The hungry sheep look up and are not fed," I fear, too often.

It is not your eloquence, or your "impassioned declamation," or your "moving appeals"—there are scores,

who cannot speak their mother tongue correctly, who can excel you in all that—have you instruction, wisdom, enlightening on matters of the Faith, for people are fast wearying of wind and emptiness?"

Do you, my brethern of the clergy catechise the children committed to you? Do you leave them to the well-intentioned but poor make-shift of the Sunday school, and its voluntary and irresponsible instructions? Where are the children of your charge to be instructed? Do you know? Not in our schools, for the Supreme Courts are banishing even the two Testaments as unconstitutional. Not at home, for fireside instruction in the Catechism has ceased. Only you, pastor and sworn shepherd, remain. Are you turning this over to the charge of undisciplined boys and girls, who themselves ought to be under regular catechetical discipline by you who must answer for their souls?

Let me ask my brethren of the clergy if there is not too much preaching and too little teaching, too little pastoring, too little catechizing, too little house-to-house work.

And let me suggest that the community in which we live is not perishing for preaching. Almost anything that can talk "preaches." Almost anything gets itself preached. Religion is choked to death by preaching. It is all preach and no practice, all talk and no do.

So I am not concerned so much about your preaching, so-called. I am deeply concerned about your instructing and your teaching the first principles of the oracles of God, of which, I am very sure, you will find

even most intelligent congregations, as they imagine themselves, profoundly ignorant.

Let me suggest that you inquire how many average people imagine that the Spirit of God inspired, for instance, the Old and New Testaments in chapters and verses, and even in the English language! Suppose you ask, even your own best instructed communicants, by what authority the authorized English version stands, or how the version of the Psalms in the Prayer Book comes to differ from what in the Bible. How many could tell you?

The people are perishing for lack of knowledge. The profound ignorance of the Word of God and all that concerns it, owing to the incessant preaching of preachers, black and white, male and female, who preach themselves, is appalling. The religion of Christ is washed out of the lives of thousands by a wide, wishy-washy flood of preaching.

There is no book of which the average sectarian christian is more profoundly ignorant than of his English Bible. His ignorance leaves him a ready prey to any fanatical preacher or any infidel lecturer who undertakes to instruct him, either in the mistakes of Moses or in those of Almighty God!

The religion of the Church is a religion of culture, education, and training. It appeals to and engages reason and intelligence. It is strong upon its own lines and on its own ideas.

The clergyman who abandons those lines and ideas for ways foreign to the whole law, sentiment, and conviction of the body, under the hope of some temporary success, will

find sooner or later a bitter repentance. David could not fight in Saul's armor. The simple weapons to which he had been trained were alone effective.

The Church forsakes her vantage ground, belies her principles, stultifies her whole reason for existence, where she abandons her own ways for the methods of the hour and the inventions of the day.

THE PRAYER BOOK A
SAFE-GUARD.

The services of the Church are so arranged that every prominent event in the Saviour's life, every cardinal doctrine of the Gospel, are regularly brought to the attention of the congregation throughout the year, so that, if the people are not thoroughly instructed in every part of the Gospel system of salvation, it is their own fault. The Church is too good a mother to her children, to intrust so vital a matter to the faithfulness of her individual ministers. A minister may be false to his charge—he may swerve from the faith, but however unsound he may be in the pulpit, he is compelled to be *orthodox* in the reading desk; and when the Desk and the Pulpit begin to contradict each other, the people will soon discover that something is out of joint, and will take measures to have the unsound member reduced or cut off.

“The Church of Christ is the pillar and ground of truth;” as such it is, and ever is to be, the great Conservator of the Truth.

It is the divinely ordained Guardian of the “Faith once delivered to the Saints.” The most effectual instrumentality of doing this office is by means of a Liturgy. It is, under

God, the great safe-guard of the people. The devil never shows his marvelous skill more effectually than when he seeks to undermine the faith of Christians. He rarely, if ever, begins with the laity. He would make but slow headway if he did; for if he succeeded in making an apostate, he would only count one. But if he can poison the mind of a minister, and make a heretic of him, he has seized hold of the long end of the lever, with which he may tip a whole congregation out of the Ark of Salvation. A minister who is not tied to a Liturgy will do as much mischief in praying heresy, as we will in preaching it. By skilfully conforming his prayers to his preaching, he conceals the change until it has become so great, that it can no longer be disguised, and then it is too late to avert the consequences.—*Messenger*.

Faith and love, hope and penitence never discovered a planet; the mortar and the crucible have never found out God unto perfection. Prayer cannot calculate a transit; nor in all the world has bioplasm, or protoplasm, or any other plasm, healed a wounded spirit, comforted a broken heart, or taught an injured man to forgive his injurer. Even where there seems to be common ground, it is only apparent; troy weight and avoirdupois each has the ounce, but how different a value. The scales of science vibrate to a different touch from those of religion, and are applicable to a different class of materials and commodities.—*R. W. Lœurie, D. D.*

A cheerful old man or woman is like the sunny side of a woodshed in the last of winter.

*DR. QUINN'S REASONS FOR
HIS CHANGE OF ECCLIES-
ASTICAL RELATIONS.*

From the Helena Independent.

As is generally known in religious circles, Dr. J. C. Quinn has left the Presbyterian Church to join the Episcopal Church in the diocese of Montana. He sends the following letter stating his reasons:

Editor *Independent*: It may interest your readers to know what it was that led me to take this step which has so stirred the members of my own and other Churches.

The claims of Episcopacy and Presbytery have been under consideration from time to time during the past seventeen years, and the claims of the former received but a passing notice and were set aside for a season as not of vital importance. During the past winter, however, the discussion about the revision of the confession of faith brought up once more the matter of Church polity, and Episcopacy would have received perhaps scant attention as heretofore, but for the following circumstance. In my reading on this subject I met with one distinguished author who stated that Dr. Miller, in his work, "The Ministry" had been guilty of giving some partial and one-sided quotations from the Ancient Fathers. This excited my interest and attention and led me to a perusal of Dr. Miller's book, "The Ministry," and a careful examination of the Ancient Fathers.

You may imagine my surprise to find, in several cases, quotations from the Ancient Fathers (particularly Jerome), specially arranged to give full force to the argument against Episcopacy. But the portions in the immediate context in

each case were against Presbytery altogether and in favor of Episcopacy.

The discovery led me at once to a full and exhaustive study of the claim of Episcopacy, with the following result:

From a careful searching and study of the Scriptures, especially the Ancient Fathers and Church history, I have reached at length this conclusion, viz.:

First—From the divine appointment of the Aaronic priesthood, all the way through CHRIST'S public ministry, down to the closing of the Sacred Canon, I find no Church of GOD on earth spoken of or referred to in the Scriptures that is not Episcopal in polity. With a recent writer on this subject I would state: The Church is fixed and stable. The ministry and doctrines have been unaltered for eighteen centuries. She goes unflinchingly forward. She remains unchanged, while all else is changing." She is like a city set on a hill, the observed of all observers.

In conclusion, permit me further to state that I am happy in being in the Church in which I can live in the times of, and associate with, Clement, Irenæus, Ignatius, Jerome and St. Paul.

In a word I am now a member of the Church which has lived from the beginning of the Christian era until now—the Church which is described in Scripture as "the pillar and ground of the truth;" the Church that has through the centuries "continued steadfastly in the apostles' teachings and fellowship, in the "Breaking of Bread and the prayers," in spite of frequent internal strife and much external opposition.

Yours in the bonds of Christian love,
JAS. C. QUINN.

*THINGS WE OUGHT TO
KNOW ABOUT THE
CHURCH.*

—
THE CLERGYMAN'S ADDRESS.

"I went to your church last night, Tom," said an artisan to his mate on a certain Monday morning not long since; "you seemed so set on it, I thought I'd go and see what it was like, though I'm a Primitive myself."

"Well, was it to your mind?"

"I didn't see that there was much to complain of. Singing first rate, and sermon—why, he talked straight at you, like a man. I can't say that I cared for the dressing up though."

"Eh? What dressing up?"

"The black frock he'd got on, and the white gown atop of it, and the silk business round his neck. Couldn't he do his work just as well in his coat, same as our ministers? It seemed silly sort of work to me to dress up different to other folks. 'Tain't manly."

Tom scratched his head and looked on the ground; he was slow, was Tom.

Presently he got an idea.

"You're in the rifle corps, mate, ain't you?"

"Why, of course, you know that."

Tom grinned as he asked:

"But ain't it foolish-like of you to dress up in that smart red coat and them trousers with a stripe, and to set that little cap on your head?"

"Foolish-like? Why, its my duty! All the Queen's soldiers wear a uniform—it's none of my choosing, you know that! Supposing it comes to war any day, how are we to be

known without a uniform? It's to tell who we are serving under."

"Aye, aye. Well, mate, you've hit the nail on the head. The parson wears different clothes to other folks in Church to show who he's serving under; it's none of his choosing—it's his uniform."

Tom smiled, and his mate looked thoughtful.

Tom was trying to explain why a clergyman should wear a special dress. Let us go on to notice what that dress is.

It is well worthy of our serious recollection that God Himself designed to give the most careful directions for the dress of the Hebrew priests, as we may read in Exodus. Nothing which concerns His worship should, then, be small in our eyes.

Now, what does a priest put on before a service? First, a black dress reaching from neck to feet and girded about the waist; next, a white garment called a surplice; then, a stole, which is a flat silk band placed over the shoulders, the two ends hanging down in front.

These are the usual "vestments" as they are called, though in many churches a special dress is worn by the clergy when offering the Holy Sacrifice.

I have read that the cassock and surplice are much the same dress as all the Jews wore in the days when Jesus of Nazareth lived and taught and suffered; if so, we know there is something that would attach us to it apart from anything else.

Yet the surplice and stole have very beautiful meanings. More than three hundred years this was said about the whiteness of the surplice: "As touching the mystery

it signifieth the white garment wherewith Herod clothed Christ in mockery. And, as touching the minister, it signifieth the pureness of conscience and innocence he ought to have." The same old book explains about the stole: "As touching the mystery, it signifieth the ropes, or bands that Christ was bound with to the pillar when He was scourged. And as touching the minister, it signifieth the yoke of patience which he must bear as the servant of God."—*Mary Bell*.

SCIENCE ASKS FOR FAITH

It is all very well to explain everything by natural causes or general laws; but whence do these emanate? Evidently from a great Supreme cause. If cosmic matter became condensed, first as nebula, and then as suns and planets on which life gradually became developed in more and more perfect forms, there is here an ascending movement, a continuous progress, which, of itself, excludes the hypothesis of mere blind hazard without any final aim. Neither can I understand in what manner Darwinian theories ruin a belief in God. How were species first formed—by evolution or by creation? Let us take the horse, for instance: either it appeared as a succession to congenial surroundings, natural selection, and the survival of the fittest, and by a series of insensible transformations, or it sprang up suddenly from the soil, born of inorganic matter, which so arranged itself as to engender two animals of the equine species; this would be spontaneous generation, not of infusoria, but of a being of superior organization. This latter hypothesis appears less probable than the first,

and less in conformity with a providential plan, for has it not been said *natura non facit salutem*? Briefly, then, without a belief in God and in the soul's immortality, any code of morality must be lacking in basis, and consequently the social order, which rests on principles of right and justice, is being undermined at its foundations. If all religious feeling were entirely to melt away, a return to primitive barbarism would be inevitable. It is an undeniable fact that religion has everywhere presided over the development of civilization. If, therefore, civilization is not destined to perish, religion in one or other form will continue to supply moral rules of conduct, and the necessary incentive for the accomplishment of duty. But what will this form be? It may be safely affirmed that it will be an emanation of Christianity. No new religion will be invented. The age is past and gone in which the ideal was incarnated in history under the form of revelation. Christianity brought men back to the pure and simple teaching of Christ, embodying the practice of charity and the obligation to aim at perfection: "Ye therefore shall be perfect, as your Heavenly Father is perfect;" "Thou shalt love thy neighbor as thyself"—this, it must be admitted, is the religion *par excellence*. If any be destined to survive, it would be such plain teaching and simple faith as this.—*The Contemporary Review*.

Know thyself. Pray God to show thee thyself. Bear in God's light to see thyself, bared of all outward advantages, what thou thyself has made thyself, what thou hast been, what thou art. By God's grace, the sight will never again let thee be proud.

A BOYS DECISION.

Many years ago, Mr. Hall, an English gentleman, was visiting Ireland for the purpose of taking sketches, to be used in an illustrated work on Ireland, which has since been published.

On one occasion, when about to spend a day in the neighborhood of the Lakes of Killarney, he met a bright young Irish lad, who offered his services as guide through the district.

A bargain was made with him, and the party went off. The lad proved himself to be well acquainted with all the places of interest in that neighborhood, and had plenty of stories to tell about them. He did his work well, and to the entire satisfaction of the visitors. On their return to the starting point, after a day of great enjoyment, Mr. Hall took a flask of whiskey from his pocket and drank some. Then he handed it to the boy and asked him to help himself. To his great surprise the offer was firmly but politely declined.

Mr. Hall thought this was very strange. To find an Irish boy who would not touch or taste whiskey, was stranger to him than anything he had seen that day. He could not understand it, and he resolved to try the strength of the boy's temperance principles. He offered first a shilling, then half a crown, then five shillings, if he would taste that whisky. But the boy was firm. A real manly heart was beating under his ragged jacket. Mr. Hall determined to try him further, so he offered the boy a golden half-sovereign if he would take a drink of whisky. That was a coin seldom

seen by lads of this class in those parts. Straightening himself up, with a look of indignation in his face, the boy pulled out a temperance medal from the inner pocket of his jacket, and holding it bravely up, he said: "This was my father's medal. For years he was intemperate. All his wages were spent in drink. It almost broke my mother's heart; and what a hard time she had to keep the poor children from starving! But at last my father took a stand. He signed the pledge, and wore this medal as long as he lived. On his death bed he gave it to me. I promised him that I never would drink intoxicating liquor; and now, sir, for all the money your honor may be worth, a hundred times over, I would not break that promise."

The boy's decision was noble. Yes! and it had an influence upon others too. As Mr. Hall and the other members of the party stood there astonished, he screwed the top on his flask, and flung it into the water of the lake near which they stood.

Then he turned to the lad and shook him warmly by the hand, saying as he did so, "My boy, that's the best temperance lecture I ever heard. I thank you for it. And now, by the help of God, I will never drink another drop of intoxicating liquor while I live."

Secular work is a task. It is set as such in the world. The result is exhaustion. But worship should be, and is to a truly religious mind, a rest and recuperation.

Truth lies at the bottom of an ink-well. This explains why the postscripts contain all the facts.

HOME MISSIONARIES.

In these days when "many run to and fro, and knowledge is increased;" when missionary zeal and activity are so greatly on the increase, the Christian Church everywhere is full of joy and rejoicing, giving God thanks for "waters in the wilderness and streams in the desert," for difficulties removed and a highway and a way opened, as by miracle, in many a foreign field. And all Christian people delight to honor the noble men and women who have gone forth, called of God, to take part in such mighty works.

While we think of these things, rendering "honor to whom it is due," we would also remember those who are surely as clearly called of God, equally doing the will of God in the *home field*. Specially among them we love to think of those in quiet country places, scattered here and there, separated one far from another, upon whom sometimes falls the care of many churches. On their long Sabbath day's journeys from one appointment to meet another, over our uncivilized country roads, they repeat the experience of the great missionary apostle, "In journeyings often," "in weariness and painfulness, in watchings often," in cold and heat, and sometimes, owing to bad roads, open vehicles and distance from the church, may find gathered together literally the "two or three" of the promise.

To such the outlook must seem very discouraging. It is so natural to desire to see of the results of one's labor, yet while the husbandman, waiting with such long patience, may be able to see no fruit, there is a hopeful, bright side in the

steadily growing warmth of appreciation and affectionate regard for the faithful minister, often evidenced in words of hearty commendation dropped here and there, proving increasing confidence.

The more long continued these faithful ministrations the brighter grows the bright side. When a people feel thus toward a man then is the time he may do them good; for the more we know and love the more we are able to trust, and the more willing to listen and be guided. And even though one see but little of results, though "one soweth and another reapeth," His people shall be willing, in the day of His power, and at the grand harvest of ingathering, he that soweth and he that reapeth, all workers in the Lord's vineyard, shall rejoice together, when "the kingdoms of the world shall become the kingdoms of the Lord and of his Christ."

It is noticeable how much more interest the average listener has in the discussion of doctrines than in their application to daily living. The great festivals of the Church have much observance, as they ought to have. The intervening weeks or months also should have much anxiety that the truths which these festivals declare may affect our hearts and lives.

Peace is better than joy. Joy is an uneasy guest, and always on tip-toe to depart. It tires and wears us out, and yet keeps us ever fearing that the next moment it will be gone. Peace is not so—it comes more quietly, it stays more contentedly, and it never exhausts our strength, nor gives us one anxious, forecasting thought.

WRITTEN TO AN INVALID
FRIEND.

I am pained and distressed that you continue to suffer so much. I can say nothing to comfort you save in the words of the only source of consolation, which you well know and solely rely on. Well, if that be true, as I know it is, that is worth any amount of suffering, though we must plead with our loving Father not to allow our share to be above our ability to bear. If we can only, in resignation to His will, get through the wearisome nights of our pilgrimage, we can see this as compensation for all we bear. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

I have been trying to realize what it will be when the spirit is separated from the body, and have gained a little in the assurance that the latter in its present form is not essential to our being. It will not be you or me at all after the separation. That happiness of the spirit will not be affected by the separation, though it will wait the reunion for the perfect consummation in bliss, both in body and soul. He who has so fearfully and wonderfully made us can modify the conditions of our being to suit any change of circumstances, and we have the Saviour's assurance that he *will* for all those who love Him. Then tears will be wiped away from all eyes. With this hope for our anchor we must patiently keep on our appointed way, believing that it is ordered by One who loves us and asks that we cast all cares upon Him. For myself, my great trouble is that my faith and love are so weak, and that

I do not feel the assurance of God's love as I desire—not that I doubt His promises, but my own unworthiness. Yet I hope I am drawing nearer. It seems to me to have the undoubting assurance (and it is our fault that we do not), would make my experience of suffering light.

SAFETY.

When S. Chrysostom was brought up before the persecuting Emperor, that potentate thought to frighten S. Chrysostom into obedience to him, and said :

"I'll banish you."

"No, you cannot," was the reply, "for in Christ I live and have my being."

"Then I'll confiscate your wealth."

"You cannot," was the response, "for in Christ I have all riches."

"At least," said the tyrant, "I shall cause you to lose all your friends, and you will be virtually an outcast."

"But you cannot," Chrysostom exultingly replied, "for I have a Friend that sticketh closer than a brother."

How safe we are when to us, as to His servant Chrysostom, Christ is "all in all!"

Supposing that you wished to walk through all the streets and lanes and alleys of London, and were able to arrange your trip so that you never traversed the same one twice, you would have to walk ten miles every day for nine years before your journey would be completed.

A face that cannot smile is never good.

Children's Department.

THE PHARISEE AND THE PUBLI- CAN.

St. Luke xviii, 10-15.

Two men went to pray ;
Oh rather say
 One went to brag ;
 The other to pray,
One stands up close
 And treads on high,
When the other dares
 Not send his eye.
One nearer to the altar trod ;
The other to the altar's God.

THE FIRST.

We all value greatly the first of anything, the ripe fruit, the first ripe fruit, the first prize at school, the first money we earned, and so on. Have you ever thought, I wonder, how much God likes the first of anything ?

He wants the first thoughts of your heart, and its first love. Before the world possesses it, before your friends have it, children give it to God. Hear Him say: "Son, give me thine heart." He wants your first thoughts. You are tempted, perhaps, to think of something else rather than of God, to do anything rather than pray to Him. Battle against this temptation with all your might and overcome it. Remember it is to Him you owe your preservation during the night past. His eye watched over you. His power protected you. Show that you are at least grateful by rendering to Him your first and best thanks for all His mercies.

God likes to be consulted first. If you are going to do anything or want to go anywhere, ask God if it is His will, and instead of saying we

will go here or there ; we will do this or that, preface it always with the words of scripture: "If the Lord wills."

Go to, now, ye that say to-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain : Whereas ye know what shall be on the morrow. . . . For that ye ought to say. If the Lord wills we shall live and do this or that. St. James iv, 13-15.

Give God the first of your life—the bright freshness of your childhood. One of our poets has told you that

A flower when offered in the bud
Is no mean sacrifice.

Give the Lord then this your acceptable sacrifice, and he will bestow upon you every blessing and at last eternal peace.

TACT.

On one occasion Michael Angelo was visited by a friend who admired one of his masterpieces in process of completion. A month elapsed, the friend visited the studio and saw apparently no progress made with the statue. He reproached the sculptor for idleness. "I have not been idle," said Angelo. "I have softened this line, I have given expression to that muscle. I have added a fold to the drapery, and so on." "But these are trifles," said the critic. "Ah yes," said the great artist, "but trifles make perfection, and perfection is no trifle."

It is so with tact ; the little acts, words, tones and forbearance of a man who has this quality are, to be viewed singly, scarcely perceptible, but they give a charm, beauty, completeness and harmony to the character

which attract the world irresistibly to believe him who exhibits them. They make up that indefinable quality which makes the business or professional man successful and prosperous. This text was the magnet which made the most profligate in love with goodness in the person of Fenslow and won for Matthew Henry the epithet of the "heavenly Henry." The want of it in young or old is a serious drawback.

A certain learned doctor had been preaching in a country church, and was on his way back again. As he rode along he fell into a theological meditation, tackling several stiff dogmatical questions, and consequently he utterly lost his way. At last he met a countryman, of whom he asked the way to Savonnières. But the countryman knew him and said: "Why, master, you're an honest man, indeed. I heard you preach in our church, and never heard a better sermon in my life. I should like to hear a dozen such sermons." "Well, well, my good friend, I hope to say a few more words in season some other time; but tell me the way to Savonnières." "Nay, nay," said the countryman, "may God keep me from such presumptuousness! to teach a man who knows everything; you're laughing at me, master. Why, the little children know the way to Savonnières, and are you, who know all things, ignorant of such a little matter? Nay, 'tis not likely, master. God keep you." And so he left him.

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

APPRECIATION.—From a subscriber in Ontario: "Enclosed you will find 30c., being the amount due for CHURCH WORK. I cannot think of declining to take it, as I have had it so long. I commenced taking it in January 1887, and I have every number of it in my possession from that date till now. I like CHURCH WORK very well as it supplies me with proofs of a great many things that I disapprove of, and also proofs of things that I do approve of. I hope you may continue to supply me with it as long as I am inclined to take it. It is a wonder more Church people don't take it."

Count Herbert Bismarck told a good story the other night at a London dinner table. It was of the days when the Dutch and English were disputing about the Cape, and no satisfactory partition could be found. The Dutch Commissioner at last hit upon a solution with which he declared that his party would be content. "Give us the Cape," he said, "and take you the Good Hope." This legend seems to have survived in other foreign offices.

Take care that no one hates you justly.

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

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