



# Church Work.

WE SPEAK CONCERNING CHRIST AND THE CHURCH.

A Monthly Pamphlet of Facts, Notes, and Instruction.

EDITORS AND }  
PROPRIETORS, }

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Vol. 9.

DIGBY, N. S., APRIL, 1885.

No. 14.

## WORSHIP OF EARTH, vs. THE WORSHIP OF HEAVEN.

How soothing it is to be singing  
The hymns which so sweetly reveal,  
The things which on sacred subjects  
I am feeling, or think that I feel.  
To say that in grief I languish,  
Or my heart feels like a stone,  
Or declare that in every trial  
I can say "Thy will be done!"

It makes me feel so religious,  
My sentiments thus to paint,  
As if round my brow there was shining  
The beautiful crown of the saint.  
It is true that the saints and the angels  
Don't speak of their feelings at all,  
As in worship and praise never ending,  
At the Throne of the Godhead they fall.

I am fond of the singular person,  
And to sing about "I" and "me,"  
They love to exalt the Incarnate,  
And worship the One in Three.

And perhaps it would seem peculiar,  
And just a trifle unreal,  
If the saints should begin in chorus  
To sing "Oh how saintly I feel!"

Shall I ever grow like them, I wonder,  
Will my views on this subject change?

And the glad new song of Heaven  
Seem a thing not wholly strange.  
Perhaps after all 'twill be better  
To practise it here below

That when "I" and "me" are forgotten,  
I the meaning of worship may know.

## "MISSIONS" vs. "REVIVALS."

BETWEEN Missions and Revivals in their true sense there is no antagonism, for the second is the consequence of the first. A Mission, rightly understood, is a message from God to spiritually revive and arouse the sinful, and bring them to repentance, faith, and works acceptable to God, and purifying and comforting to themselves,—to revive flagging zeal and waning love in professors of religion, and to bring all to a realizing sense of the great doctrines of the Incarnation and the Atonement, a loving and reverent and constant use of the Sacraments and means of grace, by which we touch the hem of Christ's garment, and are united to Him by that virtue which is drawn out of Him by the touch of faith of those who thus sacramentally are made "members of His Body, of His Flesh, and of His Bones."

A Mission, thus understood and acted upon strikes at the root of selfishness, which is the opposite of Charity. It takes men out of self to God. It acts

upon men in such a manner as to teach them God's attributes, and consequently, as the first lesson, to love Him for His purity, love, and guiding wisdom. It thus brings them to a true and arousing sense of their impurity, rebellion, and sinful folly, and shows them the cause of the unsatisfied and blind cravings of the sinful soul, and the only One in whom true joy and comfort are to be found. Men thus aroused by a true Mission, desire a nearer approach, a perfect union with God, feeling that man was made to serve and enjoy God, and find their true happiness in enjoying Him forever.

This shews them the meaning and value of those Sacraments by the right use of which they find that Christ is with them always, even to the end of the world. They learn that true religion consists not merely in feelings, but in living up to the Creed. As a writer on the recent Mission in the west end of London says, "A loving son does not go to visit his father primarily for the sake of what he thinks he may get out of him for his own advantage, but because he wishes to show him respect and love. And why should it be otherwise with the Great Father and His children on earth? To hear some addresses and sermons, it would seem as if the people were being led to think that Almighty God existed for their sakes, rather than that they were created for the sake of God, to do Him honour and reverence, and to manifest before the world His power by exhibiting practically the power which He gives men to overcome temptations, to evil."

Of revivals improperly understood, this side the Atlantic has seen enough,

in all conscience. Emotional preaching, throwing men back upon themselves, instead of leading them out of themselves to God—the true Self and Centre—has been fully tried by the Sects and found wanting. The very phraseology of such a revival system is self-condemnatory. "Getting religion" has been found to be quite a different thing from living it. Mere mental and bodily excitement, without previous preparation, and subsequent diligent and reverent use of the means of grace, and works of piety and charity, have too often left men either pharisaical or obdurate. Scandalous results have too often attended mere physical excitements. Even the godless know the truth of our Lord's words, "Not every one that saith unto Me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." "By their fruits ye shall know them."

In America, where the glare and magnificence of a forest fire is followed by a devastation, with blackened trunks of trees, and naked rocks, those flashy religious excitements, with their subsequent scandals have given the scenes of their devastation the name of "burnt districts."

A true revival is preceded by prayerful preparation, and followed by the diligent use of the Sacraments and means of grace, and those good works and changed life which are the fruits of a true turning to God.

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two can not be separated with impunity.

—*Ruskin*.

## THE SALVATION ARMY. HOW TO BEHAVE IN THE PARISH.

BY REV. R. W. LOWRIE.

### CHAPTER XI.

#### THE PARISH CHURCH ; SOME OF ITS USES AND MISUSES.

THIS modern revival of Antinomianism is employed in a constant work of mental and physical excitement,—utterly ignoring the Sacraments. Entering upon the labours of better systems, it has a power of disintegration, but for want of God's Sacraments, utterly lacks that organising power which brings and retains men within the Fold of Christ.

It is not marvellous that this movement has had vastly more success in Great Britain, where the spurious revival system has been but little known, than in America, where it has been long and fully tried and found of ultimate evil result. Its mission work in India has lately been revealing its true character. "In Gujerat four captains lately attended an idolatrous heathen feast, accompanied by gross superstition. On the way, Salvationist hymns were sung. A man who had been twice excommunicated for taking part in idolatrous ceremonies, performed the rite of 'Simantonayana,' in which some of the captains took part."

The Army numbers among its Jemadars and Sepoys no fewer than eight men of the neighbourhood who have two wives each. Some of these men were formerly Christians, and even communicants, but being expelled from the Church were received with open arms by the Salvation Army. The Christian Sacraments are set aside as useless and meaningless, and heathen rites observed.

"History repeats itself." What Antinomianism did for the Anabaptists of Germany in the days of John of Leyden, it is now doing for the Salvationists of our day.

THE Parish Church, having been created for the performance of the Church's public services, should be used for that purpose. Baptisms, marriages and burials should therefore, if possible, be at the church.

If we use the school-room for the purpose for which it was erected; and the office for that which it was; we, certainly, should the Parish church.

BAPTISM.—Whoever heard of any one joining a society, and not being initiated in the presence of the members of that society, met in regular session?

Is there not the same reason for public baptism? By baptism, a person is made a member of the Body of Christ even His Church. Would not the analogies of human societies require that the conferring of membership should be a public act, in the presence of the congregation, that is, other members of the Great Society, the Church?

In regard to Burials these reasons why they should be from the Church are very cogent:

1. It is not always advisable, on account of the corpse, to have a fire at the residence.
2. To keep guests waiting in a cold room half an hour before, and as long during, the services, is prejudicial to health.
3. To read or speak in a room where the temperature is lower than that of the body, is exceedingly injurious and dangerous.

4. There cannot be that decency and order which should prevail and which can, of course, be had only at the Church.

5. Of course, the "anthem" should be sung; and if possible, a hymn; and it is inconvenient transporting a melodeon to the house, to say nothing of the manner in which "fussing," at such times, jars upon grief.

6. Many stay away from a house-funeral on account of reasons Nos. 1 and 2.

7. The Church is erected, among other reasons, expressly for these rites.

8. Many feel that they will be crowding, or will have to stand, (as I have known feeble women have to do for hours), and so stay away for that reason.

9. The Church expects the service to be at the church; see the rubric, which speaks of going before the corpse "into the church."

Let only great cause and necessity, therefore, call for a burial from a residence.

It may sound strange if I speak of the possibility even of a sinful burial; but I think many burials are sinful. I know the temptation to them. They are the last acts we can do for the dear dead, and this often tempts us to an expense beyond our means. Tribute to the dead, however, is very different from homage to pride or fashion.

The burial of our dead should be simple. The grave is the last spot at which to play the worldly drama of ostentation and rivalry. How the dead often would rebuke us, had their pale lips their wonted speech. Do not request a "funeral sermon." Most sermons of this sort are out of taste. They

are apt to degenerate into fulsome panegyric. It can only harrow the feelings, to have the lives and character of your dead laid upon the dissecting-table of public inspection. True, there are times when a funeral discourse is called for; at any rate, may, with great propriety, be pronounced. But these cases are rare. Let the Rector judge whether the case of your dead be one of them.

Another act proper for the Church, is that of the solemnization of Holy Matrimony. It was the glory of Christianity to pronounce all human feelings sacred; therefore, it is, that the Church asserts their sacredness in a religious ceremony—for example, that of marriage. Do not mistake. It is not the ceremony that makes a thing religious. A ceremony can only *declare* a thing religious. The Church cannot make sacred that which is not sacred. She is but here on earth as the moon, the *witness* of the light in heaven.

People sometimes feel at liberty to whisper, giggle, and "carry-on" at church, when a marriage is about to take place, who would never do such a thing at other times. Now, God's house is God's house always—Thursday and Tuesdays, as well as Sundays. "A word to the *wise* is sufficient."

To erect a House of worship to God, and then mortgage it to manmon, is so great an abuse that it deserves a few words of notice. Several societies are at work exploring the Land of Palestine, and they have made many valuable discoveries; but as yet, there has not been found a trace of any mortgage of the temple which Solomon built to the Lord. So far as is known at present, it was not built with money advanced by Saving Banks, or by capitalists, on

the security of the Temple itself; but it was the full free gift of Solomon, and his father, and the people of Israel, to God.

Dr. Holland asks:—

“Isn't it about time to stop dedicating Church edifices to Jehovah, subject to a mortgage of one hundred and fifty thousand dollars? Isn't it about time that churches became sound in their moralities, as they relate to the contraction of debts, which they either will not or cannot pay? We say 'yes' to these questions, and we know that the good sense and Christian feeling of the country will respond Amen!”

We know the Church in which the abuse above referred to is impossible. Says a little canon, not longer than one's finger:

“No church or chapel shall be consecrated, until the Bishop shall have been sufficiently certified that the building and ground on which it is erected, have been fully paid for, and free from lien, or other encumbrance.”

But for all that, the incubus of debt still rests upon many of our Houses of Prayer. They cannot be dedicated, but they may be put up at auction.

A Church paper, not long since, very pointedly said:

“No edifice can properly be called a church which is under any indebtedness, or even liable to become so. For the word '*church*,' means '*the Lord's house*.' The derivation of the word shows this. Therefore, it is not a building which is wholly, or in part, owned by men. The old Puritans refused to call their houses of worship churches, but named them meeting-houses. What they would not do, many parishes now cannot do. Some of the finest struc-

tures in the land to-day are simply 'meeting houses.' Alas! that the Church's members are not zealous enough for the Lord's honor, to make them churches.”

Another matter that some of our “people” do not appear to understand is that of “giving out notices.” We have a “Rule,” and there is “custom” about this matter. The “rule” is a rubric: “Then shall notices be given of the Communion . . . and other things to be published.” The “custom” is for each clergyman to exercise his own taste and judgment as to what matters he shall, at any time, announce. He is the judge, and the sole judge, of what those shall be. Generally, such matters as can be as well published in the city papers, are excluded from public announcement from the chancel; the Church is not an advertising sheet. For instance, old ladies who have lost their spectacles, must communicate with the public through the public print. But, whatever it is—the congregation not having come together to hear free advertisements read, but for worship and instruction—the Minister is the one sole judge of what shall, or what shall not, be announced. If he think that, as the people are all there together, and to save his time and labor, a certain parish matter may be presented to their attention, well and good; if not, he can not be required to present it. If a Vestry request him to make an announcement, and he *choose* to make it, he will; if not, he will not, and need not. They are charged with all the financial, and other temporal affairs of the parish, expressly elected to attend to them; and are bound to see them attended to, or get out of the way for others who will. *He*

is not. His duties are the religious. But if he choose to aid the vestry, that is another thing. Often he can greatly aid them. I have known Rectors worth twice their salaries to a vestry, as a mere business investment! They have a way of begging that vestries rejoice to behold in a minister, because it *does* save them so much trouble in the discharge of the duties which *they*—and not he—were elected to perform!

Still, if he do *not* choose, they cannot require him to give "Notices," or anything else, from the chancel. It is a favor, and not a right. The chancel is his castle.

Not even to give notice of a vestry meeting can be *demanded* of the officiating cleric. It is not part of the services; and even if it were, he would still be the sole judge of the case.

AN interesting story about President Eliphalet N. Pottle, formerly of Union College, now of Hobart College, is told by the Hon. James M. Woolworth, Chancellor of the Diocese of Nebraska. Dr. Potter, who was making a tour of that State, learned one day that a cow-boy named Wilson, who had tied a man on a horse's back and sent him adrift on the prairies, was caught and about to be hanged. The Doctor drove to the place, and begged the unfortunate Wilson's life of the two cow-boys who were guarding him. Entreaty and prayer were of no avail, and the stalwart clergyman gave them a good thrashing and unbound their prisoner, who saddled a pony and escaped. All the ranchmen of the region are enthusiastic over the affair, praising Dr. Potter's plucky feat with a superfluity of western expletives.—*Harper's Weekly*.

## JESUS AND THE RESURRECTION.

WE "look for the resurrection of the dead." This cheers us when our hearts are sad for friends who have gone away, and we are lonely, longing for the silent voices. This cheers us as our own strength fails, and we are warned by many signs that soon our spirits must put off the tabernacles in which they dwell on earth. We do not look, as S. Paul says, to be "unclothed," disembodied spirits, but to be "clothed upon" with a house, a lasting abode, 2 Cor. v. Our hope is more than that we shall live on, and that parting from the body we wear now shall not make us cease to be. That is much: but it is not all of which GOD tells us. Who does not know the grief of watching the slow, sure work of disease, and tracing the course by which the fastenings of life are loosened? Who does not prize the thought that where the soul has living union with GOD, "though our outward man perish, yet the inward man is renewed day by day?" The soul may have even a firmer hold upon GOD, and grow stronger in its fresh life, even while the body breaks down and falls to ruin and decay. But we hope for more than merely to survive death. We hope like CHRIST to pass to Paradise, and like Him to go on to our resurrection. When we lay down this body of humiliation, fitted for our lowly life here, and reminding us ever of our humbled state; we look for the LORD JESUS CHRIST who will give us a body like to the body of His glory, and fitted for the new life with Him to which He will call us.

We shall be changed, and yet we shall know ourselves and shall be known. We change, day by day, while we live here. There is a ceaseless work of decay and renewal going on in our bodies, yet still the old features and marks remain; and each of us can say, as we look back through a long course of years, "It is I myself." So shall we feel, as from the other world we trace our life here. We shall recognise ourselves, our bodies shall be made up of what that world supplies, drawn together by the living power of our spirits, as GOD has willed, just as our bodies now are formed and built up from the materials of the world around us. They shall be glorious compared with those we have now, as the ripe corn plant surpasses the humble seed from which it springs. But we shall not be strangers to ourselves or to those who have known us in our time of trial.

We are taught of a spiritual resurrection, a death unto sin and a new birth unto righteousness. The old evil nature dies, perishes, till it is gone. A new nature takes its place. GOD sees what we cannot see, a change in the whole inward spiritual being. We are called to take care that this change does indeed go on till it is finished in us. CHRIST was growing to His spiritual perfection, becoming day by day glorious in His Spirit—in His true self, even while His body wore out under its hard toil and suffering. He gave His disciples, on the Mount of Transfiguration, a glimpse of what GOD saw Him. After His resurrection, when He appeared on earth, that glory was still veiled. But S. John in his vision saw what the risen and glorified Son of Man has become. So may we grow

like Him while we use His grace to purify ourselves even as He is pure. Our spirits may in GOD's sight take on them the glory and the beauty of His. The failing, sickly, dying body of the weakest and least honoured among men may be the veil of such glory as angels love to look upon. When the last remains of that form under which GOD has been working is stripped away; then in the divine presence, seeing Him as He is, the spirit shall take on it CHRIST's full likeness. Then there is the redemption of the body, the manifestation of the Son of GOD. The spirit shall be given a body which shall be for it a fitting partner in the glorified and endless life.

Because CHRIST lives we shall live also. From Him we gain that which changes and renews and builds up our spiritual being into the likeness of His own. Made members of Him we have a part of His eternal life. His resurrection is the pledge that if we suffer with Him now, and are like Him obedient to GOD's will unto death, we shall appear with Him in glory, with body, soul and spirit fit for the life of Heaven.

GOSPELLER.

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"HE IS RISEN!"

"JESUS CHRIST is risen!"

Hark! the Angel sings,  
Jesus, our salvation,  
Healing in His wings.

Jesus Christ is risen!  
Satan's captives freed,  
Death no more the victor,  
Christ is risen indeed!

Jesus Christ is risen!  
Finished is the strife,  
And He says to each one:  
"Lead the risen life."



Brother, Jesus calls thee,  
Rising from the dead,  
Bids thee follow closely  
Where His steps have led.

Whosoever shall be  
Dead indeed to sin,  
But alive to Jesus,  
Endless life shall win.

There where we for ever  
In the happy land  
Shall behold His Presence  
Mid the angel band.

Jesu! Loving Master,  
Raise us too on high;  
So we shall in glory  
Hymn Thee, by and by.

C. D. KINGDON.

## FREE AND OPEN CHURCHES.

RECENT Episcopal utterances have been as follows:—

THE ARCHBISHOP OF YORK.—This is a place above all other places, where Christian ministers are assembled who refuse to recognise any difference between class and class (cheers), who consider that all men made out of common clay by the finger of the Almighty are, in the eyes of the Almighty, entirely equal, and in the eyes of that loving Saviour, Who hung upon the Cross for all of us, the humblest and the highest, are alike dear, because He redeemed them all.—*Working Men's Meeting-Church Congress, Carlisle, Nov., 1884.*

THE BISHOP OF LIVERPOOL.—If they were all of one blood they ought to live as if they were. The dark-skinned negro, and the dirtiest and vilest in some vile slum of London had a claim upon

their attention. He was a relative whether they liked it or not. What were they doing for the masses at home? What were they doing to lessen the growing sense of inequality between rich and poor, and to fill up the yawning gulf of discontent? What was their path of duty! He answered without hesitation, a larger growth of brotherly love in the land. What the masses wanted was more sympathy, more kindness, more brotherly love, more treatment as if they were really of one blood with themselves. Selfish indifference to the condition of others was a painful characteristic of the age.—*Chapel Royal, Savoy, March, 1884.*

THE BISHOP OF CARLISLE.—The spirit of the pew system was, he fancied, now dead. (Cheers.) Let them get the poor into their churches and God would help them, and they would have no difficulty in providing for the costs of the worship. (Cheers.) The difficulty of the Church of England had not hitherto been that the churches had been filled by the great masses of the people crowding into them. (Hear, Hear.) Its difficulty and danger had been that its comfortable square pews had been filled by respectable people who kept other folks out, and perhaps many of them were not better for being there themselves. (Cheers.) They had one great duty to perform, viz., to preach the Gospel to the poor.—*Church Conference, Carlisle, Nov. 1884.*

THE BISHOP OF CARLISLE.—The appropriation of seats in such a manner as to interfere with the rights and privileges of the poor is sinful and abominable: and this sin, and abomination ought to be wiped away, as with bones-

ty and earnestness they may be.—*Pastoral Letter, Christmas, 1884.*

THE BISHOP OF CHESTER.—I am quite willing to be the patron of the Open Church Association for the Diocese of Chester.—*January, 1885.*

THE BISHOP OF COLCHESTER.—We are getting more and more ashamed of that view of religious worship which regarded it as a privilege of caste, we are getting ashamed of the system in which the rich man fenced himself within his pew, and said to his neighbour, "Stand apart, for I am holier than thou." We are getting ashamed of the system under which it had been a reproach to their branch of Christ's Church, a reproach which we could not altogether roll away—that it was the Church of the rich rather than the Church of the poor.—*August, 1884.*

THE BISHOP OF CHICHESTER.—The Bishop of Lichfield on a previous occasion had given them a most sad picture of the perishing crowds not allowed to enter in while, he supposed, gentler people had full use of the Church. If the churches were not free and open, they could not wonder that the crowds should be shut out, and should belong to other ministrations than those of the Church.—*Convocation of Canterbury, May, 1884.*

THE *Methodist Advance* says—"We know a man who has had a little business difficulty with a member of the church, and in consequence he refuses to go to church on Sunday. He reminds us of the Chinaman who, when he wishes to be revenged on his enemy goes and commits suicide."

## A FORM OF PRAYER.

I LIVE in a strong Baptist district, and was much astonished lately by the disclosure I had given me by an earnest young woman, who, though brought up in the Scottish Kirk, is now an ardent Baptist. Her zeal and her sincerity make her an interesting person to talk to. She was present at several interviews I had with a sister, and heard the instructions given preparatory to Confirmation, and was an attentive listener.

Meeting her some time afterward I expressed the hope that she had heard nothing contrary to Bible truth. She said it all seemed true, but she could not argue. She was glad her sister was happy, for she was not cut out for a Baptist.

"But," she went on, "We are having a form of prayer now."

"In your church?"

Oh, no! in the Sunday school. Mr. Blank is teaching the children to say the Lord's Prayer."

"Why! you do not mean they were never taught to say it before?" I asked, astonished,

"I don't know," she replied, "but they never said it out loud with one accord. Some people think we're getting like the Episcopalians."

"Don't you ever say it in your church service?"

"I have never heard it said there."

"But don't the people ever say it in their private prayers?"

"I don't know that they do," she answered. "I used to think it wicked to use a form, and I made my prayers in my own words. And I got to thinking what it said in the Bible, and more than a year ago, when I prayed I began

to use our Lord's Prayer, and I never have regretted it to this day, for I am sure I have been benefitted by it."

### BEFORE THE TABLE.

At the Sessions in the Upper House of the Convocation of Canterbury, the meaning of the words, "before the table" was under discussion. It was finally decided that the meaning was "at the north end of the table."

After adjournment the blotter of the Bishop of Peterborough was found on which he had scribbled the following:—"The piper played before Moses." Now this may mean (1) that the piper played antecedently to Moses' birth; or, (2) that he played before Moses did; or, (3) it might imply that the piper played in front of Moses. But it means none of these. What this remarkable man really did was to play "at the north end of Moses."

A PASTOR in Northern Ohio says:—"I find that the members of my Church who take a religious paper are foremost in Christian work and most regular in their attendance upon the means of grace. This view is largely held by pastors. They have learned from experience that good religious papers are the allies of the pastor, helping him in his work and silently educating their readers to a higher sense of duty and posting them in the progress of Christian work."—*Standard of the Cross*.

THE *United Presbyterian* believes that a person can live and die a Christian without knowing it. But a more

important question is can a person live and die a Christian without somebody else knowing it."—*Christian Register*.

If you want anything done cheerfully, promptly, and thoroughly, go to those who are already crowded with work. Your experience has taught you that you cannot depend upon those who have leisure. While it seems to you that they could help as well as not, and so indeed they could, if they had a will, yet they will disappoint you invariably. Why have they so much leisure? It is not because there is no work for them; it is because they are lazy.

You never will find them driven with work, if they can possibly avoid it; and you never will find them doing the little that is laid on them with half the zeal of those who seem to have more on their hands than they can possibly do. And the reason that they have so much to do is because they have the spirit of doing: they are energetic and in their best element when most heartily employed. They have heart and feeling and interest; they have energy, will, and purpose; they are efficient and persevering; and no matter how busy they are, they will always find a way to answer your call, and they will do what they undertake. But with the people of leisure the chances are that when they have promised they will disappoint you. For a prompt Sunday school teacher, give us a mother of seven children, whom she has to wash and dress on Sunday morning, rather than one of those who have so much leisure that they never begin anything.

### THIS IS MY PLACE.

A story is told in a recent issue of a Chester newspaper that the Bishop of Chester, accompanied by some members of his family, had seated himself for Divine Service in one of the churches of that city, and was so found by the habitual occupant of that particular seat, who happened to arrive later than usual. The latter thereupon addressed words to the Bishop, which caused him at once to retire to another spot, and soon after his disturbance learning whom it was that he had thus treated, suffered from shame and confusion of face. What happened to the Bishop of Chester in his own Cathedral city is happening frequently in hundreds of God's houses throughout the land. Naturally selfishness and bad manners would be the prevailing characteristics of any pewholder who thus acted towards his Bishop, or indeed towards any one else. But the saddest part of the business is the lack of Gospel influence which ought to be more especially marked by those who frequent the House of God. Have those who think only of themselves, when engaged in the act of worship, really grasped what true Christianity consists of? We submit that the essence of Christianity is self-denial, and we further venture to point out that the *habitat* of this cardinal grace is not to be found in a church pew.

THE *Kalendar* says: "The reports of secular papers can hardly be expected to attain perfect accuracy in details, and their mistakes in ritual terms especially, are occasionally amusing, not to clergymen only. The Detroit 'Free Press' for instance, is

not content to allow Bishop Potter to preach, without informing us that after a certain hymn, he "ascended the Altar, and proceeded with the delivery of the Installation Address." Which reminds us of the still more remarkable statement of a New York City paper, ("The Herald," if we are not mistaken,) on the consecration of Bishop Wainwright in Trinity Church, 1853, that ten Bishops present were all "seated on the Altar." These lapses are readily explained, no doubt, by the Methodist use of "Altar," for the space which encloses it, or as we should say, the chancel." But the "Press" also tells us that the "Veni Creator Spiritus" was sung "autophonically" by the Presiding Bishop and choir, at a recent consecration, and that "this was followed by the presentation of the tradition of the Scriptures or Bible to Bishop Warhington, the ceremonies being concluded by prayer and the laying on of hands of the Presiding Bishop and the other Bishops."

It is sad to hear the communicant complain, "The sermons never give me any comfort." What could more clearly show, both ignorance of the nature of Christian peace, and the province and power of conscience? The only peace in which the Christian should see comfort, is the "peace of God;" which man can neither give nor take away. As for the sermon, it may disturb a false peace by arousing the reproving voice of a guilty conscience.—*Living Church.*

It is through loss that all gain in this world is made. The winter leaves must fall that the summer leaves may grow.

## CONNECTICUT'S BLUE LAWS.

### SOME LEGAL MEASURES OF BY-GONE DAYS.

THE people of Connecticut must have had lively times in the old days, when the famous blue laws were in force. Here is a compendium of the Puritan regulations which were in force in the earlier part of the last century. It must have been a cheerful task to live up to them:

The governor and magistrates convened in general assembly are the supreme power, under God, of the independent dominion. From the determination of the assembly no appeal shall be made.

Whoever says there is a power and jurisdiction above and over this dominion shall suffer death and loss of property.

Conspirators attempting to change or overturn this dominion shall suffer death.

The judges shall determine controversy without a jury.

No one shall be a freeman and give a vote unless he be converted and a member in full communion with one of the churches allowed in this community.

No man shall hold any office who is not sound in faith and faithful to this dominion, and whoever gives a vote to such a person shall pay a fine of twenty shillings for the first offence and for the second he shall be disfranchised.

Each freeman shall swear by the blessing of God to bear true allegiance to this dominion, and that Jesus is the only King.

No Quaker or dissenter from the worship of the established dominion shall be allowed to give a vote for

the election of magistrates or any other office.

No food or lodging shall be afforded a Quaker, Adamite or heretick.

No priest shall abide in this dominion; he shall be banished and suffer death on his return. Priests may be seized by anyone without a warrant.

No one is to cross a ferry but with an authorized ferryman

No one shall run on the Sabbath day, or walk in his garden or elsewhere, except reverently to and from meeting.

No one shall travel, cook victuals, make beds, sweep house, cut hair or shave on the Sabbath day.

No woman shall kiss her child on the Sabbath or fasting day.

The Sabbath shall begin at sunset on Saturday.

To pick an ear of corn growing in a neighbor's garden shall be deemed a theft.

A person accused of trespass in the night shall be judged guilty, unless he clear himself by his oath.

When it appears that an accused has confederates, and he refuses to discover them he may be racked.

No one shall buy or sell lands without the permission of the selectmen.

Whosoever published a lie to the prejudice of his neighbor shall sit in the stocks or be whipped fifteen lashes.

No minister shall keep a school.

Whosoever brings dice or cards into this dominion shall pay a fine of £5.

Whosoever wears clothes trimmed with gold, silver or bone lace above two shillings by the yard shall be presented to the grand jurors, and the selectman shall tax the offender at £300 estate.

A debtor in prison swearing he has no estate shall be let out and sold to make satisfaction.

Whosoever sets a fire in the woods and it burns a house shall suffer death; and the persons suspected of this crime shall be imprisoned without benefit of bail.

No one shall read common prayer, keep Christmas or saints' days, make minced pies, play cards, or play on any instrument of music, except the drum, trumpet and Jews' harp.

When parents refuse their children convenient marriages, the magistrates shall determine the point.

A man that strikes his wife shall pay a fine of £10, a woman that strikes her husband shall be punished at the discretion of the court.

A wife shall be deemed good evidence against her husband.

Married persons must live together or be imprisoned.

Every male shall have his hair cut round according to a cap.—*Lutheran.*

Observe the change effected among the descendants of these people by the leaven of the catholic truth:—

A New York paper says that a conference of about seventy-five ministers representing all the Protestant communions except the Episcopal, was held in a Baptist Church of Brooklyn recently, for the purpose of arranging some special religious services during Lent.

Surely, it is a supreme device of the devil, to secure practical immunity for the vilest and most destructive of human sins, by persuading even the religious community to regard it as "too delicate" an abomination to be dragged from its hiding places and denounced, for the warning of the young and the correction of the old, as having the execration of the virtuous, and the wrath of God abiding on it!  
—*Living Church.*

## THE DYING AND THE LIVING THIEF.

One of the Baptist pastors of this city preached not long ago a very pithy and pungent sermon from the text, "Will a man rob God?" The question was answered in the affirmative—as regards some men, judging both by past history and present examples. This was illustrated by an anecdote, very felicitously told. We shall aim only to give the point. It was so sharp it could not well escape the listener. A man asked another, "Are you a believer in the Christian religion?" "Oh, certainly." "You are a member of some Church, then, I suppose?" "Member of a Church? No, indeed. Why should I be a member of a Church? It is quite unnecessary. The dying thief wasn't a member of a Church, and he went to heaven." "But of course you've been baptised? You know the command." "Been baptised? Oh, no. That's another needless ceremony. I'm as safe as the dying thief was, and he never was baptised." "But surely, since you will not join the Church or be baptised, you do something in acknowledgement of your faith? You give of your means—you help the cause in some way?" "No, sir. I do nothing of the kind. The dying thief"—"Let me remark, my friend, before you go any further, that you seem to be on pretty intimate terms with the dying thief. You seem to derive a great deal of consolation from his career; but, mind you, there is one important difference between you and him. He was a dying thief—and you are a living one."—*Michigan Herald.*

## BOTH SIDES.

A CLERGYMAN in Cheshire had a large parish, with many idle people. Every now and then, some of them became so full of righteous grief at what seemed the glaring wrong-doing of their neighbours, that they had to go about seeking sympathy. The vicar was commonly one of the first to whom they went. They would not have thought of telling him of their own faults, or asking his help to overcome them. Had he told them that possibly it might be well to do so, they would have been hurt and angry. But they cared, as it seemed, far more for their neighbours' souls than for their own. They thought it their duty to bring every evil tale and suspicion to their clergyman, that he might know what very bad people lived in his parish, and that he might be sure of their grief about it. In most cases the stories they brought were of wrongs done to themselves, or disputes in which they claimed to have shewn great gentleness and Christian patience under very hard trial from the coarseness or selfishness of others.

The old vicar had a short way with them. He received them kindly and courteously: he told them how sorry he was that they were troubled. But, before he let them begin their complaints, he said, "Of course I will be glad to hear you, and give you what help I can, but it is right for me to say that if I listen to your story, I shall be bound to go to the person accused and ask for his story, so that I may know both sides. Of course if anyone came and laid a charge against you, you would think me very wrong to take its truth for granted, without giving you an opportunity of clearing it up. I must deal out the same justice to those against whom you bring a charge. Now, take time to think

about it; and make up your mind whether to say nothing, and to try to forget all this, or else to tell me all you want to say, and let me then go to the other and find out what his view of the case is." It need hardly be said that in nine cases out of ten, the vicar was told nothing; the person who came full of grievances which he longed to pour out, shrank from the prospect of having his story set side by side with another story. He was often led, also, to try to put himself in the place of his neighbour, and so take a fairer, calmer view of things. Often he came to the conclusion that, whether his neighbour had indeed been wrong or not, one thing was quite plain, that he had himself been very foolish.

The old vicar's plan worked well. He was told very few unpleasant tales. And his example came to be followed in the parish, to the great help of the cause of peace.

THE Bible is not an apothecary's shop into which one can heedlessly go and take whatever comes first and call it medicine. In it God speaks and the devil speaks, and angels and demons, and good men and bad. Sometimes the message is for a particular time or people, or man or group of men. God holds us responsible for using common sense in the spiritual as well as in the natural world. It is our duty to find His message to us.

So speaks a denominational paper, and so far as it goes, it is right. But it stops short of the whole truth. Add to the last sentence, "and it is the office-work of the Church, as the authoritative expounder of Holy Scripture, to help us find that message in its truth and fullness. In her teaching, we get the only application of the largest common sense—a Catholic common sense—to things scriptural and spiritual." This completes the other.—[Living Church.

CORRESPONDENCE.

PRONUNCIATION.

MANY of us are well acquainted with the peculiarities of pronunciation in England, where they are styled provincialisms, e. g. the substitution of the 'v' for 'w,' the dropping of the 'h' and the picking it up in the wrong place, etc.; but amongst ourselves we have at least one great failing in this respect, viz., our treatment of the letter I which is so constantly turned into an A by fairly well educated people. Specially is this prominent in members of Church choirs where we hear such pronunciation as Char<sup>aty</sup>, Pur<sup>ty</sup>, Virg<sup>in</sup>, Imag<sup>nation</sup>, Trin<sup>ity</sup>, and other such like words. And again, when the letter E comes into the last syllable it is often made a broad A, e. g. in the word redeemed, pronounced re-deem-a; prov-ed, prov-ad, etc., which a very little care would remedy with great advantage to the proprieties of euphony.

Then again, why should the 'i' in the word "wind" be always made long by certain of the clergy? Is it pedantry, or what? It certainly has a dissonant sound to hear a clergyman read (for instance, in the 78th Psalm, 28th verse) "He made the East wynde to blow . . . brought in the S. W. wynde!" We all know that for the observance of rhyme and rhythm the word in poetical reading requires to be long under certain, but surely not all, circumstances. For instance, in the Benedictus, it would be quite correct, and have a better sound to say "Oh ye winds of God;" also in Hymn A. & M., 285, verse 2, "The wild winds hushed;" and verse 3, "And storm

min's drift," would have a more natural rhythm than "wild wynde" and "storm wynde." But especially when the word occurs in one of the lessons or psalms does it grate to hear the pedantic long pronunciation. Fancy asking an old seaman, "How's the wynde?" Certain it is that the natural use of a common word is preferable to a "bookish" word or expression, which is well exemplified in the following anecdote. The officer of the morning watch in a flag-ship hailed the main-top to "extinguish that nocturnal illuminator," (meaning the light in the lantern which ships carry), "Sir," was the answer, with hand to ear, to shew he didn't catch the import of the order, which was repeated by the officer on deck in the same terms,—“Aye, aye, sir,” came back the answer; but the captain of the top was in a quandery, and asked his mate, who was aloft with him, what the order meant: “Why, he means ‘Dowse the glim,’ of course!”

More attention to proper pronunciation on the part of school teachers, and less of the "ologies," would be attended with benefit to the pupils, and in a great measure do away with such objectionable modes of expression as "gimme," "I seen," "outen," etc.

X. Y. Z.

REPENT; BELIEVE; OBEY.

BELIEVE and come to God, cast all your sins away;  
Seek ye the Saviour's cleansing Blood; Repent—  
believe—obey.

Say not ye cannot come, for Jesus bled and died  
That none, who ask in humble faith, should ever  
be denied.

Say not ye will not come; 'tis God vouchsafes to call.  
And fearful shall their end be found, on whom His  
wrath shall fall.

Come hen whenever will, come while 'tis called to-day,  
Flee to the Saviour's cleansing blood, Repent—  
believe—obey. *Bishop Doane.*



## NOTICE TO ADVERTISERS.

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Any notifications to the Editor must invariably be accompanied by the Post Office address, to which CHURCH WORK is usually sent in each case. We occasionally get money, and notifications of various kinds, either with an unusual address of the sender, or none at all; thus giving us a great deal of quite unnecessary trouble.

We give, each month, an exact account of all monies received for this paper. All who desire a special receipt must enclose a cent for post-card. Sums of small amount such as this, or the price of the paper, though small in each case, are large in the aggregate. For this reason we would appeal to our readers in arrears to PAY UP without delay.

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We are very grateful to the many from whom we are continually receiv-

ing highly commendatory acknowledgments of the value of CHURCH WORK to the Church at large. Many are taking the trouble to recommend our paper to their neighbours, and forward the names and subscriptions of new friends. To these our thanks are specially due.

Mr. G. O. Fulton, bookseller, of Truro, N. S., has kindly consented to act as our agent in that place.

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CHURCH WORK is published Monthly, at 30c. a Year; terms strictly in advance. Managing Editor, REV. JOHN AMBROSE, Digby, N. S., to whom all Subscriptions are to be advanced.

W. J. H. Banks, Printer, Annapolis; N. S.