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Church Work.

We Speak Concerning Christ and the Church.

A Monthly Pamphlet of Facts, Notes and Instruction.

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

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SANCTUS.

BY THOMAS MAIR.

The low-breathed words have ceased to human sound
Breaks the deep stillness of the house of prayer,
Where waiting souls are filled with peace divine,
For God, the Holy Ghost is dwelling there.
From far it comes! beyond each reaching star
That points our longing hearts to that bright home,
Where in the presence of the Triune God,
Our weary feet shall one day cease to roam.
So soft at first and sweet, then full and clear,
With blended voices of the ransomed throng,
Comes to our ears the angel's song of praise
For Him to Whom all glory shall belong.
Our willing lips take up the wondrous strain
Of praise and worship to the heavenly King,

And through the earthly veil we almost see
The radiant glory of the Lord we sing.

It dies away—but lingering in our hearts,
Those thrilling notes, with loving memories dwell,
Till round God's throne, throughout eternal years,
Our souls redeemed, that hymn of praise shall swell

IN MY BAPTISM.

My Godparents promised for me
When I was unable to speak;
But now that I know right from wrong,
God's Pardon for sins I must seek.

A Member of Jesus, My Lord,
A Stone in His Building am I:
A fruit-bearing Branch of the Vine
God Grant I may be till I die.

Three things I have "promised and vowed"—
To give up all things that are wrong,
To believe all the Creeds of the Church,
To serve my God all my life long.
—C. D. Kingdon.

A lady once complained to Frederick the Great that her husband treated her badly. "That, madam," said the Emperor, "is no business of mine." "But," returned the lady, "he speaks ill of you." "That," said the Emperor, "is no business of yours."

Wm. Miller

Apr 90

THE PRESENT EMERGENCY.

In our last month's issue we drew attention to an impending danger which, unless averted without loss of time, will inevitably be the means of assigning to the Anglo-Catholic Church in Canada and the United States a very unenviable position in the ecclesiastical part of the history of America at the close of the nineteenth century.

"Feed my lambs" is a most solemn and far-reaching command of Christ to his Church,—a command which no branch of His Church can neglect without infinite loss. It includes the spiritual training and formation of a generation now for a short time plastic in our hands, like clay in the hands of the potter, but which will soon harden into vessels meet for the Master's use, or for the service of Satan, the destroyer.

For more than a century *Sunday* schools have existed in ever-increasing number amongst us, side by side, with increasing spiritual ignorance, schism, heresy and infidelity.

In secular matters, selfishness—the opposite of christian charity—is separating class from class. Free education, very good in design, is becoming evil in practice, resulting, as it too often does, in thinning the ranks of labour and crowding the learned professions with incompetency, and consequently dissatisfied and dangerous members of society.

Men's labor and capital are found on opposite sides of a chasm which a few years ago was but a mere rift, but is now fast widening into a great and dangerous gulf, threatening incalculable danger to the body politic. The red flag of socialism has already been displayed, and unless the chasm is speedily closed, revolution, bloodshed and rapine will result, unless history ceases to repeat itself. Nothing but the blessed Incarnation with its divine charity can close the chasm, and at present but small effort is being made by Religion to re-bind mankind together,—as its very name suggestively implies. Christ's members are divided into numberless schisms, so that the world will not—as Christ foretold—believe in the incarnation, nor imbibe its healing charity. The only body of christians found banding together to insist on teaching religion in the public schools, in the face of a determined secularism, at all costs and risks, is the Roman Catholic Church. Other branches of the Church are beginning to perceive the danger and the duty of the hour,—the tide is turning, but oh, too slowly!

Mutual jealousies are slow to be overcome. Old ruts are hard to be forsaken, whilst the dangerous gulf is widening and deepening daily, and yet a remedy is at hand, if we christians had but the wisdom to seize it and use it, without further selfishness and delay.

Simplification is the first step towards that sound reform in our public seminaries which shall abate the incompetency and discontent now dividing society in Europe and America. Every child has the inalienable right to be taught in the necessities of public education. Reading, writing and arithmetic are these necessities. These should be as free as the air we breathe. The past has abundantly shewn that with these every child, rich or poor in worldly circumstances—if the right material be in him—will force his way into even the higher learnings and the highest positions in society, and become a brave soldier, so to speak, instead of a more disaffected, dishonest and dangerous camp followers ever watching for the scramble of revolution.

Simplification in religious teaching will solve the denominational difficulty in public religious instruction. The overtures already offered by the Anglo-Catholic Church and accepted by the modern orthodox churches around us, towards unity, have shown that all agree to accept and teach the Apostles' Creed, the Lord's Prayer and the Ten Commandments. If, therefore, all will agree to demand that a portion of Holy Scripture be read, and the Creed, the Lord's Prayer and the Ten Commandments be repeated without note or comment in all the public schools,—no more, no less—a grand foundation will be

laid, on which the future structure of christian morality, love and unity may be built, by the help of God.

Many of us who are old enough to remember the time when even the Bible chapter was read, without denominational comment, in the public schools every morning, will gratefully acknowledge the excellent formative effect which it had upon our subsequent religious and secular life, and surely few will doubt that the recitation of the Creed, the Lord's Prayer and the Ten Commandments would have greatly assisted the right understanding of the scripture lesson, or that under such instructions even the unfortunate children who received no religious instructions at home, would have subsequently furnished fewer evil doers in daily life, or candidates for the jail, the penitentiary or the gallows,—to say nothing of the present army of socialists and revolutionists.

The Romanists are showing a little fight here and there for equal rights in the school system, which may be useful by way of emphasizing the glaring injustice of that system; but meanwhile they are doing the most sensible thing in opening and maintaining their own parish schools, and so saving their children from the ruin into which an ungodly education is about to plunge a large part of the youth of this country. In this we cannot do better than to imitate them. Perhaps we began it first. But they are taking hold of it practically and are making a real thing of it. They have to pay twice,

but it is worth while. If we seriously devote ourselves to it, we have both the money and the ability to establish a system of Church schools, that will not only provide well and abundantly for our own children, but will, by their greater excellence in secular learning, so compete with the public schools and the Roman schools that they will be a most effective missionary agency, and will double the already wonderful aggressive growth of the Church. In the meantime we shall do best to be inactive in the question of reading the Bible in our public schools, rather expressing our regret that the word of God should be so unworthily dealt with, and making good use of this object lesson to point out the *reductio ad absurdum* of Protestantism.—*The Catholic Champion*.

A number in the parish contribute nothing to its support. They do not rent sittings or pews; they place little or nothing on the plate as it passes Sunday after Sunday; they give regularly and systematically to no parish or Church cause, and yet they are not poor either. In fact, they are what the world calls religious "deadheads." They occupy places in church, they appear to enjoy the worship, they get the benefit of the preaching and music, they call for the services of the clergyman in sickness and trouble, and expect him to lay them away decently and in order when they die, all free of cost. In the meanwhile they spend upon their worldly ease and enjoyment what they are thus saving from the parish and the Church. We submit that this is rather small, and if it is done intentionally, it is mean; if thoughtlessly it is reprehensible.—*Living Church*.

ROYAL DISCIPLINE.

Royal children are not exempt from parental discipline, says *The Youths Companion*, and even a crown prince has occasion to learn what a spanking means. The emperor of Germany, sitting in his room one day, heard sounds of a violent tumult in the nursery, and speedily made his way to the scene. When he entered, the crown prince and Prince Eitel drew themselves up and saluted their father in military fashion, as was their wont. "What is all this noise about?" the emperor asked. "A little dispute, sire," replied the elder son, "and I thought I would let my brother know who is crown prince here." "Because I wanted to use the Latin lexicon first, sire," said the younger, "he slapped me." "I did, sire," said the elder lad, "for Eitel would not else believe that my rights are first in this house." "Good!" said his majesty. "I see what you mean, and I think it will be as well in the same way to let you know what rights the emperor, your father, has in this house." The emperor proceeded accordingly in a manner to impress itself on the mind and also on the body of the young crown prince.

It is rumored that a Nonconformist minister who holds a pastorate in Dudley, England, and whose powers of pulpit oratory are of a high order, will shortly seek admission to Holy Orders in the Church of England, with a view of undertaking duty in one of our most prosperous colonies.—*Family Churchman*.

The world is a beautiful book, but of little use to him who cannot read it.—*Goldoni*.

PRAYING FOR ALL MEN.

"Tom, I noticed that in your family prayers last night you prayed for your brother Dick. I thought he died in America last year."

"So he did, Jack; but that is no reason why I should leave off praying for him. The Bible does not tell me to, nor the prayer book either."

"Why that is what the Roman Catholics do."

"Well, that does not make it wrong. They say the Lord's Prayer, but that is no reason why we should not say it too, is it?"

"That's different; the Lord tells us to do that, but He says nothing about praying for the dead."

"S. Paul does; for he tells us to make prayers and intercessions for *all* men. He does not say some, but all."

"All who are alive that means though."

"Christ says that all live unto God. It is just because I know that my brother is still living, though not in this world, that I pray for him."

"But what good can it do him?"

"We'll come to that directly, Jack, but I want to ask you a question or two. You believe that there is only one Church of Christ, don't you?"

"Yes, that is what we say in the Creed, One Holy Catholic and Apostolic Church."

"Well, then, we don't go out of that one Church when the Head of it calls upon us to die. Surely S. John and S. Paul, and all the Saints belong to it now as much as ever they did."

"Why, yes, I suppose that must

be true, for the Bible calls it the Whole Family in Heaven and earth."

"Aye, one family; though some members of it are in the body and some are out of the body in the world of spirits. But it would be a queer sort of family if one half of it might not even pray for the other half. That would be two families, two Churches, not one."

"That sounds reasonable, but how is it that the Prayer Book does not say anything about this?"

"It does, Jack, though not very much, because at one time people made too much of it, and neglected other duties. But take, for instance, these words in the Holy Communion Service, 'That we and *all Thy whole Church* may obtain remission of our sins, and all other benefits of His Passion.' The whole Church, like that Bible text, must mean all Christ's people, not just those few now on earth."

"Ah, but it says remission of our sins. That can only have to do with the living."

"But the prayer asks besides that, for all *other* benefits of Christ's Passion. All good things come to us through that, and so we ask for whatever good things God's people need, either here or in another world. We don't say for what benefits, but we ask for *all*."

"You mean forgiveness for those that want forgiveness, and other blessings for those who have already received that one."

"Exactly. God knows what is the best thing each soul is able to receive, and we ask him in that prayer to give it."

"Yes; but the souls of the dead are in the hands of God. Surely we can trust God to do whatever is

best for them without our asking Him."

"Of course we can, but is not that just as true about the living? At that rate we might say it was no good to pray for anybody, because God is living, and knows better than we do."

"Well, yes; we are all in His hands, for the matter of that, in this world or out of it. Yet this sort of prayer seems a new fangled notion, and I don't hold with new inventions in religion."

"Nor do I; but this isn't new. It was a regular custom among the Jews, and though Christ finds fault with them about a good many things, He never does about that, and it is such a natural thing to pray for those we love, that He would have told us not to do it if it were wrong."

"Well, but after all you have not said yet what is the real good of it. Good people go to heaven and bad ones to hell. Your prayers can't alter what is done."

"No, Jack, you are wrong there. The Bible never says that good people go to heaven till after the Day of Judgment."

"Not go to heaven! Then, where do they go?"

"To Paradise; the place where our Lord's soul went when He died upon the Cross."

"I thought that was only another name for Heaven."

"No. He told S. Mary Magdalene on Easter morning that He had not been to heaven. 'I am not yet ascended to My Father.' When He ascended to heaven it was with His Body, and it is not till we get our bodies back at the Resurrection that we can ascend there too."

"I don't see that it makes much

odds though. When we die we are either saved or lost."

"Well, Jack, I won't pretend to know more about that than is written in God's Book, and both that book and our own observation tells us that the saved are not all alike when they they die."

"What do you mean by that?"

"Well, take the case of two men who die at 70 years old. One has been trying hard all his life to do his duty to God and man, and the other has lived in all manner of vice and wickedness, and only just repents at the very last. Both may be saved before they die, but you don't mean to tell me that both are equally fit for Heaven?"

"No, not as they are; but I suppose God will make the sinner ready."

"Of course He will; but not all in a moment, any more than He does in this world. They are both on the road to perfect holiness, but one starts in the next life a good deal farther on than the other does."

"So you think your prayers, then, will help him along that road?"

"Yes, I do. We have got to be made fit for Heaven, or we could not enjoy it even if we were there. The joys there are holy ones, and we have got to learn to love them. If we do not learn that here, the lesson will have to be learnt afterwards."

"Ah, I see; just as—if we go to a foreign country—we must learn the language before we can feel at home there."

"Quite so. Now don't you see that even the very best of us must have many such lessons to learn before we can be fit for such a place as Heaven? We don't know what they are, but we ask God to teach them."

"I see it is not quite so unreason-

able as I thought ; and anyhow you don't believe that any prayer can save people who have died in their sins ?”

“I don't pretend to know who those are, Jack. I don't know how far God's mercy goes, and all I ask Him about *that*, is to save all who *can* be saved.”

“When you come to think of it, people who don't think as you do, pray in what comes to very much the same way. You remember old John Perry, who died last winter ?”

“Yes ; what of him ?”

“Why, he was quite unconscious for hours before he died, and the doctor told his wife that he would be like that to the end. Well, I looked in to see him, and his friends and the parson were praying for him then, and yet he was almost as good as dead.”

“Yes ; they knew if he had not repented before, he could not do it then. He was still alive, but his day's work was done, and whether bad or good it could not be altered. Still, they were right to pray for him, and I don't see why they should leave off now.”

“But don't you think, Tom, that this sort of belief will make some men careless. Very often they put off repenting for their sins long enough as it is ; but if they think other folks' prayers are going to do them good after they are dead, why they won't repent at all.”

“They know we pray for the conversion of all sinners now, but I never heard of anybody who thought that was going to save him the trouble of repenting. But now many of us, you know, ask God continually in our prayers to turn those who are leading a bad life. Yet a good many

of those prayers don't seem to be answered, do they ?”

“You mean that those men go on just as bad as ever ?”

“Yes ; because they stand out against the grace of God that we asked of them, and will not have anything to do with it. If they do that now, all their lives, there is not very much hope that they will do any different in the next world.”

“You said you wouldn't say how far God's mercy goes.”

“And I don't say it. A man I may have been praying for, seemingly in vain, for years, may repent tomorrow, for all I know ; but I haven't the same hope that he will, as I have about one who has only just gone wrong. And so with souls in the other world : prayer may help many of them, but it is more likely to help those who have lived consistent lives in this world.”

“I see, you think the same about all prayer, whether for the living or the dead ?”

“Just the same. The Bible tells us to pray for *all* men, and to make *all* our wants known to God. I take my stand on the plain words, and I say that when God says :! He means all. I can't help thinking about those that are gone, and wishing for their good. It is natural to do it, for where our treasure is there our hearts are also. And if God would not have me take those thoughts and wishes to Him, as well as all my others, He would have told me so. And that, Jack, He has not done ; not by one word from one end of the Bible to the other.”

“It is a new thought to me, Tom, but I must own there is a deal of comfort in it, for as we get old, most of those we love best are in the

other world, and they don't seem so cut off from us if our prayers can reach them."

"No, they don't; and so when I think about them I just do as the New Testament says I ought, 'with prayer and thanksgiving I make my requests known unto God.' I'm sure He will listen to me, and I know He will do more than I ask or think, when I say, 'On them and on all Christian souls, may God have mercy.'"—*F. Partridge.*

HE SAID HIS PRAYERS.

In a large and respectable school near Boston, two boys—from different States, and strangers to each other—were compelled by circumstances to room together. It was the beginning of the term, and the two students spent the first day in arranging their room and getting acquainted. When night came, the younger of the boys asked the other if he did not think it would be a good idea to close the day with a short reading from the Bible and a prayer. The request was modestly made, without winning or cant of any kind. The other boy, however, bluntly refused to listen to the proposal. "Then you will have no objection if I pray by myself, I suppose?" said the younger; "It has been my custom and I wish to keep it up." "I don't want any praying this room, and won't have it!" retorted his companion. The younger boy rose slowly, walked to the middle of the room and standing upon a seam in the carpet which divided the room nearly equally, said quietly: "Half of this room is mine. I pay for it. You may choose which half you will have; I will take the other, and I will pray

in that half or get another room. But pray I must and will, whether you consent or refuse." The older boy was instantly conquered. To this day he admires the sturdy independence which claimed as a right what he had boorishly denied as a privilege. A Christian might as well ask leave to breathe as to ask permission to pray. There is a false sentiment connected with Christian actions which interferes with their free exercise. If there is anything to be admired, it is the manliness, the right, and the christian dares to do it without asking anyones's permission.

The Church in California has the nominal adherence of men of great wealth. One parish in San Francisco is said to represent seventy-five million dollars. In the face, it is pitiful to see in a Church paper published in that city, the statement that "the deficit on December 1st, in the Diocesan Missionary Fund was about \$760. Several missionaries have not received their stipends. One missionary and his wife sat down to a Thanksgiving dinner of dry bread, baked potatoes, and left over scraps of cold meat. This in California! This in a diocese of seven thousand communicants!"

In a German churchyard, I saw a grave-stone to a beloved one headed, "Auf wiedersehen" (Till we meet again), and one wondered where such sweet comfort came from in the hour of dark sorrow! Wondered till, lifting the eye, I saw the figure of the Crucified, and then I knew it was through Him, His Passion, Death, and Glorious Resurrection, sorrowing souls found peace and comfort.

*THINGS WE OUGHT TO
KNOW ABOUT THE
CHURCH.*

HOW THE LITURGY GREW UP.

The Liturgy is the name for the service for Holy Communion.

Perhaps there is nothing outward that links us Christians of 1890 so closely to our Lord and the Apostles as the Liturgy.

Why? Because there is much in it that has come down to us direct from those times.

Are not the very words spoken by Jesus Christ repeated by the priest as he offers the solemn prayer of consecration? And again, that part of the service beginning, "Lift up your hearts," and also the "Holy, holy, holy, Lord God of Hosts," are so ancient that it is very likely indeed that they were used by the Apostles.

How did the Liturgy grow up? that is our question. Very much as a tree grows up from a seed.

Our Lord's word, of which we have just spoken, made the seed. Students who know most about liturgies tell us that just after the death of Jesus, the Apostles used a short and simple form suited to times when they often celebrated with their lives in their hands. Then by degrees, as years passed away, additions were made to this form; first, the Epistles and Gospels were read, then a hymn would be put in, and then, perhaps, a prayer added, according to need; and so the Liturgy grew into a stately and majestic service, just as a sapling becomes a great tree. Now, we know our Lord had bidden the Apostles to go everywhere carrying the "good news," or Gospel; and so they separated, and

in those days of few roads and no railways, once separated they would rarely meet again. Each one would suit the Liturgy to the needs of the nation to which he took it; and so we find that, after a time, there was a Liturgy of Jerusalem, one of Alexandria, another of Rome, another of Ephesus, and these were called after the Apostles who had the care of the four cities—S. James, S. Mark, S. Peter, S. John.

The next step in bringing the Liturgy to ourselves is this.

It happened that missionaries were sent from Ephesus to France; and presently, the Liturgy they brought with them crossed the Channel to England. We have no clear history of those times, but, at any rate, when S. Augustine came to convert England in 595, he found, to his surprise, a Church with his own Liturgy. If you look at England a few centuries later you find the very same process repeated. Instead of one Liturgy you find different forms used in different parts of the country. People call them "Uses." There was a Salisbury (or Sarum) Use, a York Use, a Lincoln Use, and so on.

Now we come to the Reformation. By this time the "Uses" had become so many and so puzzling that Convocation (or the Church's parliament) put forth an "Order of Communion," which was to be used all over the country.

This service was chiefly drawn from the old liturgies, and great care was used that nothing essential should be missed out; also it was to be said in English instead of Latin as before.

This is the Liturgy we have now.

Some smaller changes were made in the reigns of James I. and

Charles II., but for more than two hundred years it has remained untouched. Anyone who goes to Scotland or America will find liturgies which have been drawn from our own; and the sun never goes down on the lands where the Holy Sacrifice is offered in the English tongue.—*Mary Bell.*

HOW MUCH SHALL I GIVE?

“He left all, rose up, and followed Him.”

—*S. Luke V. 27.*

Our giving should be—

1. *In proportion to our means.* Proportionate giving seems to have been the rule laid down by God, and acted upon by good people from the earliest times. We can trace it through all the Dispensations. Probably in the Adamic, certainly in the Patriarchal, Jewish and Christian; and the proportion seems to have been a tenth of all their increase or income. Abraham gave a tenth of the spoils to Melchizedek, priest of the Most High God. (Gen. xiv. 20). Jacob solemnly vowed that he would consecrate to God a tenth of all He should give him. (Gen. xxviii. 22). The Jews gave to the Levites a tenth of their yearly income. (Numbers xxviii. 21); and once in three years they gave an additional tenth for the feasts and the poor. (Deut. xiv. 28, 29.) And although in the New Testament a tenth is not *directly* specified, proportionate giving undoubtedly is; for when S. Paul is making a collection for the poor, he directs each donor to give “*as God hath prospered him.*”

2. And while our giving should be proportionate, it should not be withheld until actually asked for, but it should be *set apart* or *laid up*, as the

Lord's portion, for religious and charitable uses. “Let every one of you,” said the Apostle, “*lay by him in store.*” (1 Cor. xvi. 2.) The observance of this rule would give us a little capital to draw on when appeals are made to our charity, and make our giving much more easy and pleasant than it otherwise might be. To many giving money is not a pleasant task.

3. Moreover, the performance of this duty should not be occasional, but *habitual*. Not by fits and starts according to the impulse of our feelings, but at stated and regular times. *Weekly offerings* are recommended by S. Paul, who told the primitive Christians to lay up their gifts of charity “upon the first day of the week.” This advice, should, if possible, be followed out, but if not, then at some other regular occurring time, offerings should be made.

4. And observe, this should be done *cheerfully*. It should not be regarded as a disagreeable task, which we grudge to perform, but as a privilege—which, indeed, it is—and we should perform it as a pleasure. The Apostle saith, “Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity; for God loveth a cheerful giver.” (Cor. ix. 7.)

—*Rev. T. J. Bass.*

I find that it conduces to my mental health and happiness to find out all I can which is amiable and lovable in those I come in contact with, and to make the most of it. . . . It keeps the heart alive in its humanity, and till we shall be all spiritual this is alike our duty and our interest.—*Moravian*

There are 2750 languages.

THANKFULNESS.

Many good things seem to be fast dying out, and getting rarer year by year. Among these is gratitude. No one who watches what goes on in the world, can fail to see the want of it. People seem to think that they lower themselves by shewing thankfulness. It is as if they could get rid of a debt by refusing to acknowledge it. Children who owe all to their parents, cut themselves loose from them as soon as they can, and think it a very hard case if they are asked to do anything for their support in old age or sickness. They forget all the years during which their parents cared and toiled for them. The grudge a few weeks' or months' help in return. Or, they shew by their want of kindness and respect, that there is no feeling of thankfulness in their hearts. Those who spend their lives in the service of others, often find that those for whom they do most are quickest to repay good with evil. Large-hearted, kindly people do not wish to be thanked, but they like to see a right spirit in those whom they try to help. True self-respect is proved not by making little of what is done for them, and the friendliness of those who do it, but by fully acknowledging it. When an obligation is denied or forgotten, it becomes greater; for the person who has received the benefit is proved unworthy.

There seem to be many reasons which may explain how gratitude has become so rare. Among them is certainly that religion has less hold on people than it used to have. There is less feeling of what we owe to God, and more of the proud

self-trust, which thinks to do without Him and to be free from His control. So it follows that there is less thought of the goodness which He brings near to us by means of those in whom He puts some of His own love and kindness for our good and comfort.

There is a change also in the way in which the young are trained. They are not taught, as in old days, to look up to their elders, and to take thankfully what is done for them. They expect everything and everyone to give way to them; they must be first thought of. They get to think that the only use of those older than themselves, is to find them means of enjoyment and to make sacrifices to help them. They shake off control before they have learned to rule themselves. The selfish spirit of the child shews itself in the man or woman.—
Gospeller.

Dr. Taitage has appealed for public aid in the building of his church. There is \$130,000 coming from insurance on the burned building, and a contemporary calls attention to the fact that that there are 4,126 members, that the congregation last year could only raise \$151 for home missions, and \$138 for foreign missions, and asks: "How would it do for this suffering people to release their pastor for a year or two, to go on a lecture tour to raise money for a building fund?"

The Bishops of Melbourne and Ballarat have directed the clergy in their dioceses to refuse to officiate at any marriages of persons divorced under the new Victorian Act, or to issue marriage licenses to such parties.

Correspondence.

To the Editor of CHURCH WORK,—

In a late number of your useful and interesting little paper the *Treacle* Bible was noticed, so called from "Is there no balm in Gilead?" being read "Is there no *treacle* in Gilead?" and it was intimated that this was the printer's error. Though *balm* is correct, yet *treacle* was not quite so mistaken as many of your readers might imagine. I therefore take the liberty of sending you the following brief article from Archbishop Trench's "Glossary of English Words":

"TREACLE. At present it means only the sweet syrup of molasses, but a word once of far wider reach and far nobler significance, has come to us from afar, and by steps which are curious to be traced. They are these: the Greeks, in anticipation of a modern homeopathy, called a supposed antidote to the viper's bite, which was composed of the viper's flesh, *theriake* from *therion*, a name often given to the viper (Acts xxviii, 5); of this came the Latin *theriaca*, and our "theriac," of which, or rather of the Latin form, "treacle" is but a popular corruption.

For a most strong *treacle* against these venomous heresies, wrought our Saviour many a marvellous miracle.—[SIR T. MORE, "A Treatise on the Passion Works," yr. 1357.

At last his body (Sir Thomas Overbury's) was almost come by use of poisons to the state that Mithridates' body was by the use of treacle and preservatives, that the force of the poisons was blunted upon him.—[BACON, "Charge against Robert, Earl of Somerset."

The saints' experiences' help them to a sovereign treacle made of the scorpion's own flesh (which they through Christ have slain), and that hath a virtue above all other to expel the venom of Satan's temptations from the heart.—[GURNALL, "The Christian in Complete Armour." C. ix, p. 2.

Treacle; a physical composition, made of vipers and other ingredients.—[PHILIPS, "The new World of Words."

Allow me to add another illustra-

tion that I have come across in St. Francis de Sales:

"It seems to me that even as in the medicine *Iberiac* one must let the serpent proportion be small; if there are equal parts of serpent and dove, I should not care to trust the compound. Meseems the serpent would overpower the dove rather than the other way."

One Andromaches, physician to the Emperor Nero, is said to have invented it, adding to the famous *Mithridatium* the dried flesh of vipers. Both retained their place in the London Pharmacopœia to 1771, and in Paris to 1837. *Theriaca* contains 72 ingredients; hence the allusion to the small proportion of the serpent.

JOHN CAREY.

GRUMBLING.

"I'm only having a bit of a grumble, you need not mind what I say." This is a sentence very often heard in our homes, much too often, I am afraid; for somehow we don't think there is much harm in a "bit of grumble," as long as people know it is only that, and nothing worse. We are not out of temper. Oh! dear dear no, nothing so bad as that. We should be ashamed of that. We are only soothing our feelings by a bit of a grumble, and then we shall feel better, and set to work again with fresh spirit.

Perhaps we shall. I hope so, but that remains to be seen. Grumbling is a thing which grows stronger with use, like all other things, and if it is not actual discontent, may very soon grow into it. A little cheerfulness might rest us just as much, and help to cure us of a fault which is English all over. For English people are famous for their grumbling, and if they can't find anything else there is

the weather to be grumbled at And yet grumbling is a fault, however little we may think of it.

Two short texts, one in Numbers, and the other in Deuteronomy, seem to show it very plainly. "When the people complained, it displeased the Lord." They were only grumbling—and grumbling just as we do, because their life was hard as they journeyed through the wilderness; because they had not the pleasant food and bodily indulgence which had gone side by side with their bondage in Egypt. I daresay they thought it very natural. But "it displeased the Lord." He was leading them through the wilderness to the Land of Promise, giving them everything which they really wanted on their way, and yet they could find nothing better to do than to grumble. And we are too like them. Let us listen, to the second text from Deuteronomy xxviii. 47: "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in all things."

There is a great deal in habit, and we might just as well try to get into the habit of being cheerful, as into the habit of grumbling. We should find life easier, and it would no longer be said of us, "When the people complained, it displeased the Lord."
—*E. M. Blunt.*

"The ministers tie the marriage knots in Chicago," says *The Interior*, "and the judges untie them. At last accounts the preachers were a little ahead.

WOMANLY INTELLIGENCE

At the English University of Cambridge, Miss Phillippa Garrett Fawcett, a daughter of the late statesman, comes out at the head of the examinations, having scored 300 points more than the successful senior wrangler, and this, in the mathematical tripos; also that Miss Margaret Alford, daughter of the learned Dean Alford, wins the first place in the classical tripos. at the same university. These brilliant women however, are put off with official certificates in which their achievements are duly recorded, while the academic honors they have won are denied them. The status of that brace of "wranglers" for the past year, is by no means enviable. *Palam qui meruit, ferat*; only these Cambridge dons, under the adamantine duress of precedent and statutes, are helpless, and stand impaled before the public, as involuntary spoliators of these well won distinctions. In the same direction, we read that, at Harvard, Miss L. H. Reed gains the Sargent prize for the best metrical version of an Horatian Ode.

There are certainly interesting, although hardly abnormal evidences of womanly intelligence and capacity in the higher walks of learning. All that has been settled beyond controversy or question long ago, since the days of Hypatia; and the merest tyro may quote the story of Lady Jane Grey, Mary Somerville, and Elizabeth Barrett Browning. In these days of social degeneracy, in which "society," so called, trends towards the corruption of manliness and the dishonor of woman, we need apprehend no danger from the

educational advancement of the gentler sex. All that may be looked for in quite an opposite quarter. The movement in behalf of advanced educational opportunity for women, is gaining in breadth, strength, and moral energy.—*Living Church*.

At the late centennial Encœia of Kings College, Windso, Nova Scotia, it was decided that women shall henceforth be admitted to the same course of education as men in that time-honored university, and that a preparatory academy for women shall forthwith be established in that town. This is as it should be, and we wish the new movement abundant success.

OPINIONS OF THE PRESS.

The Church of To-Day, as an advocate of "broad views" of doctrine and duty, carried within itself the prophetic seeds of an early decrease. The tendency to weaken the defences of an accepted historical and scriptural faith, is ever onward and downward progress until it overleaps itself and falls prostrate. The paper began well as a wide-awake watchman and censor; but when it reached, at last, the position that the refusal of the American Church to order the use of the Athanasian Creed, was a "saving of untold volumes of controversy, and prepared a refuge for all tender souls who could not believe in" the Trinity in Unity, it was full time that it should cease to circulate among the people as a Church paper. Of this *The Living Church* well says: "That such words can be uttered, and repeated, and emphasized, in a thousand ways from the pulpits of the Church, and in the pages of papers

which Churchmen are induced to take, shows the gravity of the crisis which is upon us. It is no longer a question of ceremonial, or of 'Romanizing tendencies,' but of fundamental doctrines of the faith."—*The Church Year*.

WHAT A WORKING MAN'S CHURCH SHOULD BE.

Dignified, as becoming a House of God, but yet not so grand as to repel the humblest seeking its comfort.

Free, that the poorest may feel that they have an equal right to their share in the House of God as their more fortunate neighbor.

Open, that the overcrowded may enter at any hour and commune with their God, and lay their trials, their sorrows and difficulties before a sympathizing Saviour, without disturbance from surrounding circumstances.

PRESBYTERIAN REVISION.—The Rev. Dr. Henry VanDyke having quoted Calvin as affirming that God "precipitates into eternal death infants torn from their mother's arms," it has given great offence to the Calvinistic brethren. He has published a letter in his defence, and shows this and nothing else was what Calvin said. We do not wonder that the Presbyterian brethren want to revise their standards and eliminate such monstrous doctrines from their Confession: these being involved in "elect infants" matter. The churches are growing wiser in these days.—*Southern Churchman*.

Winter prepares the earth for Spring; and afflictions, when sanctified, prepare the soul for glory.—*Sibbes*.

Children's Department.

THE BRIDGE TO HEAVEN.

A little maiden often watch'd
 The rainbow in the sky,
 And thought the arch must surely be
 A path to Heaven on high ;
 And much she wished to cross the bridge
 And reach those realms of light,
 Which mother said were ever fill'd
 With Angel- robed in white.

The home in which the maiden dwelt
 Was 'neath a cliff's tall crest,
 And on a ledge far up above
 The rainbow seemed to rest.
 "Ah ! if," the little maiden thought,
 "I could but climb up there,
 It would be easy then to cross
 The only bridge that hangs in air."

At early morn she started forth,
 The lovely summer's day,
 And up the cliff's steep rugged face
 She bravely made her way.
 Till step by step she neared the spot
 She wished so much to gain.
 A few more struggles, and the child
 Would then her wish obtain !

But one false step—a slip—a fall !
 A cry in air is giv'n ;
 The child has crossed the only bridge
 That leads from earth to heaven.

WHAT THE FLOWERS MEAN.

In all ages, and among almost every people, flowers have been adopted as symbols, types and emblems of human affections, loyalty or truth. The readers of CHURCH WORK need scarcely be reminded of the red and the white roses which were the badges of the Lancastrian and Yorkist rivals to the English throne.

But the symbolism of flowers dates back to periods far older than the war of the Roses. Ancient nations had the emblematic flowers. The special flower of the Hindoos, for

instance, has always been the marigold. The Chinese display as their national flower the gorgeous chrysanthemum. And only the other day the flower selected for the United States was, we believe, the golden rod.

The Assyrians for ages wore proudly the water lily. Egyptians delight most of all in the heliotrope ; though the papyrus leaf, used by the ancient Egyptians in place of paper, may also be regarded as to some extent the symbolic plant of the Nile. The Greeks and Romans were in the habit of distributing flowers in their luxurious gardens among their gods and demi-gods ; just as in yet remoter times the sweet basil and the moonflower were sacred to Asiatic deities.

According to Roman customs, to Juno was devoted the lily, to Venus the myrtle and the rose, to Minerva the olive and the violet. Diana had the dillbany, Ceres the poppy, Mars the ash, Bacchus the grape leaf, Hercules the poplar, and Jupiter, naturally the monarch of trees, the oak. So we may infer that among the Romans, according to this, the lily and the oak were the emblems of power ; the myrtle and the rose of love ; the olive and the violet of learning ; the ash of war, and the grape leaf of festivity.

Even the days of the weeks as we use them now, are named from the deities, who had each his special flower. The sun (Sunday) the sunflower ; the moon (Monday) the daisy ; Tuesday (the god Teu's day) the violet ; Wednesday (the god Woden's day) the blue monkshood ; Thursday (the god Thor's day) the burdock ; Friday (the goddess Freia's day) the orchis ; Saturday (the god Saturn's day) the horsetail.

We also find that in our time the sacred days on the Church's calendar have all their flower or plant emblems, the principal of which are the holly for Christmas, the palm for Palm Sunday, and the amaranth for All Saints' Day.

Monarch's and nations, too, often had their symbolic flowers. The thistle, as everybody knows, is the emblem of Scotland, and the shamrock of Ireland. The fleur de lis is the badge of the royal house of France, and the amaranth of that of Sweden. The maple leaf is the Canadian emblem, and the rose blooms forever on the royal coat of arms of England.

Opinions generally received and floating in the world, whether true or false, we naturally adopt and make our own: they may be considered a kind of inheritance, to which we succeed and are tenants for life, and which we leave to our prosperity very nearly in the condition in which we receive it; it not being much in any one man's power either to impair or improve it. The greatest part of those opinions, like current coin in its circulation, we are used to take without weighing or examining; but by this inevitable attention, many adulterated pieces are received, which when we seriously estimate our wealth, we must throw away.—*Sir J. Reynolds.*

The Gypsy language possesses no words to express joy or happiness, or prosperity: nor even the verb "to dwell," whilst it can express pain, and sorrow, and grief. Is not the worlding's language the same, when soul-words for true wealth and peace are needed?

A PREMATURE OBITUARY NOTICE.

It is not often that one is privileged to read the opinions of one's past career after he has "gone over to the majority." Such a privilege, however, has fallen to the lot of CHURCH WORK,—which, we may say, is still "alive and kicking," as may appear from the following communication to the *Church Review*, of Lunenburg, N. S.:

"MR. EDITOR,—

"In the April number of your interesting paper, which reached me to-day, I find on page 12 a reference to my paper in these affecting words. 'Those who owe for the dead CHURCH WORK will please pay up at once, that it may have a decent funeral.'

"Considering that in the preceding sentence your correspondent spoke of it as having 'done good work, but now made its bow and retired from the stage,' your readers may probably have inferred that its death must have been startlingly sudden. It may, therefore, somewhat surprise them—especially its old friends—to learn that CHURCH WORK, if dead, is rather a lively corpse, for it issues from the press—as usual—promptly at the very beginning of each month, and circulates in a stirring manner throughout this Dominion from Cape Breton to British Columbia, and in the United States from Maine to California. Many copies of it are taken in Newfoundland and the British Islands, and—so far—I have had no letters of condolence on its lamented and premature demise, but the very contrary, viz.: expressions of approval and confidence from all sides, and warm wishes for 'the continual extension of its useful career.'

"With the same good wishes for your excellent *Church Review*,

"I am, etc.,

"JOHN AMBROSE.

"Digby, N. S., July 21, 1890."

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