

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during rectoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments: /
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
				✓							

Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. V.

MAY, 1880.

No. 3.

JOHN D. H. BROWNE, } LOCK DRAWER 99, HALIFAX, N.S., } EDITORS.
EDWYN S. W. PENTREATH, } MONCTON, N. B. }

“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.*

THOUGHTS ON THE ASCENSION.

THE ‘forty days’ are nearly ended, and once more we are about to commemorate the Great Day which saw our Saviour ascend to the Glory, which, for our sakes, He had exchanged for the depths of humiliation and woe.

Let us strive to lift up our hearts as did the favoured band to whom was vouchsafed the last sight on earth of the Risen Saviour. Then, when the cloud has received Him, let us follow with the eye of faith, let us listen to the triumph-song of the angels as they welcome back their King, the Victor over Sin and Death, “Lift up your heads O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in.” “Who is the King of Glory? Even the Lord of Hosts, He is the King of Glory.”

“Who is the King of Glory?” It is the MAN, CHRIST JESUS! the MAN OF SORROWS, and acquainted with grief, the despised and rejected! Have we not greater cause for joy even than the angels? Was it

not for *our* sakes that He, who is now clothed with Majesty and Honour, who is decked with Light as with a garment, became a little lower than the angels? Was it not for *us* that He suffered and died? Should not this Ascension Day be one to stimulate our Faith, increase our love, and help to draw our souls upward to the Mansions into which our Forerunner has entered, and where He has prepared a place for His own?

The Christian soul, in full assurance of faith, may see, in Christ’s ascension into Heaven, an earnest of his own entrance into eternal life. Have we not His Word of Divine Love telling us that where He is there we may be also? “We know not whither Thou goest and how can we know the way,” said the half-hearted disciple. Jesus answered, “I am the WAY.” We know whither He has gone, and we know the Living WAY that will lead us thither. We have the blessed foot-prints to follow, leading by a way of Purity and Peace through the temptations and disquiet of earthly life, and at its close we

have the Everlasting Arms to bear us to the "perfect peace" awaiting those whose "minds are stayed" on Him. To those who have duly and reverently celebrated the Birth-day, the Death, and Resurrection of our Lord, the Ascension Day must of necessity be one of holy gladness; and we may be sure that if it possesses for us no sacred associations, if it carries to us no holy lessons, and stirs no heavenly hopes within our hearts, then those *other* great events in our Master's life have had little meaning for us, and, therefore, we are not living members of that body, whose Divine Head, now dwelling in the Glory which He had before the world was, ever maketh intercession with His Father for the sinners whom He died to save.

ROOTING UP THE TARES.

"You Church people let anybody join your Church, and you don't turn them out when they fall. There's that man Jones who was confirmed a year ago, he's been drunk again after holding out more than a year. But you won't turn him out, I know." And Mrs. Sevier gave a groan as she thought of the indulgence extended to sinners, and how hard it is to root up the tares which infest the wheat.

"You are certainly correct in your prediction," said Mr. Candid. "for the Church cannot cast off those who need her care most, and just when they require all the help which the means of grace can afford. It would be like turning a sick man out of a hospital because he has had a relapse."

"And so you encourage them in their sins, and make the Church

nothing better than a hospital! I thought the Church was for the righteous and not for sinners."

"Then, there was your mistake, and it is the same into which the Jews of old had fallen when Jesus reminded them, that 'they that are whole need not a physician, but they that are sick'; and that He 'came not to call the righteous, but sinners to repentance.' Excommunication is a fearful thing when we realize what it is and what it implies, and it should only be resorted to in extreme cases and with incorrigible offenders. Every poor struggling sinner is not to be cast off and given over to Satan because he falls perhaps through weakness and in spite of his own earnest efforts to the contrary. So long as he will maintain the battle against his besetting sin, the Church should never cast him out nor leave him to struggle alone. If this brings odium upon the Church, she must even endure it, as did her Lord when He was reproached as a companion of publicans and sinners." — *Old Church Path.*

A METHODIST PAPER ON REVIVALS.

If I have erred in my dislike of the exciting measures that Revivals at times resort to, I have the honor to have erred in excellent company. And if the Church have her decided views on the subject, she is endorsed by thousands outside of her; for there are good Christian people of every denomination who think just as she does about it.

I am prepared to speak for some of our Methodist brethren, at any rate; and that body of Christians is the one who has given the revival

system the longest trial. Says the *Christian Advocate and Journal*:

"It can't be denied that the system of recruiting our Church by revivals has been seriously abused, and that the faith of our preachers and people in the benefits of such religious excitements has been very much shaken. The plan of forcing a periodical excitement by the aid of professional agitators or revivalists, has been fraught with consequences most disastrous to the Church. Machine-Made Converts are found to have a very ephemeral life."

Is our Church to be censured for not being willing to try what one of the largest Bodies of Christians in the land has tried and—found wanting? Is it not the part of wisdom to learn from the experience of others? In adhering strictly to our own quiet mode of Church work, we mean to condemn no other Christians. We only think that our way is the best for us. If others think theirs is the best for them, well and good. If good come of their way, the Lord's name be praised.

Says the same paper:

"We fear that the religious tone given by many of our revival meetings is not a healthful one for penitents. They take the character for praise meetings, rather than penitent meetings. There is very much singing and little praying. There is not that solemn reverential approach to the throne of grace, in deep confession and solemn entreaty, and fearful emotions for pardon, that should make true penitence. Then there is often given to these meetings a light tone by singing and speaking. All attempts at smartness, and witticisms,

and drollery are exceedingly out of taste and out of place in such religious meetings. All flippancy is out of place, and is utterly inconsistent with the reverence, and purity, and earnestness of a new born soul, and can never result in religious stability.

After the conversation and reception as probationers, a system of strict training should begin. A course of reading should be prescribed by the Pastor, who, with the class-leader, should superintend the same, inquiring from time to time of the young convert how he or she is progressing therein. Such a course would certainly lead to better results than present statistics show."—*Rev. R. W. Lowire, in Living Church.*

THE CHRISTIAN LIFE.

"If ye then be risen with Christ, seek those things which are above. Set your affection on things above, not on things on the earth."—*Colossians iii. 1, 2.*

The Holy Sacrament of Baptism made you partakers of Christ's Death and Resurrection. It has joined you with Him in so wonderful and sacred a way, that He Himself and His Holy Apostle have compared it with the mysterious union of the Holy Trinity. If then ye be thus marvellously in sacrament risen with Christ, seek those things that are above. Our life is hidden. Though dead, truly and sacramentally dead with Christ in baptism, yet we are also alive. But it is now His Life. It is a new principle. It is conferred with a new birth. It is a life of new hope, it is full of immortality. Christ is our Life.

BISHOP MOBERLY.

CHOIRS should remember that next to the minister they have the most important office in the Church. It is their duty to lead the praises of the congregation. Their behavior should be reverent, all conversation or moving about should be avoided.

NOTES ON THE OCCASIONAL SERVICES.

No. III.

SOLEMNIZATION OF MATRIMONY.

(Concluded).

IN our last article we ended with the first blessing, which concludes properly the marriage covenant. On any occasion when the ceremony is performed in a house or chamber than the Church, the service concludes at this point. In the Church this first part of the ceremony is performed "in the body of the Church," generally at the entrance to the choir. Before the Reformation it was performed at the door of the Church, and we have occasionally witnessed it there ourselves. The second part of the Service to which we now draw attention is to be celebrated "before the Lord's Table." The design of this addition is to impress the religious covenant more deeply on the minds of the contracting parties by hymns, prayers and exhortations. Joy is a natural attendant on Christian marriage entered into in the fear of God. The Church of Christ never frowns on innocent amusement or joy on proper occasions. In this case she bids her children rejoice in the words of the 128th or the 67th Psalm. Either of these is very suitable. Luther says of the first:

"To this Psalm we will give the title of an Epithalamium or Marriage song. In it the prophet cheereth those that are married, wishing unto them, and promising unto them from God, all manner of blessings." The latter being a prayer for blessing is also appropriate. Then follow supplications and prayers, that all present may join in shewing their regard for the newly-married couple. The first prayer is for spiritual blessings, the second for the temporal blessing of children, the third for the performance of the mutual duties of love and fidelity. Then follows the blessing. After which, if there be no Sermon, a statement of the duties of both parties is made, drawn from the Epistles of St. Paul and St. Peter.

In many places in England it is the custom in place of this statement to make a short address, as was the case lately at the marriages of the Metropolitan of South Africa and the Bishop of Manchester. Notice the concluding Rubric: "It is convenient that the new-married persons should receive the Holy Communion at the time of their marriage, or the first opportunity after their marriage." This, if approached in the right spirit, will confirm their vow to each other, and bind their mutual promises. God's blessing may be expected on their union begun in this fear and in obedience to His laws. "I know not," says Tertullian, "which way I should be able to show the happiness of that wedlock, the knot whereof the Church doth fasten, and the Sacrament of the Church confirm."

A GOOD cause is more injured by a weak defence, than by a strong attack.

STATISTICS OF THE BIBLE.

THE Scriptures have been translated into 148 languages and dialects, of which 121 had, prior to the formation of the British and Foreign Bible society, never appeared. And 25 of these languages existed without an alphabet in an oral form. The first division of the divine oracles into chapters and verses is attributed to Stephen Langton, Archbishop of Canterbury in the reign of King John, in the latter part of the 12th century or beginning of the 13th. Cardinal Hugo, in the middle of the 13th century, divided the Old Testament into chapters, as they stand in our translation. In 1661 Athias, a Jew of Amsterdam, divided the sections of Hugo into verses, as we now have them. Robert Stephens, a French printer, had previously (1551) divided the New Testament into verses as they now are.

BAPTISM.

CHRIST promised that the gates of Hades should not prevail against His Church. That promise being true, that Church must still be in the world and have a history running back to its foundation, A. D. 33. However plausible the cause of immersion may appear to those accustomed to hear that side of the question, there still will exist this mighty difficulty in the way of its dogmas—that the Baptist Church, which preclaims them, was not organized for about fifteen hundred years after Christ. At that time with few exceptions, all who bore the Christian name had been baptized in infancy. But, according to the Baptist opinions, infant

baptism is no baptism; hence, there was no Church in the world when the Baptists organized in the sixteenth century.

St. Peter preached the first Gospel sermon. He argued that no change was to be made; that the promise was continued to the Jews and their children, and to the Gentiles, when called. That promise was the covenant with Abraham, including children eight days old. At a later date, A. D. 64, St. Paul wrote to the Galatians that baptism was the way to put on Christ, and if they were Christ's they were Abraham's seed and heirs of "the promise," viz., to Abraham. And thus the same class of believers and their children, who had been members of the Jewish, were recognized as members of the Christian Church—*Ex.*

JOHN WESLEY AND THE CHURCH.

A correspondent sends the following cutting from an old issue of "The Bristol Times and Mirror:" Episcopalians Church people and Methodists will read with equal interest the following original letter from John Wesley, now printed for the first time. We are indebted to the kindness of our fellow-citizen, Mr. Henry J. Mills, for the privilege of being able to publish it. He found it (and also the letter, likewise subjoined, from the late Bishop Philpotts) among his father's papers. The Miss Bishop to whom the letter is written was the second wife of Mr. H. J. Mills's grandfather, who was a member of the society of Friends, and it would appear that Miss Bishop, who was a Methodist before her marriage,

consulted John Wesley on the step she was about to take. Hence, probably, the religious and doctrinal character of the communication :

“LONDON, October 10th, 1778.

“MY DEAR MISS BISHOP: I am not unwilling to write to you, even upon a tender subject, because you will weigh the matter fairly. And if you have a little prepossession (which, who has not), yet you are willing to give it up to reason.

“The original Methodists were all of the Church of England, and the more awakened they were, the more zealously they adhered to it in every point both of doctrine and discipline. Hence we inserted in the very first rules of our society, ‘They that leave the Church leave us.’ And this we did, not as a point of prudence, but a point of conscience. We believe it utterly unlawful to separate from the Church, unless sinful terms of communion were imposed; just as did Mr. Philip Hervey, and most of those holy men that were contemporary with him.

“‘But the ministers of it do not preach the Gospel.’ Neither do the Independent nor Anabaptist ministers. Calvinism is not the Gospel; nay, it is further from it than most of the sermons I hear at church. These are very frequently unevangelical; but those are anti-evangelical. They are (to say no more) equally wrong; and they are far more dangerously wrong. Few of the Methodists are now in danger of imbibing error from the Church ministers; but they are in great danger of imbibing the grand error—Calvinism—from the dissenting ministers. Perhaps thousands have done it already; some of whom have drawn back to per-

dition. I see more instances of this than any one else can; and on this ground also exhort all who would keep to the Methodists and from Calvinism—‘Go to the Church and not to the meeting.’

“But, to speak freely, I myself find more life in the Church prayers than in the formal, extemporary prayers of dissenters. Nay, I find more profit in sermons on either good tempers or good works than in what are vulgarly called Gospel sermons. That term is now become a *cant* word. I wish none of our society would use it. It has no determinate meaning. Let but a pert, self-sufficient animal, that has neither sense nor grace, bawl out something against Christ and His Blood, or justification by faith, and his hearers cry out, “What a fine Gospel sermon!” Surely the Methodists have not so learnt Christ. We know no Gospel without salvation from sin.

“There is a Romish error which many Protestants sanction unawares. It is an avowed doctrine of the Romish Church that ‘the pure intention of the minister is essential to the validity of the sacraments.’ If so, we ought not to attend the ministrations of an unholy man; but in flat opposition to this, our Church teaches, in the Twenty-eight Article, that ‘the unworthiness of the minister does not hinder the validity of the sacrament.’ Although therefore, there are many disagreeable circumstances, yet I advise all our friends to keep to the Church. God has surely raised us up for the Church chiefly that a little leaven may leaven the whole lump.

“I wish you would seriously consider that little tract, ‘Reasons

against a Separation from the Church of England.' Those reasons were never answered yet, and I believe they never will be.

"I am glad you have undertaken that labor of love, and I trust it will increase both your spiritual and bodily health.

"I am, my dear Miss Bishop, yours very affectionately

J. WESLEY."

In the year 1840 the late Mr. John Mills, on reperusing the letter, thought it of sufficient interest to be shown to some leading members of the Church of England without further publishing it at the time, so he sent it to the then Bishop of Exeter, Dr. Philpotts, who returned it with the following note of acknowledgment and thanks :

"LONDON, July 18th, 1840.

"SIR: I thank you very much for your permission to peruse the singularly interesting letter of Mr. Wesley's which you have transmitted to me. Your prohibition has been strictly observed, and I rejoice at reading the reasons on which that prohibition is founded—viz., your intention of publishing a series of letters from the same pen.

"I consider the document very singularly valuable. I return it with a strong sense of the favor conferred on me by the communication.

"I am, sir, your obliged and obedient servant,

H. EXETER.

"J. MILLS, Esq."

Mr. Mills, we are sorry to say, never carried out his intention of publishing the volume of letters to

which the bishop alluded to, had he done so, the world would now be the richer by a very interesting and, we believe, important collection.—*The Church Times*.

ONE evening, we are told, after a weary march through the desert, Mahomet was camping with his followers and overheard one of them saying, 'I will loose my camel and commit it to God;' on which Mahomet took him up, 'Friend, tie thy camel, and commit it to God;' that is, do whatever is thine to do, and then leave the issue with God.

GODLY MONITIONS.

THE following monitions are from Bishop Coxe's "Thoughts on the Services:—

Prepare for Divine Service in your closet, not at your toilet.

It is well to be early at Church, if the time before service be devoutly employed in the use of the Prayer Book, or Bible, or in pious meditation.

Do not be afraid of making your devotions too long when you first bow your head on entering.

The Church is the House of God: why should you throw away one minute within its sacred walls. It is the Court of the Great King, who expects us to wait on Him in His Temple. Why should you forget that you are in His immediate presence, and have come to do Him homage?

Look over your Baptismal vows; your Confirmation promises: and use proper ejaculations, beseeching God for grace to keep them.

If you have God-children, now is

the time to pray for them, or for your own children, or for both together.

Think of your particular sins preparatory to the General Confession.

Think of the peculiar mercies you have received preparatory to the General Thanksgiving.

Join fervently and audibly in the responses. You serve God by assisting and encouraging others in this way.

In singing observe the same rule. God has a right to the use of your tongue, which He made to sing His praise as Angels do. Remember it is "the best member that you have," and yet it is often abused to offend God. Use it in asking forgiveness, and in magnifying His mercy.

Good manners are bred of the Gospel. Be considerate in the House of God, especially to poor persons. Give them room for Christ's sake. Charity is better than burnt-offerings. And remember Jesus Christ was poor. He became so for our sakes, though He was infinitely rich!

Even though you be a prince, then, you will act becomingly if you shew yourself willing to kneel down at the side of a beggar. Human distinctions are for courts and drawing-rooms: in the House of God all are worms of the dust together, as in the grave, or at the bar of final judgment.

A PRAYER which may be used upon entering the Church:—

O Lord, open Thou my lips to bless Thy Holy Name, cleanse also my heart from all vain, wicked, and wandering thoughts; enlighten mine understanding, kindle mine affections; that worthily, attentively,

and devoutly I may be able to offer my worship unto Thee, and may be accounted worthy graciously to be heard in the presence of Thy Divine Majesty. Through Christ our Lord. Amen.

After Service:—

Whatsoever in this my worship I have done amiss in thought, word, or deed, do Thou, O most loving Father, graciously pardon, for the sake of the merits of the Passion and Death of Thy Son, Jesus Christ our Lord. Amen.

PRIMITIVE TESTIMONY.

ST. CLEMENT, the fellow-laborer of St. Paul (see Phil. iv. 3), and third bishop of Rome, in an epistle which is still extant, writes thus: Our Apostles knew, through our Lord Jesus Christ, that there would be strife on account of the Office of the Episcopate. For this reason, therefore, inasmuch as they (the Apostles) had obtained a perfect knowledge of this; they appointed those ministers already mentioned, and afterwards gave instruction, that when they should fall asleep, other approved men should succeed them in their ministry."

St. Irenæus, in his great work against the Valentinians, written A. D. 170, says 'To this Clement (of Rome) there succeeded Evaristus. Alexander followed Evaristus; then sixth from the Apostles, Sixtus was appointed; afterwards Telesphorus, who was gloriously martyred. Then, Hyginus; after him, Pius; then after him, Anicetus. Soter having succeeded Anicetus, Eleutherius does now, in the twelfth place from the Apostles, hold the inheritance of the Episcopate. In this order, and by this

Succession, the ecclesiastical tradition from the Apostles, and the preaching of the Truth, have come down to us." "We are in a position to reckon up those who were by the Apostles instituted Bishops in the Churches, and to demonstrate the succession of these men to our own time; those who neither taught nor knew anything like what these heretics rave about"

OUR DEVOTION AND PRAYER

TRUE devotion consists in having our hearts always devoted to God as the sole fountain of all happiness, and who is ready to hear and help His otherwise helpless, miserable creatures. It is to be attained—

1st. By earnest prayer. *He that hungers after righteousness will certainly be filled.*

2dly. By possessing our hearts with a deep sense of our own misery, our wants and danger. This is the grace of humility.

3dly. By considering God's goodness, power and readiness to help us. This is called faith in God.

Lastly. By convincing our hearts of the vanity of everything else to afford us any real help or comfort. This is to be effected by self-denial.

Dying persons are generally more devout than others, because they then see their own misery, that nothing in this world can help them, and that God is their only refuge.

We must change our lives if we desire to change our hearts.

God will have no regard to the prayers of those who have none to His commands.

The Spirit of God will not dwell in a divided heart. We cannot feel the pleasures of devotion while the

world is our delight.—*From Bis'op Wilson's Sacra Privata.*

BAPTISMAL REGENERATION.

"ALL the ancient writers, 'not one man excepted,' of the first four hundred years from Christ, call baptism 'regeneration' This is the more use to note, because many moderns use the word regeneration, or new birth, for conversion, whether it be accompanied with baptism at that time or not; but the ancients do not do so. The Scripture also uses it for baptism; 'the washing of regeneration'—[Titus iii: 5.] "Not any one Christian writer of any antiquity but understands John iii: 5, of baptism. The word born again, or regenerate, alone was used as another word for baptism, not only by all the fathers of the first four hundred years, but, I think, for above a thousand years following."—*Wall.*

THE TRUE PRINCIPLES OF CHURCH SUPPORT.

"FREE SEATS! VOLUNTARY OFFERINGS!"

LET every worshipper in a Free Church remember the following Scriptural and Catholic principles.

1. The Church depends upon the Offertory for its support.

2. The Offertory is made at all the Sunday services, because our Church thinks it right to act upon the command which St. Paul gave to the Church at Corinth: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." (1 Cor. xvi. 2.)

3. In a Free Church we recog-

nize and act upon the principle that Almsgiving is an act of worship,—that the presentation of gifts means something.

4. We hold that each worshipper should give something; that Christian giving is a duty; otherwise our worship is incomplete; every one, too, should give freely from a loving heart. (See 2 Cor. iv. 6, 7.)

5. The offering should be given to God for His glory, and not to the minister for the sermon, otherwise it is misdirected and unworthy of the name of Christian giving.

6. As to how much each worshipper should give, that is left to the conscience. It must be in proportion to his ability or his resources. No one has a right to give 50 cents to \$3.00 for a seat at a concert or opera, and give only 5 cents to God on Sunday. God gave to the Hebrews the law of tithe. He has never repealed this law, nor given Christians any other rule for giving. Hence it is now, and every Christian ought to make it so, the rule of his giving to God. "Its obligation rests upon the same ground as the duty of hallowing the Lord's Day. The consecration of one-tenth of our gain to God is just as much a part of the moral law as the consecration of one-seventh of our time. In both cases it is the least a Christian ought to think of doing."

7. The fact that your Church is FREE, and hence supported on strictly Scriptural principles, ought to make you very thankful, and you ought to seriously ask yourself, if it does not demand and deserve your support more than those Churches which are supported by pew-rents, which keep up a distinction between the rich and poor; put the rich in

the best place, and shove the poor away in the corner; which say to "a man with a gold ring, in goodly apparel, sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool." (St. James ii. 23.) "Honour the Lord with thy substance and with the first fruits of thine increase." Proverbs iii. 9.)

8. Lastly, see how our Church sanctions what Holy Scripture says about Christian giving by reading carefully the Offertory Sentences, which you will find after the Commandments in the Office for Holy Communion.—*Adapted.*

SYSTEMATIC GIVING.

GIVING is good, but system in giving is better. Giving is apt to degenerate into not giving without this help. Besides, there is a system in the needs, which our giving is to supply. The seasons are not more regular in their return than are the expenses of the parish. Present or absent, rainy or fair, summer or winter, these continue and return. So much is needed for each week, nay, for each day in the year. The poor, too, we have always with us. And forth from the Missionary treasury a stream is regularly flowing out. There is system in all these expenditures. And system on the one side should be met by system on the other. Not an occasional dime, or dollar, when we happen to be in church and have the proper coin, but a regular weekly sum, whether absent or present, in the mood for it or not, stormy or fair, at home or on vacation—a systematic, conscientious amount decided upon as before the Great White Throne, and in

the presence of Him who claims the silver and the gold.—*Selected.*

THE CHURCH OF ALL ALIKE.

THE world knows its own meanness, society its own littleness, mere respectability the thinness of its own veneering. There is a strong love of reality at the heart of our Life. A real Church, a Church that goes to the roots of things, which grasps the facts and despises the mere accidents, which to millionaire and to beggar, to cleanest respectability, and to the lowest tramp, to Railroad President and Railroad Brakesman alike, announces without fear or favor, the everlasting verities of righteousness; truth and justice, and stands upon them alone in gilded aisle of costly churches, and in the rude Mission Chapel alike, is what this land is waiting for, and what, in this land, will have an influence which has had no equal since the days of Ambrose and Athanasius.—*Rev. Dr. Thompson.*

INDIVIDUAL RESPONSIBILITY.

THE chief care of souls belongs to the pastor who is appointed to watch for them, and must give account of them at the last Day. But he is not alone responsible for them. You, dear reader, are your brother's keeper, and the blood of some one may yet be required of you. If by an inconsistent life you turn many away from righteousness; if by indifference you neglect to lead them in the way of truth and light, you must surely share in their ruin. God has so related us

in this world that we live not and die not to ourselves. There are many concerned in our living, and many affected by our dying. O brother, beloved in the Lord! thy life is linked with other lives, and thou art bearing them on with thee to the great Hereafter. Thou canst not enter the "Straight gate," nor go down "the broad way" alone. Others shall stand with thee, upon the right hand or upon the left, before the Throne, and the mark of thy influence shall be upon them, for weal or woe.—*Selected.*

CHURCH MUSIC.

CHANTING may have come down from Patriarchal days. The Psalms were sung by the Lord and His Apostles when they chanted together on the Awful Night, ere they went to the Mount of Olives. The catacombs resounded to that like ancient cadences through the centuries of imperial persecution, when the Mystical Body of Christ was growing. Afterwards the Gregorian tones were set to the sacred words; and so the perpetual voice came down through the matchless modes—in music not to be divided by bars nor counted by beats, because it is beyond time and beyond measure, and like unto the call of Eternity. Again there arose, in later years, yet centuries before our day, the finished and accurate Chant still used in the Churches of the Anglican Communion, harmonious and graceful, less grand, or strong, more intelligible, more capable of being grasped as to its idea and motive, and so more popular. Such are some of the fair dresses of music in which the Psalter has been arrayed, each

school of melody appropriate in its turn, and all, in their season, dear to the ears that have listened, and sweet to the lips that have sung. But the theme has remained the same. There is come no change to the Psalms. From cloister and cathedral, from church and chapel, from chantry and oratory and collegiate roof, these sentences have been forever ascending the same. However, they have been carried up to heaven—whether in the wild melodies of the East, or in the rise and fall of the Western Gregorians, or in the measured pulse of the Anglican rhythm, or in any other music, which mission station or camp, or lone and distant place of way-faring men may utter forth to God—still are the words the same. Not one jot or tittle shall fail till all be fulfilled.—*Rev. Dr. Dic.*

A CERTAIN SOUND.

IN giving to strangers the benefits of the Church, we should do it in a genuine Churchly way. Let them, at the very start, see the Church just as she is, not as a sect among sects, nor as a mere conservative compromise between truth and error, but as the Church of the Living God, the pillar and ground of the truth—the faithful witness against heresy and schism of every shape and size.—*Selected.*

EARLY EVIDENCE OF SPONSORS AT BAPTISM.

“TERTULLIAN, who lived at the end of the second and beginning of the third century, is the earliest writer who makes mention of Godparents as being employed in the

Christian Church. In treating on Baptism, he refers to the Godparents, and to the promises which they were accustomed to make; and he alludes to them in a way which indicates that the custom of having them was at that time the well-known practice of the Church. And, since this usage had become established in the time of Tertullian, it must necessarily have had its rise at some period very close to the Apostolic age.”

A WORD OF SILENT PRAYER SERVICE.

AFTER the benediction let there be some time allowed by the congregation for final devotion. A pause of silence should always be made. If A or B do not desire any such period for his or her final silent prayer, C or D may. Let not, then, those who do not, interrupt those who do. The grabbing of the hat, and shuffling on of overcoats, until, among our less reverent brethren, the final doxology has come to be called the “overcoat doxology;” or anything, be it what it may, which looks as if you felt,—“well, all this is over, and I am glad of it,” is, to say the least, out of taste.—*Selected.*

TIMELY WORDS.

THE Bishop of Albany in his annual Conventional address, speaking of the danger of the Church from the too often unprincipled reasons which bring men into her, such as the accident of marriage, an æsthetic preference for our service, a dislike of the narrowing sect system, seeming social advantage—says that they must be taught

the "first principles," of which they are totally ignorant.

They should be fed with milk, until they are strong enough to be fed with meat, and then they should be fed with strong meat. And the honest, uncontroversial, plain statements of what the Church is, and what the Church holds, are due to men like these. I am amazed sometimes to find the surprise of people, when they discover that the unbroken succession of our authority to minister in holy things can be proved, not as Catholic doctrine, merely, but as historical facts. It startles me to realize how far away the great majority of modern congregations are from any appreciation of the historical position of the Church. And their utter confusion of ideas about regeneration, conversion, fasting, frequent communions, the condition of the departed, the eternal life of heaven, is a serious condemnation of our unfaithfulness in delivering "the whole counsel of God."

We have no right to forget, that we have given us, a system of faith and duty, a system of religion, in which and by which we are to fit men for life and for eternity. To say the least of it we are bound to think that system the best. And without any uncharitableness, without controversy, without attacking any body or any thing but sin and unbelief and error, we are bound, I think, by every obligation before God and man, to insist upon that system in its fulness of Faith, Orders, Discipline and Sacraments.

—Selected.

THE CHURCH'S POWER.

Just before the Ascension the apostles asked, "Wilt thou at this

time restore again the kingdom to Israel?" Their idea of the kingdom was not Christ's idea; it was to be a *little* kingdom large as David's; a world-wide kingdom, going forth in the majesty of truth to bring within it all who loved the truth, whether in Asia or America, whether in Judea or Virginia, never entered their minds. They foresaw but little; indeed Christ told them that knowledge of the future was what God reserved to Himself:—"It is not for you to know times and seasons which the Father hath appointed by His own authority." Power was to be theirs; but not power to forecast except in some special instances; which special cases belong to the church no longer. But this power was to be the truth of Christ; they were to be witnesses for Him in all His personality and teaching. Here there is power, if the church would make better use of it—power as witnesses for Christ.—*Selected.*

SUNDAY.

SUNDAY, though a high festival, is one over which we have less control than over our other festival days. It is emphatically God's Day—given for many blessed purposes; but chief, and above all, for His worship and honor. Games and amusements most suitable for a Church festival, would be, in my mind, a desecration of the Lord's Day.

I am afraid I am rather what the world would call a Puritan on this subject. Not that I like long faces and drawling voices; and cheerless, sunless Sundays; but that I believe that one day in seven should be dealt with honestly, as God's

day, not our own. Six working days He gives to us; against that gift He claims one for Himself—for Himself in name, but in reality for ourselves for our best and most endearing interests. Had He said it was to be spent in our rooms, no light let in on our dwellings, no voice heard within our doors, He had a right to say so. and we were bound, in all fealty, and the good faith of an agreement—our own share of which we had amply enjoyed—to abide by His will.

But He has not said so. All He asks is, that on that day we should give our hearts and thoughts and words to Him. And this demand involves our own good, though we should comply with it as an act of homage to His glory. It is perfectly in keeping with the greatest bodily and mental enjoyment. It shuts us not out from one beauty or freshness of the fair world in which we live; nor from one social or domestic pleasure consistent with holiness. It merely reminds us that we hold every hour of our lives from God, and that if we pay not honestly the head rent of one day in seven, we forfeit the other six.

It is, therefore, simple honesty to give it, and that honesty will find its own reward, when the heart, which renders this homage first as a duty, finds the sense of duty, as a constraint, gradually vanish, giving way to perfect enjoyment, as the impulse and element of its love, the essence and crown of its obedience.

There is much truth in the old proverb—"A Sunday well spent brings a week of content." We cannot benefit ourselves, or honor God more, than by a high and

scrupulous and spiritual observance of His day. Nor can I close more fitly than with those most exquisite words of our dear old friend, George Herbert, which leave, as we read them, such a pleasant ring in the ear and savour in the heart.

"O day most calm, most bright

The fruit of this, the next world's bud,
The endorsement of supreme delight

Writ by a Friend and with His blood;
The couch of time; cares balm and bay,

The week were dark, but for thy light;
Thy torch doth show the way."

—Selected.

FOR OUR YOUNG PEOPLE.

THERE is nothing so marked in our day among Christian people as the want of definiteness and system in personal religion. Our time for private prayer, reading the Bible, and attending to our religious duties, are mostly left to Church. Order is considered most important in our worldly affairs, religion and its duties are apparently considered outside of rule. People seem to be afraid of living by Rule for fear they will get into formal ways. But, my dear friends, you must have some plan of religious life, and you must try to carry out that plan, or you will be as one "beating the air." Let me give you a few words of advice as a rule of life for the day, and try if you cannot carry them out.

1. When you awake in the morning, say, "Jesus I give Thee my heart, and my soul."

2. When you are dressed, kneel down and say your morning prayers. Then think over what your duties will be, and say "O my God, I offer myself to Thee this day, with everything that I have to do. Help me to do my duty for Jesus' sake."

Think what temptations you will

be likely to meet with, and say "O Lord, keep me this day without sin."

3. Read your Bible, and think on what you read.

4. Whenever you hear the clock strike say, "O Saviour hold me, lest I fall from Thee."

5. Keep from bad company, and do not read bad books. If a temptation comes: say "Lord save me, or I perish." Put a bad thought out of your mind as quickly as possible. If you fall into sin, confess it, and ask God for pardon as soon as you can.

6. If you pray, eat, go to school, work or play, read or sew, at the beginning or end of everything you do say "Lord Jesus. I do all for Thee." If anything happens you do not like, say: "My God, thy will be done."

7. Examine yourselves before you say your night prayers. After you are in bed, say. "Jesus Saviour, take care of me now, and at the hour of my death." Amen.

Will you not try and put these simple rules into practice?

REV. DR. F. SWENTZELL, for several years past in charge of the Methodist Body of Belair, Md., has severed his connection with that body, and intends to take orders as a clergyman in the Protestant Episcopal Church.

LETTER TO THE SUNDAY SCHOOLS.

MY DEAR CHILDREN,—It has been suggested to me by several friends that I should occasionally address a letter especially to our young Sunday School helpers who do so much towards the support of our Indian Institutions. I must

tell you that it was the Sunday Schools that gave the first practical start to our work. I had been in England in company with an Indian chief named Buhkwujjenene, and there we had collected money enough to set on foot what the Indian chief called "a big teaching wigwam" for Indian children. Well, we returned to Canada, and our first Shingwauk Home in due time was built. This was about seven years ago. In the meantime the question arose. how are we to support the Indian children after we have the Home ready for them? We had at that time no grant in aid from the Government and no subscription list to depend on. The late Rural Dean Lett of Collingwood kindly took the matter up, he guaranteed the annual support of one Indian child by All Saints' Sunday School, Collingwood, and he made personal application to several other Sunday Schools in the neighborhood to assist us in the support of the Indian children. That is how our work commenced All Saints' Collingwood. undertook the support of Mary J. Kabacosa, a girl who has since died. St. Stephen's Toronto, and Christ Church Yorkville, had between them a girl named Sophy Shabahgezhik (Morning sky) who is now a young woman living with her parents at Garden River, and I saw her yesterday while on a visit there. Holy Trinity, Toronto, at that time had Johnny Birchbark, who is still with us. learning bootmaking, and is one of our eldest boys. He left us after the fire, but came back to us three years ago, and is now jointly supported by All Saints' Collingwood and Port Dover. Holy Trinity also supported Nancy

Naudee, who is now married and has I believe, two children. St. Paul's Toronto, used at that time to support David Nahwegahbowh (stand in the middle). He stayed two or three years in the Home and learnt bootmaking. St. Peter's and Church of the Redeemer, Toronto, used between them to support poor John Rodd who died and whose grave is in our little cemetery. All Saints', Toronto, supported Caroline Bolton, a half-breed girl belonging to Garden River, who is now married. St. Mark's, Niagara, supported Jacob Wabahsenoqua, who is still living at Garden River, but only remained one year at our Institution. St. Luke's Toronto supported Tom Wigwous, a boy who ran away and I am sorry to say has turned out badly. St. George's, St. Catherine's used to support Elsie Mhneduwahsing of Manitoulin Island. This girl remained a long time with us, and when the Wawanosh Home was opened went there for a short time. She is now quite grown up and has been out to service. St. Thomas', Hamilton, supported Betsy Corning, who has since died. Tecumseth Sunday School supported Mary Ann Jacobs. She also remained a long time with us, but is now married and living in the States.

All the children that I have mentioned above are those who were with us at the first opening of our Institution before that terrible fire took place which laid our first Shingwauk Home in ashes.

It will be pleasant I think to you to see how, even so long as seven years ago, we were dependent in so large a measure on the Sunday Schools of Canada for the support

of our Indian children, and it is, I think, greatly to the credit of the above mentioned Sunday Schools that in nearly all of them the Sunday collection is still made for our work and an Indian child is still supported. The children, I suppose, in those Sunday Schools are almost entirely changed since seven years ago. Those who were in the infant class then are probably now either in the highest classes or have left the school, and yet your interest does not flag, and you are still thinking of and providing for our Indian children.

In another letter I shall hope to tell you something about our present Homes: and I think it would be a good plan if, after reading this letter to you, your Superintendent would kindly invite some of you to ask questions either about our Homes in general or about the particular child whom you support, and then for these question if suitable to be sent to us, and I would try and answer them in my next printed letter.

I remain

your sincere friend,

EDWARD F. WILSON.

WAWANOSH HOME.

Mr. J. Woodford Smith, St. Mary's	\$1.00
St. John's Ch, S. S., Ormocto.....	1 20
Mrs. Parkin's Class, Cathedral S. S.	
Fredericton.....	1.25
Miss Mary Armstrong and Class,	
Ch of Good Shepherd, Fairville.....	1.45
St. Paul's Ch. S. S., Greenwich.....	3.10
St. Paul's Ch. S. S., Caledonia, Ont.	2 07
Master R. & C. Rourke, \$1.00: Mr.	
J. DeLong, 50c.; Miss M. Mc	
Laren 50c.: Dr. S. Daly, 50c.,	
St. Martins.....	4.00

\$14 07

Contributions in full..... 151.57

Contributions should be addressed
 "Algoma Aid Association," care of Rev.
 T. E. Dowling, Carleton, S John, N. B.