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Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. V.

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No. 2.

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

EASTER THOUGHTS.

"I AM the Resurrection and the Life." Blessed words which are the key-note of our Easter songs of praise and thanksgiving, the very heart and centre of our Christian hope.

Every aspiration after holiness, every desire after that life hereafter where the imperfections of *this* life shall be done away, after the peace, and purity, and blessedness of Heaven, centre round that Form of Supreme Majesty, and yet as Man familiar to our hearts, the Risen Jesus. Jesus lives, and "Because I live ye shall live also." His Resurrection is the pledge and earnest of our own. "In Christ shall all be made alive"; alive to God and holiness; alive in Faith, Hope and Charity; and hereafter alive for ever in His Presence, where is the fullness of joy. Truly, we are not left comfortless. The greater the darkness of sorrow or suffering, the more gloriously shine forth the words of Divine Promise. Even the valley of the shadow of death is robbed of its darkness, and in His Light shall we see light even

there. What is the believer's ground of blessed assurance that Christ's sacrifice has purchased our redemption? It is that He is the Resurrection and the Life. Yes, the life of them that believe. Is He *our* life? Is Christ a reality to us? the GREAT REALITY? Do our hearts cling to Him as our best and dearest Friend? Do we worship and adore Him as our Redeemer and our Lord? Then is He our Life, then are we in Him and He in us; and through faith we may have glimpses here of the glory which shall be revealed, when "this corruptible shall have put on incorruption," when "this vile body shall be like unto His Glorious Body," and we shall see Him as He is, the Resurrection and the Life. But, if our faith is only a cold acquiescence in the Christian creed; if, instead of being the source of holy joy, the centre of our hope, He has no place in our hearts, how can it be said that to *us* He is the Resurrection and the Life? The sun at mid-day, shining in His strength, gives no light to the blind; and we must have seeing eyes and an understanding heart to

behold the Sun of Righteousness, and to know that He is our own.

We must strive after the Belief which is the condition of so much blessedness. Lord, "I believe, help Thou mine unbelief," should be the constant cry of our souls, acknowledging our utter weakness, our proneness to be led away from light and peace by the passing joys, and cares, and littlenesses, and sins of this life. Thou Source of all Life, awaken our dead hearts that we may live in Thee !

"I LOVE THEE, LORD, but with no love of mine,

For I have none to give ;
I love Thee, LORD, but all the love is Thine,

For by Thy love I live.
I am as nothing, and rejoice to be
Emptied, and lost, and swallowed up in
Thee."

THE EARL OF DEVON ON THE PRAYER BOOK.

"THERE were three principal reasons why it seemed to him that we should cling to the Prayer Book. First, it was an embodiment of sound, Scriptural truth, and, therefore, a safe manual for Churchmen. Secondly, it was a bond of union amongst members of the Church of England who, though differing upon certain points, clung to it as to one standard under which they were prepared to fight. Thirdly, it was a link between ourselves and the Primitive Church, to which we should cling as an evidence of that continuity of which we were so proud. But there were other reasons. There was the danger that it might be made the symbol of one set of opinions only. Again, if sound doctrines were eliminated

from the Prayer-book, there would, he believed, be a very serious interruption to the connection between the English Church and the Church of the first ages, which it was our glory to maintain. Under these circumstances, he thought it the safest, as it was the right and prudent course, to protest against any endeavour to touch the Prayer-book."

THE CHURCH'S POSITION.

THE secret of the Church's strength lies in the fact that Her loyal children believe that She is a true branch of the One, Holy, Catholic and Apostolic Church, the Bride of Christ, a Divine institution, not a mere religious club; that the Holy Ghost is guiding Her, and that sooner or later She will be the great defence of Christianity against rationalism and infidelity. Doubtless this branch of the Church Catholic is by no means perfect; She is not doing all the work which she might do and ought to do; but the ground which She takes is too well taken, and She is destined to become too important a factor in the future of Christianity to allow any weak, and, after all, sentimental theories of expediency to draw Her into a compromise.

If it be asked what that ground is, the reply must be this: She appeals to history, to the ancient order and discipline, to that continuity of doctrine touching our Lord's person and His work which has been received always, everywhere, and by all. She appeals to that phenomena, the Church which He founded, the pillar and ground of the truth, against which the gates of Hell should not prevail; to those Mys-

teries which He—the God-man—left in that Church's keeping for the renewing of sinful men until He came again. When a man builds upon these historical facts, he builds upon a rock. He who builds upon an interpretation of the Gospel according to this preacher or that, according to Calvin, Wesley or Luther, or upon his own opinion of what is necessary to the soul's health, is at the mercy of every shrewd reasoner and of every able skeptic whom he may meet.

No man should presume to judge another; to his own master each man standeth or falleth; but it certainly seems to Churchmen that they do well, without any breach of charity and without supercilious judgment, to hold to the historical position, "to contend earnestly for the Faith once for all delivered to the saints," and to hand down the traditions which they have received from apostolic days. Their position seems the most complete defence of Christianity itself, and being conscientious, they must hold to it, even if firmness be taken for arrogance; faith for the pride of opinion; humility in accepting the words of the Lord Jesus and His disciples for the harsh condemnation of brethren; even if loyalty to the Church of Christ be called narrowness and obstinacy—*The Epiphany.*

THE first lesson which the Church teaches us is *reverence*. Reverence, or the "fear of the Lord," is the very beginning of wisdom. Without it, love itself may become almost profane. How beautifully are the two—love and fear—united in the opening words of our Lord's Prayer. The Fatherhood of God is the dearest and sweetest of

thoughts; but while we appeal to Him by that benignant title, we must never let go the awful thought that He is in Heaven and we upon earth.

WHAT COULD BE DONE.

FIFTY thousand men in ten years could carry the Gospel to every corner of the globe. The cost would be, say, fifteen millions of pounds a year, or a total of £150,000,000. Great Britain alone would easily send forth an army of 50,000 men, and expend in one or two campaigns £150,000,000. What is thus done sometimes under a sadly mistaken idea of duty, by one nation, might surely be done by all Christendom under the highest stimulus of duty and privilege. Theoretically the thing might be done; yet, looking at it practically, and with our eye upon the experience of eighteen hundred years, the conclusion is inevitable that it can not and will not be done. Slowly, painfully, faithfully, the toilers must toil on,—often very lonely and desolate, often confronting perils of many kinds, and death itself. Still, since God is on our side, it cannot be but victory shall crown our efforts sooner or later. Hasten, O Lord, the coming of Thy kingdom!—*Selected.*

NOTES ON THE OCCASIONAL SERVICES.

No. 3.—SOLEMNIZATION OF MATRIMONY.

THE holy estate of Marriage was instituted by God Himself (Gen. i. 23 and xviii. 24), and among all the descendants of our first parents there has been some religious way

of entering into this state, in consequence of this. From the first ages of Christianity, especially, marriage has been a solemn religious ceremony. On opening your Prayer Book, you find provision 1, that the marriage shall be solemnized by a lawful minister, acting as God's representative; 2, that due care shall be taken to prevent clandestine marriages; 3, that it be done in the day time; 4, that it be celebrated in the Church, the House of God, before whom the contracting parties are to make their covenant, and in the presence of their friends and neighbours. *Bann* is from a word meaning to proclaim. In this country, a license procured from the State generally takes the place of Banns, bondsmen being required to give security that there is no impediment, as far as they know. The clergyman, too, is bound to use caution in his judgment, where parties are not known to him. There is no restriction as to the *time of day*, in Canada. In England except by special license, marriages can only be celebrated between 8 and 12 in the morning. This was enjoined by the old Canons in order to take away the chance of a secret marriage at night, and persons were required to come before they broke their fast, that so there might be no suspicion of their intoxication.

Impediments. — Independently of mental weakness or impotency, these are, 1st. Previous marriage; 2nd. Relationship by blood or affinity; 3rd. Want of age, if consent of parents or guardians be refused.

The place is the Church.—In the American Prayer Book, the words were added, "or some proper house." The Church is the fittest

place to make a religious covenant, not only as preventing secret marriages, but also because there may be greater reverence in those who come to make their vows before God.

Friends and neighbours.—These are relatives and acquaintances. In the primitive Church ten witnesses were required, afterwards six, and then two. Two are now required besides the minister.

The man on the right hand.—This is the place of honor, because the "husband is the head of the wife."

The Preface.—This is a recital of the origin of marriage, the causes for which it was ordained, and a charge to reveal any impediment, if such be known. This appeal is made to the congregation. Then, turning to the persons to be married, the Priest solemnly, and in words of the gravest import, charges them to declare any impediment to their union, if existing, and warns them of the unlawfulness of their marriage if they are breaking the law of God. The utmost precautions having now been taken by the Church to prevent an unlawful marriage, we now proceed to the "solemn compact."

THE MUTUAL CONSENT.

The first step is to "ask the mutual consent of the parties." Rebekah's friends asked her consent (Gen. xxiv. 50). It was the custom among the Romans for each to ask of the other. In Christian marriage the Priest asks as the representative of God, that so the answer may be made as to God himself. The question is put to each, and the duties are pointed out. They are: 1. *Love.* (Eph. v. 25.)

2. *Comfort*. This is the same as "cherish." (Eph. v. 29.) It means to support her under the infirmities and sorrows peculiar to her sex. 3. *Honour*. This is commanded by St. Peter. (I Pet. iii. 7.) 4. "*Keep her in sickness and in health.*" This in Eph. v. 29 is "nourish." 5. "*Forsaking all other, keep thee only unto her so long as ye both shall live.*" This forbids adultery, polygamy and divorce. The only difference in the terms of the covenant is that the woman promises to obey and serve the man. (See Eph. v. 22, 24, Col. iii. 18, I Pet., iii. 1, 5.) This is agreeable to God's Word and the practice of all nations. To this question each is required to answer unreservedly, "I will."

THE MUTUAL STIPULATION.

Here follows the covenant entered into by each party. This is reproduced by two significant ceremonies: 1. "The father giving the woman in marriage;" 2. "The joining of hands." By the father or friend giving the woman away, is shewn the consent of her guardians. He delivers her up to the minister, as if to commend her to God's disposal, and he, in God's presence, joins their "right hands." This has ever been a sign of contracting a covenant. It has always been used in the covenant of marriage. (Tobit vii. 13.) The first questions correspond to the ancient custom of "espousals" which took place some time before the marriage. This "mutual stipulation" now before us is the *essential part of the ceremony*. The parties must not only be willing to contract, but they must actually make the contract. Cicero calls the right hand "the witness of our faith." The

man takes the woman by the right hand, and plights his "troth" or truth. In other words he says: "If I perform not the covenant, let me forfeit my credit." By this act, too, the woman gives herself to the man. Then they loose their hands. The man gives himself to the woman. The woman is now to take his hand in hers, and make her stipulation. *The Ring*. This is the visible pledge of the covenant. It is a token of love. (Luke xx. 22.) It was used among the Jews, Gentiles and Christians. It is of *gold*, to signify how precious and enduring should be the affection; it is *round*, to signify that this should never end; it is placed on the *fourth finger of the left hand*, because a finger least used, and, perhaps, from the old belief, that there was a vein there which came directly from the heart. It is always worn as a token of the marriage, and a reminder of the solemn covenant made. The man then speaks to the woman: "With this ring I thee wed"—this is a pledge of the covenant; "With my body I thee worship." Worship is the old word for honour. It means that she is to share in all the honours of her husband. "With all my worldly goods I thee endow." This pledges a maintenance *in life*, and after his death according to his means. And all this is ratified by the solemn words, "In the name of the Father, and of the Son, and of the Holy Ghost" That is, he calls God to witness, and, before the Trinity, he pledges himself to keep his part of the Covenant. Words could not make a stronger or more solemn compact than this form of marriage in the Prayer Book. Then follows a prayer; and the

Priest, joining their right hands together, says, "Those whom *God* hath joined together, let no *man* put asunder." These are the words of our Saviour. Matt. xix. 6.) Then all things having been performed, the marriage covenant is published. He sums up the points: "The mutual consent," the solemn vow made by "plighting their troth," and giving a ring, and "joining of hands." Now *God's* seal is set to the marriage, and the parties are pronounced man and wife, in the name of the Holy Trinity. And, as the first marriage in the Garden of Eden was concluded with a blessing, so the minister blesses the newly married pair.

ROMISH ASSERTIONS.

"Roman Catholic writers constantly assert that scepticism is the offspring of Protestantism. But, was Voltaire a Protestant? Was Boyle a Protestant? Were the Encyclopedists? Or Comte? or Renan? or Littrie? or Sainte Beuve? or so many of the French literateurs? Or, again, the French School of very advanced materialist?"—*Farrar*.

TOLLING THE BELL.

In an inland circuit church the religious interest had declined, until, at the advent of an unpopular preacher, it became impossible to obtain a congregation. The minister, however, went to the chapel at the appointed hour of service; but one morning even the sexton failed to appear.

What to do? To retire without some effort were cowardice. To

pray were weakness. After a moment of thought the preacher advanced to the bell rope, and, after wringing the usual peal, began to toll.

The villagers, unaware of a death in the community, hastened, one by one, to enquire the name of the deceased. In answer to their repeated questions the preacher gravely replied, as he continued to toll:

"The church is dead. I am ringing its knell."

The next Sunday a congregation assembled, and the funeral of the dead church was never held.—*Western Christian Association*.

AN EFFECTIVE SPEECH.

A WORKINGMAN at Manchester, England, recently made a very effective temperance address in the public square. In his hands he held a loaf of bread and a knife. The loaf of bread represented the wages of the working-man. After a few introductory remarks he cut off a moderate slice. 'This,' he said, 'you give to the city government.' He then cut off a more generous slice, 'and this is what you give to the General Government;' then with a vigorous flourish of his carving knife he cut off three quarters of the whole loaf. 'This,' he said, 'you give to the brewer.' By this time only a thin slice remained. He set aside the greater part of this to the 'public-house,' and had left only a few crumbs; 'and this you keep to support your wives and your families.'

He who despises means of grace, is like the traveler in the Alps who should cast away his staff, and drive away his guide.

THE FORTY DAYS.

CHRIST'S appearance to His disciples during those forty days after His Resurrection, and before His Ascension into heaven, should now be specially the subject of our devout and thankful contemplation. With deepest awe, but with equal joy, should we, too, behold Him and listen to the words of divine comfort and tenderness, spoken not less for *us* than for them. The same Jesus still, though now the Risen Christ, the Conqueror of Death and Sin, full of pitying patience for their weakness, their fear, their feeble faith. To Mary, in the agony of her grief, He comes to give the rapturous assurance that He is alive. To the two disciples, as they walk "and are sad," dejected, lost in doubts and misgivings. He comes, enlightening their understanding, dispelling their uncertainties, and, in an instant, filling their hearts with blessed conviction of the Truth. To Simon.—Of *that* meeting we know nothing, and our imagination fails to conceive what that passionate heart, crushed with the sense of its base denial, must have felt in the presence of the Lord of Love. To the assembled disciples in the upper chamber, as they tell each other that the Lord is risen, He comes, soothing their fears, bidding them convince themselves that He is indeed their own, their Jesus, their Master; bestowing on them, the infant Church, His blessing, His Spirit, and the promise of His strength.

Again He comes while they are once more assembled, now with Thomas amongst them, and O! what adorable patience and mercy are recorded here—patience and mercy

so great that many a conscience-smitten Christian since then has been brought to the Master's feet by dwelling on them, and has cried, with the contrite, heart-smitten disciple, "My Lord and my God!"

Again to the seven disciples who had been toiling through the night and taken nothing He comes, filling their net and feeding them on the shore of the lake with the meal miraculously provided; commissioning Peter to feed His sheep, foretelling him in what manner he should glorify God. Once more, upon the mountain of Galilee, where, St. Matthew tells us, He had appointed them to meet Him, He appears before five hundred brethren at once, "whom St. Paul mentions as being permitted also to be eye-witnesses of His resurrection. And here, too, Christ proclaimed His universal kingdom: 'All power is given unto me in heaven and in earth; go ye, therefore,' etc.

Then comes that last appearance when He leads them forth as far as to Bethany, and by the way sums up His teaching and points onward to the "ever-widening spread of His gospel." Once more, for the last time, ere He is parted from them, they are in the light of that Presence in which they and we hope to live eternally hereafter. Through these forty days, before the commemoration of His Ascension from the scene of His humiliation and agony endured for *our sake* let us read and ponder on His words; dwell on His promises; gain comfort and strength from the knowledge of His power and love; so shall we feel with His disciples that He is with us always, even to the end of the world.

A GUILD PRAYER.

BLESS, O Lord, we beseech Thee, the work of the Guild and Congregation to which we belong, and of Thy Holy Catholic Church, wheresoever spread abroad throughout the whole world. May Thy word have free course and be glorified. Give conversion to sinners; bring back wanderers to the fold; strengthen those who stand firm in the faith; and by the grace of Thy Holy Spirit, help each against his besetting sin. For the sake of Jesus Christ Our Lord. *Amen.*

ECCLESIASTICAL FACTS.

A CORRESPONDENT of the *John Bull* furnishes that paper with the subjoined facts, which may serve to refute the statements put forth by political Dissenters and Liberatorists:—

In the last half century, from £70,000,000 to £75,000,000 have been expended in Church purposes from voluntary contributions, in great part for the poor.

3,520 new churches in about the last 30 years.

12,500 Church-schools of the National Society (founded A. D. 1811.)

Thousands of other Church-schools.

The Bishop of London's Fund amounts to over £500,000.

In about the last five years, independently of the Bishop of London's Fund, £850,000 have been spent in the metropolis on churches, schools, and Home Mission institutions.

In the diocese of Oxford alone (an agricultural one) £2,125,000

were raised in 25 years (in Bishop Wilberforce's time) for Church objects.

In the diocese of Ripon £638,000 were expended in six years on the Church.

Sir Arthur Guinness gave £150,000 for a Cathedral in Dublin, just before the Disestablishment of the Irish Church.

Mr. Roe has restored the other Dublin Cathedral at a cost of from £30,000 to £50,000.

Miss Walker has contributed £40,000 for a Cathedral in Edinburgh, and £1,000 a year for the first Incumbent thereof.

Baroness Burdett Coutts' munificence in Ecclesiastical affairs.

Dr. Warnford's generosity to the Church in Gloucester and elsewhere.

Keble College, Oxford, for the chapel of which Mr. Gibbs gave £20,000.

Curates' Augmentation Fund.

Church Scripture-readers' Society.

Numerous Theological Colleges.

Training Institutions for Church Schoolmasters and Mistresses.

£400,000 expended year by year by Incumbents for Curates, to render the services of the Church more efficient.

Almost all our Cathedrals, Ministers, Parish Churches, and Chapels-of-ease restored or enlarged.

Seventy Colonial and Missionary Bishoprics.

About £300,000 subscribed annually by the S. P. G. (founded A. D. 1701) and the other Church Missionary Society.

The aggregate sum expended by the English Church on Missions to our Colonists and the heathen is rather over £500,000 per annum.

St. Augustine's College, Canter-

bury, and other Missionary Institutions.

Corporation of the Sons of the Clergy.

Societies for the Widows and Orphans of the Clergy.

Marquis of Lorne's Fund.

Many small benefices augmented.

Lay Helpers, Church Deaconesses, and Mission Women.

Bibles and Prayer Books circulated at home and in foreign parts by hundreds of thousands yearly.

Home Missions by the Additional Curates' and Church Pastoral Aid Societies.

Individual philanthropists (especially in the North of England) have built and endowed numerous churches and almshouses.

A movement in the right direction—viz., in the fabric of the church, or parsonage, or school, almshouse, or reformatory, in almost every parish in the realm.

The two Lambeth Synods, perhaps the two most important ecclesiastical events since the Reformation.

Convocation has a vast moral influence.

The Church Congress has also much weight.

Lady Rolle's most generous gift to the Cornish diocese.

Bishop Tyrrell's large-heartedness in endowing the See of Newcastle (Australia) with nearly a quarter of a million.

The appointment of four Suffragan Bishops, together with a moderate increase in the number of the Home Episcopate.

At the closing service of the Lambeth Synod in 1878, there were present 88 Prelates of our Church out of the 100 who attended the Conference, and 800 communicants

and 5,000 of the laity, under the dome and in the body of St. Paul's, united in hymning the praises of the triune God, in our grand and noble Metropolitan Cathedral.

And, we may add, the half has not been told in the above of the marvellous growth and present life of the Church.

SUSTENANCE.

WE are not "born" into full physical manhood; neither are we "re-born" into complete spiritual vigor. As we grow in stature so we must in grace. The bodily life may flicker and expire; so may the spiritual. Both alike need sustaining. As the infant body requires nursing and watchful care, so does the new-born grace of the soul. The young child depends for life on the mother. The regenerate soul has the Holy Church for a nursing mother, with means of grace, with loving care, with wise instruction, with God's law for a guide, with the angels of God for a defence, and with the Holy Spirit for an ever present help.

T R U S T .

IN one of those more privileged homes, poor but thrifty, sat a young mother plying her needle in the soft summer twilight, for the wee Willie whose ringing laughter from the little garden told its own sweet tale. The husband sat near his wife, in that weary listlessness which is made such a luxury by a hard day's toil.

"How shall we ever get on when winter comes, George? Tis hard enough in summer; what will it be then?"

The question awoke something within that man's slumbering soul that sent a quiet glow over every look and tone.

"Mary, lass, what art making there?"

"A warm winter coat for Willie, George."

"I guessed as much. Does the young rogue know about it?"

"Not he, dear lamb."

"Won't you tell him, to hinder his worrying about winter?"

"He worry! Why hearken to him, George! He's as happy as the day is long; and even if he had the sense to think about winter, he'd trust mother to keep him warm."

"Ay, lass. And I vow the boy is wiser than his mother."

Mary's eye filled as she caught her husband's upward look, and the cloud of distrust was rolled from the hearth by their child's trustfulness.

Now and then this baby-faith rises from a child's heart beyond its mother to its mother's God.—

Mrs. Umphelby.

INFANT BAPTISM.

Is it not a mistaken spirit to suppose that, because an infant is too young to understand, therefore it is too young to receive a blessing, or spiritual gift? All gifts do not enter into the soul by the door of the understanding? Is not God able to bless even where man can do no act of himself? God is not powerless to bestow a gift, independently of man's will. The bringing of children is man's work; the blessing is Christ's. Baptists often allow the bringing; that is, they sometimes dedicate children to

Christ; why deny that He blesses them?—*Selected.*

STARTLING FACTS.

THE *Gospel Messenger* says that "the statistics of the Congregationalists of Michigan show that this large body (while their Confession says, We believe in baptizing believers and their children,) are almost giving up the Sacrament as for children. They have 233 churches in Michigan; yet they report in all but 222 infant baptisms, less than one to a parish. In Detroit, with 2 churches, only 4 infant baptisms are reported." Again we have before us the minutes of the General Association of the Congregationalists of Illinois. We find that there are 240 churches, and that the sum total of infant baptisms reported is only 281—that is 1. $\frac{41}{100}$ to a church.

These figures have a startling significance. We wonder whether the average is any higher among Methodists and Presbyterians. Save Old School Presbyterians and "High-Church" Lutherans, the Protestant Denominations have gradually, but generally become mere Zwinglians. These figures show the logical result of such notions. If the sacraments, solemnly ordained by Christ, are mere forms, "outward and visible signs" of nothing whatever, then the Quakers are right after all. It would be an interesting thing to know whether Congregationalists have not practically given up a great deal else which the Puritans of old would have died for. It would be an interesting thing moreover, to know to what extent Universalist and Socinian views prevail among many

bodies still claiming to be 'Evangelical.' Once admit that men can make a Church, and you have admitted a principle which logically ends (not only in discarding Sacraments, but) in the very disintegration of Christianity. The practical result of it is mere individualism. In other words, each man is a Church unto himself. *His hat covers his Church.* Each man is an infallible pope, who is the author of his own Faith and Sacraments, views, opinions, notions, etc. The time must come, some day, when all thinking Christian men will investigate, more keenly, positions commonly held, which threaten in their logical out-come, the very existence of Christianity.—*Living Church.*

“THE GENTLENESS OF JESUS.”

It was not the gentleness of a soft, feeble, yielding nature, afraid to meet opposition. What were earthly terrors or earthly storms to Him? What were human passions and human contradictions to Him? He could face them all, unmoved in His kingly calm. He could quell them all with a touch or a look if He so willed. Of “the fear of man,” He the Creator of man knew nothing. Haughty Pharisees, cynical Sadducees, furious crowds had no more of awe and terror for Him than the fluttering of dry autumn leaves before the wind. He met the Pharisee with stern and crushing truth. He met the Sadducee with keen and sword-like power. He met the surging throng with a royal composure before which the heart of hundreds quailed. For what could they do to Him. They were in His hands, not

He in theirs. They could not touch Him till He chose they should. He was just and holy in His denunciation of sin. He was unsparing in the righteous wrath with which He dashed aside hollow pictures, hypocritical make-believers. And yet He was gentle, tender, lowly, loving as a little child —*Selected.*

WHERE WERE YOU?

WHERE were you last Sunday? “At home, not feeling very well.” Did you ever close up your store, and, by way of explanation, stick up a notice: “Detained at home by headache”? And why not, pray?

“Visitors came in, and I could not leave them.” Ah! Would you continue in your service a young man who should offer you a like excuse for staying away from your store on Monday evening? And when you stand at the bar of God, and the Judge asks you why you did not go to His sanctuary more, will you look Him in the face and say, “Oh! we had company”?

“It looked like rain; indeed, it had begun to sprinkle.” Did it? Had it? Would the prospect have kept you away from market or store? Indeed, have you not been known to go to a concert or a dancing party in the midst of what might have been the beginning of another deluge? Is it not time an umbrella was invented that would protect church members from the rain on Sunday?

“I went to hear the Rev. Dr. Boanerges.” And so the Athenians of St. Paul’s time are not dead yet, but some still live who spend their time in nothing else but either to tell or hear some new thing! Is this what the houses of God are

for? Is this to make them "the gates of heaven?"

"I had an engagement that prevented me from attending." You had? And on God's day you were immersed in business? Have you had advices that the fourth commandment has been repealed? Surely it is safer and more profitable to overcrowd Saturday than to lose a Sunday!

Men act the fool nowhere as in matters of religion. Here they expect to get everything for nothing. Unconscious of God's presence, insensible to His love, with a positive disrelish for His society, they would think themselves terribly abused if informed that they will not be permitted to spend an eternity with Him. It is a fact, however. Heaven is a character. It is the natural outcome of a certain internal condition. It is not the reversal and the converse of the life in the flesh.—*Church News.*

COMFORT IN A CLOUD.

A FRIEND of mine told me of a visit he had paid to a poor woman, overwhelmed with trouble, in her little room; but she always seemed cheerful. She knew The Rock. "Why," said he, "Mary, you must have very dark days, they must overcome you with clouds some times." "Yes," she said, "but then I often find there's comfort in a cloud." "Comfort in a cloud, Mary?" "Yes," she said, "when I am very low and dark I go to the window, and if I see a heavy cloud, I think of those precious words, 'A cloud received Him out of their sight'; and I look up and see the cloud sure enough, and then I think well, that may be the cloud that

hides Him, and so you see there is comfort in a cloud."—*Selected.*

WHAT IS THE DISTINCTION BETWEEN A COLLECT AND A PRAYER?

A COLLECT is sometimes defined to be a short prayer, or a prayer collected from the Epistle and Gospel for the day; but the true distinction of a Collect is that it is a prayer with but one petition, or for a single grace and blessing. Thus, there is the "Collect for Peace," the "Collect for Grace;" but "a Prayer for all Conditions of Men." An examination of the Collects will serve to show how invariably they are concentrated each upon some one blessing or benefit, which alone is asked for therein; while a prayer may include many different, or even diverse petitions.

A Collect properly consists of three parts, which are generally clearly marked and plainly distinct. There is, first, the Invocation, or address to God; next the Petition, or supplication for ourselves; and, lastly, the Incitation, or urging of the merits of Christ our Saviour as the all-prevailing motive for the fulfilment of our petition.—*Old Church Path.*

A CHEERFUL VIEW OF THINGS.

"How dismal you look!" said a Bucket to his companion, as they were going to the well.

"Ah!" replied the other, "I was reflecting upon the uselessness of our being filled; for, let us go away ever so full, we always come back empty."

"Dear me! How strange to look

at it in that way," said the other Bucket. "Now I enjoy the thought that, however empty we come, we always go away full. Only look at it in that light, and you'll be as cheerful as I am."—*Selected.*

BIGOTRY.

"EPISCOPALIANS are so bigoted, they think that nobody is right but themselves. There is that doctrine of 'Apostolic succession' which unchurches all other denominations—but nothing would ever make me believe such a thing!"

So spake Mrs. Sevier, when her niece mildly remonstrated, "Oh, surely, aunt, you would believe it if you were convinced of its truth?"

"Not I, indeed!" she quickly responded, "besides nothing would ever convince me of its truth."

"And yet," said Mr. Candid, "you do not hesitate to bring the charge of Bigotry against others. Are you aware what really constitutes Bigotry?"

"O yes, it is being so strong in your own notions, and holding everybody else to be wrong."

"No, there you are mistaken; for one may be firmly convinced of any truth and maintain it strongly without Bigotry, which consists in holding on to one's own opinions, *whether right or wrong, whether true or false.* A Bigot is one who is proof against conviction; and, therefore, I am surprised that you should charge it upon Episcopalians, even while you avow it yourself."

"I avow it, indeed! No, what ever else I may be, I am no Bigot," exclaimed the old lady indignantly, and then, after a moment's pause, she added, "When did I avow it?"

"Why, in declaring just now, that nothing would ever convince you of the truth of the 'Apostolic succession,' you exactly define Bigotry and avow yourself a Bigot on this point, at least."

"Is that so? Why I thought that Bigots were those who burned people at the stake, and who wanted to force everybody to believe as they did."

"Bigots are, of course, very apt to be intolerant and strongly inclined to persecute others, but this is not implied in the meaning of the word itself, which simply defines the way in which one holds his own convictions or notions—one who will not hear reason, and whom *nothing* will convince, or induce to change his opinions. And I cannot think that Episcopalians are open to this charge; for, as a body, they seem of all others peculiarly disposed to hear reason, and need only to be convinced that they are in error, in order to abandon it. Indeed, I am inclined to think, that they are often called Bigots simply because they have opinions and principles which they are not disposed to abandon just because others denounce, without being able to disprove them. If, now, you or others could *prove* that the 'Apostolic succession' is not a fact, Episcopalians would very quickly cease to maintain it, and all of the consequences which depend upon it, too. Whereas, if I were to bring any amount of evidence to sustain it as a fact, and to show its reason and necessity in the divine system, you declare that it would be useless, as nothing would convince you of its truth. So that it is your bigotry, and not mine, which prevents us from agreeing on this point."—*Old Church Path.*

THE WITNESS OF THE SPIRIT

"How do we know when a spirit not ours, but greater, is acting upon our souls?"

When we feel conscious, not so much of *possessing a life, as of a life possessing us.*

To make this distinction clear, let us observe that it holds through all the higher forms of human life. You will find just that distinction between a true and a false teacher.

The man who proclaims the truth he thinks, as his own, is never the highest kind of preacher; he who speaks because the truth *possesses* him, leaves an impress on the ages.

The true artist is not the man who paints to depict his own ideas, but he who is filled by a mighty inspiration which compels him to paint the forms of beauty and brightness which he sees glowing around him.

Passing to the moral life, we find the same distinction there. He who does right because it may give pleasure, and fears to do wrong because it is painful, is never, in the highest sense, a moral man at all, but he only is such who does right because filled with a life higher and grander than his own—who recognises in conscience the monitions of the Eternal Spirit of God.

So in spiritual life. When we are led by a spirit of life greater than our own, we know that the Divine Spirit is acting upon us—that is a witness of sonship founded on the rock of God's eternal truthfulness. Emotions may vary; life may darken; yet because we feel a power greater than our own taking hold of this nature and turning it heavenwards; because we feel the hand of God sweeping over the

chorus of our natures and tuning them to immortal melodies; because He is changeless as the old eternities, we know that He is bearing witness to our spirits that we are His children: "For as many as are led by the Spirit of God, they are the sons of God."—*The late E. L. Hall.*

FREE-WILL OFFERINGS.

THE Church will mourn over an empty treasury until she teaches her children that offerings to God are among the highest privileges and duties of a Christian. No human expedients will cure the evil. The tithes are the Lord's. When we bring, as a free-will offering, these gifts to Him, there will be no lack of means for His work. It may be impossible to realize this at once; we can teach the duty, we can offer men the opportunity, we can promise them the blessing of God, we can place His service before them, not as a grudging duty, but as the privilege of a loving, thankful heart, done not unto men but unto God.—*Bishop Whipple.*

SPEAK TO YOUR CLERGYMAN.

THE Pastor would be greatly aided in his work if his people would be more ready to confide in him their religious difficulties, and doubts, and troubles. If they would speak more freely of their peculiar trials and perplexities, and would go to him for help and instruction in the many little and great matters that arise as questions in their minds—suggested perhaps by the objection of some critical or skeptical neighbor, or may be in

reading the Word of God. Besides being themselves directly benefited, they would in this way help to give their pastor that insight into the character and thoughts and spiritual needs of his people, which is so necessary to the efficacy of both his pastoral and pulpit ministrations.—*Selected.*

It is reported that not a single infidel book is to be found in the Welsh language.

A LIE will die of neglect sooner than in any other way. The only reason why some lies grow so large and stout is that somebody pets and feeds them.

IF infant baptism was not practiced from the first, how could Tertullian, in the second century, take exception to some of the views which had grown up concerning it.

EACH administration of the Lord's Supper is like a roll-call in the presence of the enemy. Whoever fails to answer to his name deserves to be considered a deserter.

ACCESSION.—Mr. Thomas K. Allan, for many years an esteemed minister among the Second Adventists, has been admitted as a candidate for Holy Orders in Minnesota.

DATES of foundation of the older Sects.—Lutheran, by Martin Luther, 1517; Presbyterian, John Calvin, 1529; Scotch Presbyterians, John Knox, 1560; Baptists, originally Anabaptists, John of Leyden and others, 1525; Congregationalists, originally Independents or Brownists, Brown, 1580; Methodists, John Wesley, 1729.

BAPTISM is a door. It is ever ajar. He who knocks may enter. Beyond the door, are privileges,—prayer, praise, the Word, the altar. Cross the threshold and these are all his.

GOOD and evil are plaintiff and defendant. The court where they plead is the Forum of Conscience. The verdict appears in the life lived, and is the result of struggle and contest.

A SCOTCH pastor told a good deal of truth in a few words when he said that the "liberalism" which dispenses with creeds and holds that, if sincere, it does not matter what a man believes, leads to "a theology without God, a Christianity without Christ, a worship without reverence, and a life without hope."

A MAN ought to forge an iron bolt that is to go into a railroad bridge, as if the eye of God was on him. "He that is faithful in the least is faithful also in much." He ought to manufacture furniture, cloth, or any fabric for human use and wear, as before the All seeing Eye. He ought to make his steam boiler, his ship, his bridge, to stand the test of the eternal law.

WHAT if we succeed in persuading men to give because they can give without feeling it, or contrive some other form of benevolence made easy, is that a gospel for them? Are we not rather preaching Christ when we teach them to give when they feel it most, to give out of poverty, to shorten rest, or lengthen labor, or abandon pleasure—to carry a cross which leaves on body or estate "marks of the Lord Jesus?"

Children's Corner.

WAWANOSH HOME.

DEAR CHILDREN,

Have you all grown weary of giving that the list of contributors is so small? Read this, think and pray over it, and may God give you grace "to imitate our Great Example."

"Do you think that it is always time to give, give? Do you grow tired of hearing about missionary boxes and mite chests, Lenten and Easter offerings? There is One who never wearies of giving; whose hand is always open to bestow blessings. Day by day He gives us food and raiment, light and air, friends and happiness. He is the Giver of all good things. He gives us in this world life, and in the world to come life everlasting. Shall we be tired of making our little returns to Him? Shall we not rather be glad to imitate our great example, and become in our turn, as He permit us, givers? God's children should show that they are His children, and as their Heavenly Father has freely given to them so should they freely give."

I think you will all like to hear about Benjamin Shingwauk, who is known to many of you, and I trust that you may all be encouraged *steadfastly* to help on the good work.

Benjamin Shingwauk is the son of an Indian named Menesenoons living at Garden River, he is a regular little Indian fellow with black happy eyes and a head like a bear skin, and is only just turned 12 years old. This little fellow when he first came to us about four years ago scarcely knew a word of

English, but can now talk it quite readily, he is very sharp at his school work and has a most retentive memory; he is also a well-behaved polite boy, and, as is generally the case with our boys, is trustworthy and truthful; Ben would not tell a falsehood to avoid a scolding or punishment; and this noble trait we are glad to say is very common among our boys, they will often incriminate themselves and incur punishment by voluntary confession of their faults. Then as to Ben Shingwauk's attainments. He is reading in the fourth book, learning English history, grammar, geography, Canadian speller, and latin: In arithmetic he has advanced as far as fractions, he writes a clear clerk-like hand, and is one of the first boys in his knowledge of scripture.

We must add that Benjamin is learning medicine; he already knows the names Latin and English of nearly all the medicines (150 or so) in the medicine cupboard, and is able to make up a doctor's prescription. In three or four years' time we shall hope to afford him the opportunity of a higher education than the Shingwauk Home can give, and we believe that if he continues to go on as well as he has begun, he will prove a credit to our school, and may become the means of much good in the advancement and civilization of his people.

WAWANOSH HOME.

CONTRIBUTIONS FOR MARCH, 1880.

Lella, Cornwallis, N. S.....	\$0.25
Baby, do.	25
Friend, Halifax, N. S.....	25

All contributions should be addressed to:
"Algoma Aid Association," care of Rev.
T. E. Dowling, Carleton, St. John, N. B."