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Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. V.

JUNE, 1880.

No. 4.

“The Communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the cross.”—
From the will of Bishop Ken, A. D. 1710.

A GOLDEN RULE FOR AVOID- ING SIN.

“Be thou in the fear of the Lord all the day long.”

WHEN you *think*, when you *speak*, when you *read*, when you *write*,

When you *sing*, when you *walk*, when you *seek for delight*,

To be kept from all evil, at home and abroad,

Live *always* as under “*the eye of the LORD.*”
Whatever you *THINK*, both in joy and in woe.

Think nothing you would not like God to know.

Whatever you *SAY*, in a whisper or clear,
Say nothing you would not like God to hear.

Whatever you *READ*, though the page may allure,

Read nothing of which you are perfectly sure

Consternation at once would be seen in your look

If God should say solemnly, “*Show ME that book!*”

Whatever you *WRITE*, in haste or in heed,
Write nothing you would not like God to read.

Whatever you *SING*, in the midst of your glees,

Sing nothing that God’s listening ear can displease.

Wherever you go, never go where you fear God’s question being ask’d you, “*What doest thou here?*”

Whatever the *PASTIME* in which you engage,

For the cheering of youth or the selace of age,

Turn away from each pleasure you’d shrink from pursuing

Were God to look down and say “*What are you do’g?*”

G. OVERTON.

RELIGIOUS EQUALITY.

It cannot have escaped notice that in not a few of our Parishes there is a lack of that Christian Fellowship, the absence of which prevents the growth of the Church’s distinctive principles, as it leads to a lessened interest in all religious work, if it be not the cause of individual spiritual decadence. Whatever reasons may be assigned for the absence of this brotherly affection, which may be expected to animate members of the same family and household, it is quite time that a radical change was

made. Let any one so disposed examine into the results of parochial work, and he will find success attending the work in those parishes where every semblance of social distinctions *in the Church* has been eliminated, and the members have worked with their pastor on a common platform as members one of another in the mystical Body of Christ. To maintain social distinctions *in the Church* is to lose sight of the very principle which underlies every other principle of the Gospel. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." It cannot be the possession of material substance or the accident of birth which gives us access to God, or which increases His favor towards us. "God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness is accepted with Him." The very idea of a spiritual body and of spiritual things, and of a future state under these immaterial aspects, destroys every vestige of a privileged class with God, or of social distinctions in another world. The standard must of necessity be a much higher and truer one. Man's spiritual condition in God's sight, his possession of the Christian graces, will, through the merits of Christ, affect—and can alone affect—his future state. The many mansions are for degrees of spiritual eminence, and are spiritual distinctions conferred upon the humble and faithful believer by the Almighty. All this being so—and who can gainsay it—ought it not to be a matter of the deepest concern to every Christian to see that this stumbling-block be

removed from the way of the sinner's conversion and the Church's growth?

NEGLECT.

THERE are some who neglect systematic weekly giving.

There are some who are neglecting regular attendance on the services, and receiving Holy Communion.

There are some who neglect to send their Children to the Sunday School.

There are some who neglect to come and assist in the work of the Sunday School.

There are some who are not doing any active work for the Church.

There are a great many who are sitting with folded hands, thinking the Lord will save them in some way, although he has nowhere given such assurance.

There are many who seem to be saying to themselves, "a little sleep, a little slumber, a little folding of the hands to sleep."

The master is saying to all, "How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?" "By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through." Jesus is saying to everyone, "Go, work in my vineyard," and there is no movement, there is loitering, there are folded hands.

We wonder why the Church is not growing faster, why, as in the early Apostolic days the Lord is not "adding daily to the Church such as are being saved." If any one will read the Acts of the Apostles and see the spirit that animated

the early Church the reason will be manifest. "They continued steadfastly," we read, "in the Apostles' doctrine and fellowship, in the breaking of bread and in the prayers."

Suppose that we should read carefully the above and searchingly ask, am I so living? Suppose that all should come to Church, and pray for themselves, and the whole Church, what a revival of the true Christian spirit and heroism there would be!

"Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they plentifully bringing forth the fruit of good works, may by thee be plentifully rewarded, through Jesus Christ our Lord."—*Anglo Catholic.*

SPONSORS.

THE office of God-parents seems to have been derived from the Jews, who require sponsors to answer for those who are to be circumcised. In the early ages parents ordinarily represented their children at baptism, and undertook to bring them up in accordance with their Christian profession. One Godfather was required for each male, and one Godmother for each female. In process of time, in order to afford every possible security for the Christian education of the infant, it was thought expedient to provide an additional Godfather or Godmother. At a later period, it being considered that no positive promise could increase the natural obligation under which parents are laid to bring up their children in their own faith, the Church determined that other persons should undertake the office

with them, not with a view to release the parents from their duty, but merely to provide additional security in case of their death, or of their being negligent of the religious education of their children, or too ignorant or depraved to be sensible of its importance.—*Rev. T. Halton.*

ST. AUGUSTINE says of the Sacraments: "They are called sacraments, *because one thing is seen in them and another understood*; that which is seen hath a bodily appearance or shew, but that which is understood hath spiritual fruit."

THE OFFERTORY.

THE highest religious feeling would dictate that as large a proportion as possible, of the monies contributed for religious purposes, should be contributed through the offertory. For while a pew rental, asked and paid, brings to consciousness the fact, that our religious privileges have a value, and must be paid for if they would be enjoyed, yet it takes away the glad spontaneous homageful character of our contributions, and turns them into a business transaction, instead of the rendering of a thankful tribute to the Mighty King. The bringing forward of this latter feeling constantly, until it becomes habitual, is of inestimable value in the formation of a reverent and devout character. Our gifts then become direct acts of worship to an unseen God, and so call into play the faith that draws and binds us to Him. For while we know that our offerings so made pass into the hands of men again, yet our responsibility in the matter

ceases; it rests upon those who are invested with the solemn office of receiving, on God's behalf, the offerings of His people, and making such a distribution of them as His Word and His Church directs.

The world indeed in its unbelieving selfishness, that would gladly be relieved from all ministration save to its own gratifications, often sneers at the fact that money thus given to God, goes into the hands of his ministers; but this is a part of the world's folly and madness, which has yet this method in it, that as it does not submit to Christ nor obey His commands, so of course it is not willing to accept of His representatives here, imperfect and feeble and human as they are. Just here is where the Church is so true to her position as Christ's body, in that she makes and recognizes her ministers, feeble and human as they are, as directly His officers, invested with His authority, and all the responsibility that goes with it, as they are commissioned to proclaim His truth and administer the affairs of His Kingdom here on earth. How precious is the thought that would take possession of every Christian heart on every occasion of public worship, that he who knows our hearts and all our means—who gives us all our means—then and there sees and accepts our willing offering, graduated justly according to the means He has given us, as well as the grateful homage of our hearts and the joyous praises of our lips, while he bestows his blessing to make us glad and speed us on our way.—*Selected.*

HE who will not serve the Lord alone, is the slave of many masters.

THE EARLY BRITISH CHURCH.

THE existence of a British Church before the arrival of the Monk Augustin in the year 597, is a fact clearly established. Its independent origin is sufficiently attested by the subjects of controversy between the Anglo-Roman and British Christians; the time of Easter, in which the Britons followed as they said, St. John and the Eastern Christians, the tonsure, whether it should be that of Peter or Paul, or none whatever; the rite of baptism, the celibacy of the clergy. The Britons had Churches of their own, built after a fashion of their own; their own saints; their own hierarchy; the British bishops attending a council as such, and holding no intercourse with the Angles even in Bede's time. Moreover, the jealousy with which the Welsh long afterwards regarded all ecclesiastical interference on the part of England, their resolute assertion of their right to a Metropolitan of their own at St. David's, and their actual exercise of that right till the time of Henry I., argues the same difference in the rock from which the English and British Churches were originally hewn.—*The Reformation in England.*

BIBLE WORDS.

Shawms.—Occurs in the Prayer Book Psalter, Psalm xcvi., 7. A brass instrument played with a reed, having a sound like a bassoon. It is derived through the French *chalumeau* from the Latin *colomellus*, a little reed. . . .

Tush.—An expression of con-

tempt found in the Psalter, Ps. x, 6, 12, 14. There is nothing corresponding to this word in the Hebrew. It is an old English word. Sir Philip Sidney uses it in the "Arcadia." "Tush, tush, son, said Cecropia."

Very.—"Art thou my *very* son Esau?" Gen. xxvii., 24. *Very* God of very God," Nicene Creed. This word was employed as an adjective, and comes from *verus*, true. "True God of true God"

Shakespeare says in Romeo and Juliet—

"My *very* friend hath got his mortal hurt
In my behalf."

Tale.—A number told, reckoning from the Anglo-Saxon, *tael* a number. "The tale of the bricks," Ex. v., 8. Kindred words are, "tellers" for counting votes, and "tally."

Tittle.—Only found in St. Matthew, v., 18., St. Luke xvi., 17. It means one of the little points which distinguish some of the Hebrew letters from each other. It means the tiniest thing possible. We have such words as *tit bit*, *tit-lark*, *tit-mouse*.

GIVE GOD YOUR CARES TO KEEP.

WE do not need to bear our own sins, for Christ has borne them on the cross. Nor do we need to bear our own cares, for He is the bearer of our cares as well as of our sins. "He hath borne our griefs and carried our sorrows."

"If a man sin, we have an advocate with the Father, Jesus Christ the righteous;" so that we have only to take our sins to Him that they may be forgiven. "If we

confess our sins, He is faithful and just to forgive us our sins" In the like manner let us go to Him with our cares. He is as willing to take them from us as our sins. Let us not keep them to ourselves nor try to bear them with our own strength.

Why should we insist on bearing our own cares when he is so ready to bear them for us? Why do we magnify them, and multiply them, and brood over them, as if in so doing we could relieve ourselves or make them seem fewer and lighter? Let us go with them at once to Him, knowing that it is as self-righteous to keep our cares as our sins from Him. Let us go to Him with thanksgiving as well as prayer. Oh, how thanksgiving lightens all burdens and scatters all shadows! How quickly care leaves us when we rebuke it with, "Bless the Lord, O my soul!"—*H. Bonar*.

CHURCH PRINCIPLES IN HOLY SCRIPTURE.

FROM the time of Abraham to the present time, it has been God's will to save men, not only by working in them individual personal religion, but by joining them together in a body, or family, or kingdom, or Church.

This body has always been an outward and visible body, known by certain outward and visible marks. Men have always been admitted into this Church by a rite or ordinance which betokened God's special good-will towards each one of them. This Church, or body, has always been governed and instructed by a visible ministry. This Church, or body, or family, has always been, and, till the

Second Advent, will always be, a mixed body ; that is, it has always consisted of two sets of persons, good and bad, penitent and impenitent, those who realize God's love, and those who do not.

The Covenant of God has always been with this visible Church.

The Word of God has always been addressed to this outward visible body.

The members of this body, or Church, are always assumed to be, or to have once been, in the favor of God. Each member is assumed to be, or to have once been, in the favor of God. Each member is assumed to partake of the covenant of grace, whenever that grace may be. When he commits sin, he is assumed to sin against grace, of which he has been once made a partaker. Never, for one moment, is it supposed that he sins because God has withheld grace from him.

No interior or "invisible" Church within this outward body is ever recognized in God's word, as a separate Church. When a man who belongs to the visible body lives contrary to his profession, he is nowhere bidden to see whether he belongs to the visible body only, and not to the invisible. He is never bidden to get into some inner true fold. Another way of speaking is adopted in his case. He is rather told to believe and realize that the Church, in which he is already, is the fold of God, and so his condemnation will be greater if he do not live and love accordingly. He is not bidden to examine himself as to whether he be a member of the true Church, but as to whether he be a true member of the Church.

Such is, in brief, what we may call the great Church principle of Scripture, and its practical application.—*Rev. M. F. Sadler.*

BEFORE AND AFTER THE REFORMATION.

NOTE these words of the learned Bishop Bull :—" We maintain that our Church, and the Pastors thereof, did always acknowledge the same Rule of Faith, the same fundamental Articles of the Christian Religion, both *before* and *since* the Reformation, but with this difference, that we *then* professed the Rule of Faith with the additional corruptions of the Church of Rome, but *now*, God be thanked, without them."

Says the celebrated Sir R. Twysden, A. D. 1675 :—" I dare boldly say, that whoever will, without partiality, look back, will find that the reverence yielded by this Church of England to Rome, for more than 1000 years after Christ, was no other than the respect of love, not of duty."

NOTES ON THE OCCASIONAL SERVICES.

No. 4.

THE ORDER FOR THE BURIAL OF THE DEAD.

THE Body is the casket in which the soul is enshrined ; it is the Temple of the Holy Ghost ; it is as well as the soul has been redeemed by Christ, and by His taking a human Body, he added a new dignity to it. It is fitting therefore that we should pay respect to the

Body, after the soul has departed, because out of its decay shall spring a glorified Body, like the Body of Christ. At the Reformation, the ignorance and conception which had grown around the service of burial were expunged, and this solemn office was composed, to be, according to St. Augustine's rule, for the comfort of the living.

Three classes of persons are refused Burial with this office—the unbaptized, the ex-communicate, and the suicide. It is not said that no religious ceremony shall be used, but that "the ensuing office" shall not be used. The unbaptized have not been admitted into the Church of God," as they are not "members of Christ." They cannot expect Christian Burial, for the service is so constructed that it cannot properly be said over the Bodies of those who, when living were not within the fold of the Church, and have no claim on her for Burial. The ex-communicate are those cut off from her communion, and if not reconciled, are not entitled to the same form of Burial as obedient Christians.

Jews and Romans ever refused burial to the suicides. The Church determines nothing of the future state of any of these persons, she simply says that this office cannot be properly used over them.

By the first Prayer Book, the sentences, Psalms and Lesson, were "to be said in the Church, either before or after the burial of the corpse." After that, up to the Restoration, 1660, the Lesson was read where the grave was. At the last Review, the Psalms and Lesson are to be said "after they are come into the Church." The custom is to say the first part of the office in

the Church and then go to the grave. The rubric is obscure, some supposing that the Psalms and Lesson may be read *before* or *after* the interment, others that the Minister may omit them, and go immediately to the grave.

The first sentence teaches us faith in the words of the Saviour, as he went to the grave of his friend Lazarus; the second, patience; the third, thanksgiving. The Psalms are the 39th or 90th. The first was composed by David on the death of Absalom, the second by Moses upon the death of the vast number who perished in the wilderness. From the Old Testament we turn to the brighter pages of the New. In the chapter chosen we have, for the comfort of the survivors, the fullest account of the Resurrection which the Scripture affords. It is sometimes called St. Paul's Gospel. There are three parts in the Lesson. The certainty of the Resurrection is proved, vv. 20, 34. Certain questions relating to it are answered, vv. 35, 54. From v. 55 to the end, the application is made. The Lesson concludes the Service as generally said in Church. There is no provision for hymns. It is right and proper that the voice of melody should be heard over the bodies of the Christian dead. The place for them seems naturally to be before the Psalm and after the Lesson.

There is one matter which we desire particularly to impress on our readers. How miserably are the responses neglected at funerals! The apathy of people on these occasions is disgraceful. The whole Service is intended for the comfort and warning of the living. One would suppose, to witness a modern

funeral, that it was for the benefit of the dead. The attendants should take their part in the Psalms, respond in the Versicles, and say Amen in the Prayers, for they are all designed for the living. Funeral Sermons, except on some very special occasions, are entirely out of place. Fulsome eulogy, or condemnation, or attempt to manufacture a character, or to anticipate the Judgment, is decidedly wrong, when uttered over the body of one whose soul has gone to render an account to its Maker, who alone can pronounce a just judgment. The Body, when brought into the Church, is properly placed in the Nave, at the entrance to the Chancel, with the Head to the West. And note that the Church, not the House, is the place to have the Service. The Church takes loving care of her children from the cradle to the grave. The child is presented at the Font in Baptism, trained up in her Courts, kneels to receive the Apostolic Gift, is married in front of the Altar, receives the Spiritual Food at the Chancel Rail, and in death, the Prayers of the Church are said over the Body, and it is consigned to its temporary home.

[To be concluded.]

INFANT BAPTISM.

For the space of 1500 years, this doctrine was never questioned by any, in any part of the Christian world. In the beginning of the 16th century, the sect of the Anabaptists took their rise in Germany; but it does not appear that there was any congregation of them in England until the great Rebellion, A. D., 1640.

THE FAITH UNCHANGEABLE.

THE Bishop of Fond du Lac says: The faith of the Church is unchangeable. These last fifty years have been crucial in the history of the Church. How often during them, men have told you that some novel influence was about to change the doctrines and practices of the Church, or to tear her into pieces. You have heard that she was going to Rome, or to ultra Protestantism, or to unbelief or to irreligion? To day the Church speaks to you in the same voice used fifty years ago. Not a syllable of the Faith has changed. Our beloved Prayer Book is unaltered; and although some customs of ritual may have been dropped and others adopted, the teaching of the Church to day is just what it was ages past and what it will be ages to come. Another truth is this. During these fifty years the Church has been winning public confidence. I think that I may speak from experience. There is a growing truth in the steadfastness of the Church's faith, and in the goodness and geniality of her morals. Men everywhere see that she is founded on the Rock of Ages. —They understand that her morality is not whim, or emotion, or sentimentality. The Church to day is respected throughout the land and if she is true to Her Master and herself she will win the land.

TRUE WORSHIP.

THERE is some meaning in the pet phrase "rendering the service." Our services can be rendered on a scale all the way from the unfeeling mumbling of the reader, idle spectators voiceless in response, the

gaudy efforts of a little choir singing to its own glory, up to the rich, all comprehending burst as of "many waters," with the reverence of adaptive posture, which presents the earthly commentary on the Apocalypse of adoring Heaven. No one is to be summarily convicted of minding only the formal who expresses the immense importance of aiming to worship God aright, and in such a way as that common prayer and praise shall not, on the one hand, be stifled by indifference, nor on the other, debased by irreverence. No minister must be conscious of any belittling, who undertakes in his untrained flock, alphabet teaching about the Prayer Book, and no Rector under the groined roof, who refuses to be satisfied with mercenary singing and response, should fear to battle with it, even if his quartette entrances the audience, and his genteel flock luxuriate in a deputy religion. "This judgment must begin at the house of God."

It would not be a misplaced question for every one to put to himself going to the House of God. How can I assist in the grandest of all earthly things, for which we there meet together—WORSHIP!—the worship of Christ's Church, which is a perpetual adoration going up to the throne and mingling with the liturgy of the angels, which is all comprehending, so that it is representative, collectively, of all humanity and its every need or privilege; and individually, so that the absent, and the loneliest in the sick room, the sailor on his watch, the traveller in the desert, the prisoner in his cell, the woman with helpless babes, learning the depth of the words, oft-uttered, but never

plumbed before—"fatherless children" and "widow," all these are in its fellowship, consciously if they will, and still actually if they apprehend it not, they are embraced as partakers in its living and acceptable sacrifice.—*Bishop Whitehouse.*

MANY learned Roman Catholics have admitted the orders of the English Church to be valid, and our clergy to be in the line of the ancient Succession. For example—Colbert, Bishop of Montpelier, in his Catechism, published in 1701; the celebrated Bossuet, (see Palmer on the Church, II., 453), the Abbe Courayer, and the noted historian, Dr. Lingard. Dr. L. says of the consecration of Archbishop Parker, (1559), "of this consecration on the 17th December, there can be no doubt."

PEACE AND REST.

LITTLE ANNIE, before going to bed, lifted up her heart in prayer to Jesus and gave herself into His keeping, while Nettie, her sister, was thoughtlessly undressing herself and jumping into bed without prayer. Annie at once fell asleep and was resting peacefully in the arms of Him to whom she committed herself, while Nettie was restlessly turning over. At length she awoke Annie, complaining that the pillow was hard and so flat she could not sleep upon it. "I know what is the matter with your pillow," said Annie; "there is no prayer in it." Little Nettie thought a moment, then crept quietly out of bed, prayed, laid down again and found her pillow softer. She then said to herself:

"That is what my pillow wanted ; it is soft now," and she soon, too, was sweetly sleeping.

Are there not thousands of other pillows in the world which might be softened by prayer ?

CONVERSION.

In religious talk the word *conversion* constantly occurs ; in the Bible only *once*. Everybody believes in it. Now what is it ? Some think it is lightning from a clear sky, capriciously hurling people into the Kingdom of Grace. Some think it a miraculous visitation of strong and peculiar feelings bubbling and boiling up into outward and visible signs. I know a man who has waited twenty years to "get converted" in this way.

Conversion is a Latin word, and means *a turning around*. The Greek word in the Bible which is translated conversion means *a turning around* too.

Suppose you travelled all the morning, and at noon some men told you that you were on the wrong road, and you retraced your steps. You were converted by those men. So, in a higher and better way, is he converted, who turns around on the "broad road to destruction" and begins to retrace his steps. But is there not *joy* in conversion ? Yes ; but conversion is not joy. Joy is incidental. When you turn on the road you would rejoice that you were surely on the right way, and had not gone on till lost in night. So is *sorrow* incidental to conversion. You feel sorry that the bright morning has been wasted, that your strength has been spent in vain. How much you will feel joy and sorrow at

conversion, will depend on temperament and circumstances. Some will be most affected with joy for the future, some with sorrow for the past.

How are men converted ? This has been a vexed question for many a year. Some say they are turned around. Look again at your case on the road ; how did it happen ? Those whom you met showed you your error, showed you the right way, perhaps helped you along ; without them you would have gone on. Yet they did not force you ; they did not turn you, that was done by your own free will. Conversion was your own act. God's spirit meets you in the way ; God's Word directs your steps ; God's people lead their advice and aid ; without these you hasten to perdition. And yet the act of conversion, the act of turning, the act of placing your back to *sin* and your face to God is an act of your own soul.

And how may one know when he is converted ? By his feelings ? Alas, no ; our feeling may be controlled by our livers. Does the pilot, when the sky is overcast, say — I feel this is the North and that is the South ? No, he goes to the never varying compass. So let us go to God's unfailing Word ; let it tell us if our faces are turned to the Lamb of God, who taketh away the sins of the World, and "being justified by faith, let us have peace through our Lord Jesus Christ." — *The Church News*.

It is a fact worthy of remark that the twelve articles of the Apostles' Creed may be collected from the discourses of St. Peter in the first chapter of the Acts.

ROGATION DAYS.

“WHAT is the meaning of ‘‘Rogation Days?’’ some of our Readers will be ready to ask. And our reply is simply this,—that they are days of special prayer, accompanied with fasting; being the Monday, Tuesday, and Wednesday before Ascension Day. The word ‘‘Rogation’’ is derived from the Latin, and has reference to asking in prayer. It seems probable that the Rogation Days were originally instituted as a special occasion for asking for the Divine Blessing on the fruits of the ground. The Sunday immediately proceeding them, being the fifth Sunday after Easter, is sometimes called Rogation Sunday. These days have been observed in the Church of England ever since St Augustine set his foot on English ground.—*Selected.*

EFFECTUAL SERMONS.

It is not fine writing that the people want in sermons, but earnest speaking; it is not rhetoric and philosophy, but the truth as it is in Jesus, that they are hungry for. The personal power of the living teacher must go with the words, and that personal power must be acquired by the indwelling of the Holy Ghost. The preacher whose mind is saturated with Bible truth, who has drunk deep at the fountain of devotion in the Prayer Book and in the Holy Communion, who has realized in his own experience the truths that he proclaims, need not wear himself out in polishing his periods and practising his gestures. If he loves supremely the Lord for Whom he speaks, and the people to whom he speaks, he will speak

with power. Only a heart that loves can voice the Gospel of love.—*Selected.*

COMPREHENSIVE INTEREST
IN THE CHURCH'S WORK.

So far are efforts or contributions of any kind in behalf of the general work of the Church from impairing the interest, or diminishing the activity, or lessening the ability of any parish in the support of its local operations, that such a manifestation of an unselfish and Christ-like spirit, such out-reaching charity, such heartiness of desire for the present welfare and final salvation of *all* men, being the very secret of the Church's distinctive power in the world, is that which must finally determine the moral influence and growth and strength of any particular parish

Any parish which, under whatever plea, isolates itself from the organizations of which it is a member, and exhibits no practical sympathy with movements or efforts beyond its own narrow limits, is in the last stage of spiritual decline, though it may still exhibit many outward tokens of prosperity; it will surely dwindle and decay, and be rejected at last as a mere ‘‘cumberer of the ground,’’ unless the principle of a new and nobler vitality shall be infused into it by the Spirit of God.

On the other hand, every token of a consciousness that the work which the Lord has assigned to His Church is *our* work; that we are in some measure and degree responsible for its performance *everywhere*; that the circumstances of proximity or remoteness determine only the sphere of our personal labors, and that where we cannot go personally

our hearts still go, and our prayers, and our offerings according to our ability—every such token is a sign of spiritual vitality and vigor, and a parish whose members exhibit these will go on from strength to strength, however wanting it may be in mere worldly resources.—*Bishop Neely's Convention Address.*

THE CHURCH AND THE SUNDAY SCHOOL.

IN whatever sense the Sunday-school is a child of the Church, nothing is more certain than that multitudes of children do not go from one to the other. There is supposed to be an excuse for this in the case of young children, but we have known the oldest scholars as readily steer clear of it as the youngest. Indeed, it is a common sight to see almost all an entire school pouring out of church at the time the bell is tolling for the morning or evening service. Unhappily, too, the number of those who are leaving church is often twice or thrice as great as the number of those who are entering it. Perhaps this is the way to make churchgoers, but we doubt whether persons will ever attend any service with regularity which they do not attend in childhood. Is not this the inevitable formation of a habit which, in older years, leads away from the Church, and makes her services irksome? Aside from this, too, it is a serious question whether all that is gained in the Sunday-school can make up for what is missed in the worship and associations of the house of God. The teaching or preaching is but a part. There is the whole matter of reverence and worship, in which

the Sunday-school is often generously lacking, and which certainly plays a most essential part in the formation of character. There can be no doubt whatever that this is a question which all parents who have at heart the best interests of their children should carefully look into.—*N. Y. Churchman.*

ADVANCING BACKWARD.

THE Roman immigration into the United States from 1820 to 1875, numbered 3,150,232. The communicants in that Church in the United States are reported by themselves at 6,500,000. As the population doubles itself in 22 years, it is clear that the Church suffers a loss of membership instead of a gain. This has been admitted by a leading Roman Journal in New York.

THE MINISTER'S SALARY.

THE pastor's salary should be paid promptly:

1. Because the minister is occupied with spiritual things, therefore an adequate support should be given and promptly paid.

2 We maintain that the minister requires bread and meat to live upon as other men: clothing for his body, books for his library, and various other creature comforts. His children require education, and demand decent apparel. His wife must be so clothed that she may be able to go among the families of the congregation without being abashed on account of her wearing apparel. If he has no wife, he is entitled to one, and can therefore lay a solid claim to her support also.

3. We argue from the explicit declarations of God's Word, that the minister is entitled to a support: "They that preach the Gospel should live of the Gospel;" and many like passages.

4. Not only is he entitled to the *promise* of such support, but it should be *promptly paid*.

5. To decline to contribute according to one's ability is *wrong*.

6. To decline to pay what has been promised is *dishonest*.

7. To put off the payment of the subscription to the pastor's salary until all other obligations are met, and all personal and family expenses likewise, we also characterize as dishonesty.

8. The interests of a man's soul are more important than the temporal interests of his family, and he who does not support the Gospel, or its messengers, wrongs his own soul.

The conclusion reached cannot be questioned, viz, *that the pastor's salary should be paid*.—*Church Messenger*.

AN INSPIRED SCROLL.

A FEW days since there took place at one of the Synagogues of Baltimore the solemn reception of a copy of the "Shephar Torah," a parchment containing the five books of Moses. This sacred scroll is a present from Sir Moses Montefiore, of England, to the Jews in that city. It was written in Wilna, Russia, and the penmanship is of rare excellence, requiring a long period of time for its execution. The utmost care was taken in the transcription, and at every recurrence of the name of God or Jehovah the hands of the scribe

were washed. The scroll is covered with a mantle of crimson silk velvet, richly embroidered with gold, ornamental gold fringe and surmounted with silver bells. The sacred scrolls are regarded with great reverence by orthodox Israelites, who have a tradition that a manuscript copy of the five Books has never been destroyed.

RITES AND CEREMONIES.

RITE is from the Greek *retos*, prescribed or ordered. It is a religious observance ordained by competent authority. Ceremony is from *cerus*, holy, a sacred observance. Rites and ceremonies are solemn observances appointed by human authority. Sacraments are ordained by Christ himself.

GOOD RULES.

I want to give you three or four rules: One is, always look at the person you speak to. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Another is, speak your words plainly. Do not mutter or mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.

Another is, do not say disagreeable things. If you have nothing pleasant to say, keep silent.

A fourth is—and oh! children, remember it all your lives—think three times before you speak once.

Have you something to do that you find hard and would prefer not to do? Then listen. Do the hard thing first, and get it over with. If you have done wrong, go and confess it. If your lesson

is tough, master it. If the garden is to be weeded, weed it first and play afterward. Do the thing you don't like to do first; and then with a clear conscience do the rest

MISSIONARY ENTHUSIASM.

A NEW missionary magazine in New York, entitled "The Gospel in all Lands," has these thrilling words: "The spirit of a genuine missionary enthusiasm is indeed breathing over the long slumbering army of the Living God. The heart of heathenism begins to feel the touch of a new power. Brahminism asks of Jesus "Who is He?" And, as before He came, so now again there are voices in the air and sounds of mighty footsteps heard afar, that make it a very solemn and glorious thing to live in this epoch age, and share the responsibilities of the remaining years. which mark, what a contemporary has called, 'the home stretch of the nineteenth century.' What, if they should mark the close of the Dispensation? What if it might be given to some of us, first to aid in preparing the world for His advent, and carrying the gospel to every land, and then—clasping hands around a world all circled with His light and love,—to turn our faces to His Throne and unite in the last prayer of the Bible and the ages, 'Even so come Lord Jesus—come.'"

RELIGION AND MORALITY.

BISHOP LAY expresses his belief that "it is a grave question whether there can be any religion without a severe morality. Conversations, experiences, rejoicings, apostolic

ministries, laying-on-of-hands, and Holy Sacraments, he says, are little worth, unless they make us keep our bodies clean, to tell the truth, to pay our debts, and to show mercy to the poor.

We may add that there has been a good deal of sneering at morality at the hands of people, who, if they had been more moral, would have made a much better impression in the way of religion—"Life in all godliness and honesty," says the Apostle; but honesty without godliness is better than godliness without honesty.—*Selected.*

A CERTAIN Vicar, it is said, on one occasion remarked, "Fine weather for wheat, farmer." "Yes, sir, but 'tis terribly bad for the turnips, they want wet." A day or two after, when the rain was descending in genial showers, the Vicar looked in and said, "Fine rain, this, farmer, for the turnips. Yes, sir, replied the farmer, "but 'tis terribly bad for the wheat."

A MINISTER went to dine at the house of one of his hearers whom he was in the habit of visiting. Dinner being placed on the table, the master of the house requested the minister to ask a blessing. It was no sooner done than a prattling boy, about seven years old, asked the following appropriate question: "Papa, what is the reason we always have a blessing asked when Mr.—dines with us, and never at any other time?"

JUDAS remembered the price for which he sold his Lord; but he did not know the price which his Lord paid for him.

Your memory is bad, perhaps, but I can tell you two secrets that will cure the worst memory. One of them is read a subject when interested; the other is not only to read, but think. When you have read a paragraph or a page, stop, close the book, and try to remember the ideas on the page, and not only call them vaguely to mind, but put them in words, and speak them out. Faithfully follow these two rules, and you have the golden keys of knowledge.

BISHOP RAVENSCROFT was saying the Creed in a Church, one day, but the congregation, in spite of the request to make the responses audible, only faintly whispered forth so feebly that the Bishop could not hear them. Turning about he thundered out to the astonished congregation, "Am I then to understand that no one in this congregation believes in God the Father Almighty?" and resumed the Creed. He had no further trouble.

THE Bishops of Rome, by obtaining their own inventions, both in faith and manners, and these inventions to be received under pain of damnation, became the authors, and still are the continuers of the widest schism that ever was in the Church of Christ.—*Bishop Sanæron.*

A PRIVATE letter from Rev. E. M. Martin, Lincoln, Ill., to a friend states that both the Baptist and Universalist preachers in that place have renounced their pulpits and have applied for orders in the Church. Lincoln is a town of eighty thousand inhabitants.—*Kalendar.*

On Palm Sunday morning, in St. Paul's Church, Richmond, Indiana, Bishop Talbot ordained Deacon, Zacheus Test, M. D. formerly a Quaker. Bishop Talbot, and the present Clergyman, Rev. Dr. Wakefield were originally members of that Society.

Children's Corner.

THE SHINGWAUK BOY IN ENGLAND.

(Continued.)

JUNE 29, Sunday.—I went alone to St. Paul's for morning service and I went to the Temple for evening service.

June 30th.—Mr. Wilson took me to the S. P. C. K. in the morning. In the afternoon we got on the train and went to the Hampsiead Heath. It is very fine scenery. Mrs. Wilson rode in a little donkey carriage—it was clumsy-looking. I had my tea at Mr. Arthur Wilson's and he gave me a pipe to give to Buhkwujjenene.

July 1st.—About 9.30 I went with Mr. Wilson to Woolwich. We saw very large cannons, and iron melted; a place where they make shots and cannon balls, a very large hammer that worked by steam. They don't allow any one to go and see it unless he is a British subject.

July 2nd.—I went to Mr. Wilson's at 3 p.m. We went to the Church Miss. Children's Home to the prize giving; and one boy stood on a stool to sing, he sung very nice. In the evening we went to St. James' for service.

July 3rd.—In the afternoon, about 12 o'clock, Mr. Wilson, me, and Rev. Mr. Parr got on a train and went to Chatham, in Kent.

We had a meeting there and returned to London late in the night.

July 4.—In the evening at 8 o'clock we had a meeting at Mr. Wilson's house. There were about fifty people, and Mr. Wilson told them about the Shingwauk Home and about Lake Superior, and we showed them the model of the Shingwauk Home.

July 5th.—I went to Westminster Abbey to see the funeral. I saw some soldiers riding on horseback and there was a great crowd of people. It was Lord Lawrence's funeral.

July 9th.—In the evening Mr. Wilson took me to the Royal Aquarium, and we saw fleas drawing a cart, and many different kinds of fish in glass boxes. I heard music. I bought a necklace and a picture. We saw some beavers, and a very quiet bull, a man lay himself under the bull, and the bull put his foot on the man's breast and his horn in the man's mouth. Mr. Wilson told the people all about his journey up Lake Superior last summer.

July 11th.—About 10 o'clock we went to Mr. Buxton at Easney; they had a meeting, and the Chief Annosothkah of the Bay of Quinte was there too. He came over to collect some money to build two schools for the Mohawk children. There were lots of rabbits there and I stayed three days.

July 17th.—I started to the Midland station, and I met Mr. Wilson there. We started to go to Sheffield at 11.30. We got to Sheffield at ten minutes to four. We met Rev. Mr. Clapham and he gave us dinner at the hotel. We got on a cab and went to his house. After tea we went to a meeting.

There were about eighty people. Mr. Wilson made a collection for the C. C. C. S.

July 18th.—We came back from Sheffield. We started at five minutes to eight. We got to the Midland station at five minutes to twelve. We got on an omnibus. I got off at the Bank. Mr. Wilson went on to Mitcham. I had my dinner and tea at the C. & C. C. Society. I slept at Barnsbary.

July 19th.—Mr. Wilson came back from Mitcham. I was drawing a picture when he came in. At 3 p. m. we got on an omnibus, and Mr. Martin went also to the Bishop of London's Garden Party. We saw the Bishop and I shook hands with him. We also saw Dean Stanley. I had two large cups of coffee and some ice-cream. We only stayed about half an hour. We got home about 8 o'clock and had some supper.

[To be continued.]

A LITTLE scholar was asked by his teacher, on a wintry morning, if he was cold. "Yes, ma'am, until you smiled," was the child's reply.

A SCHOLAR's comment on an irregular teacher: "I ain't a comin' no more after to-day; I ain't a goin' to be turned over to any fellow as turns up. I like to have a teacher as belongs to you."

HE that repents every day for the sins of every day, when he comes to die will have the sin but of one day to repent of. Even reckonings make long friends.—*J. H. Evans.*