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Church Work.

We Speak Concerning Christ and the Church.

A Monthly Pamphlet of Facts, Notes and Instruction.

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

Vol. XVI.

DIGBY, N. S., NOVEMBER, 1891.

No. 9

The red marks enclosing this paragraph indicate that the subscription is due, and the Proprietor will be glad to receive the amount as early as possible. The date marked with the address on each paper is that to which that paper is paid up.

PARADISE.

Shut out, shut out
For ever from the Paradise of God,
The blighted earth whence thorns and
thistles spring
Their feet have trod.

Shut out, shut out,
From all that made that Paradise most fair,
The presence of the Lord who with them
walked
At even there.

Vainly for them
The Tree of life its quickening fruit displays
The circling sword the sacred treasure
guards
With fiery rays.

Ah, hapless pair,
Of home, of peace, of love, of joy bereft,
Yet shines one guiding star above your
path—
For hope is left!

The woman's Seed
Shall crush in deadly strife the serpent
dread;

The ransomed brethren win immortal Life,
In Christ their Head.

Then—no more curse!
From that blood-watered soil no thorns
shall rise:
And not one garden; but the whole new
Earth
Be Paradise.

BREATHE NOT A SOUND.

“The Lord is in His holy temple; let
all the earth KEEP SILENCE before Him.”
We find a beautiful commentary on these
words in the following lines written by the
Rev. Richard S. Hawker, vicar of Mor-
wenstow:

When the voice of God is thrilling,
Breathe not a sound;
When the tearful eye is filling,
Breathe not a sound;
When the memory is pleading,
And the better mind succeeding,
When the stricken heart is bleeding,
Breathe not a sound.

When the broad road is forsaken,
Breathe not a sound;
And the narrow path is taken,
Breathe not a sound;
When the angels are descending,
And the days of sin are ending,
When Heaven and Earth are blending,
Breathe not a sound.

What we weave in time we must
wear in eternity.

Ms Miller
Apr 90

RURAL DEANERY MEETING, NO. IV.

[The brethren having heard the minutes of the last meeting read, and agreed that the report of it, as published in the Oct. No. of CHURCH WORK was in the main correct, and likely to do good even beyond Nova Scotia, decided that a similar report of the present gathering should be sent to that "valuable little periodical."]

Rural Dean,—As the question of Ways and Means is a very important one in all but wealthy parishes, I hope brother Baker's paper on that subject is at hand,—though I am sorry he has been unavoidably prevented from attending our meeting.

The Secretary,—Here is his paper which he has requested me to read for him. [Reads.]

Bro. A,—I am pleased with the exordium, in the first place. The writer very truly observes that our parishes being no longer mainly supported by eleemosynary assistance from the mother Church in England, as in days gone by, should as soon as possible in the exceptional cases, learn not only the duty but the blessedness of self support and missionary exertion. Our Dissenting neighbors, not being pap-fed, have been learning self-support in religious matters from the first settlement of the British colonies. If our people do not similarly exert themselves, not only will some of our weaker parishes be closed, but even the

stronger ones will find the truth of the proverb,—“There is that withholdeth more than is meet, and it tendeth to poverty.”

Our brother's phrase, “pap-fed,” is a homely but suggestive one. In Georgeville, when the garrison was removed to Halifax and the parishioners were called upon to eke out the S. P. G. allowance to their Rector's salary, now no longer to be assisted by the Government grant to him as garrison chaplain, a retired militia colonel being called upon for a subscription indignantly refused, with the exclamation, “We might as well be Dissenters at once!” Even at this time Dissent was obliged to be self supporting, as it has been ever since, with the comfort of the other proverb, “There is that scattereth and yet increaseth.”

It was well that all Churchmen were not like the gallant militia colonel. It is well that the Church of England inherits her share of our Lord's promise,—“The gates of hell shall not prevail against her,” for notwithstanding the parsimony of too many of her children amidst the abundant natural resources of their young country, there were others who stood by with their contributions to maintain the ministrations of their Church, with the help of the Societies for the Propagation of the Gospel, and the Promotion of Christian Knowledge. Thus were our parishes kept alive, and our colleges and schools partially endowed, so that

now—Canada being accounted among the richest of British colonies, and her Churchmen not the least wealthy of her people, there need be no difficulty in supporting their parishes, even the poorest, by mutual help, and at the same time providing for their educational institutions and the support of missions.

Brother B,—I feel sure this will be done so soon as Christian charity takes the place of selfishness amongst professing Christians. Selfishness lies at the root of too many of the modern devices for supplying the wants of the Church. For although the materials for bazaars, socials, etc., etc., are freely provided by the few, it is not to be denied that many who get full value for their 'patronage,' nevertheless credit themselves with Christian liberality. In many places the few provide Churches in which others hear the Gospel literally without money and without price.

Brother C,—Yes, and I believe, from what I have seen, that many objections which disturb the peace of parishes and embitter the lives of the underpaid clergy, are mainly found amongst the selfish.

Brother D,—God, who foresaw all these evils from the beginning, established a rule from the first—the only rule—for acceptable giving to religious purposes and at the same time the only cure for selfishness in such matters. It is the rule of paying towards the support of His work

in all its branches one tenth of that which He so freely gives to us. Even the heathen see this by the light of nature, for missionaries tell us that the Chinese, before their conversion to christianity, give one sixth, and in some cases one third of their income to the support of their forms of religion and charity. Thank God, His rule of the tithe is now followed by many christians, to their own greater comfort and the benefit of the church and the poor.

Brother E,—I am sure that if this rule were now as general among christians as it was in the Primitive Church, and if—as St. Paul explains God's will—every follower of Christ would lay by him in store the Lord's share of his income and present it in the Offertory on the Lord's day, we should hear far less fault-finding in many parishes. God's treasury would never be empty, selfish schemes for raising money for religious purposes would disappear, and the work of the gospel would go on prosperously. By systematic giving, the tenth or any contribution is paid regularly in small sums, with far less inconvenience than a much smaller sum total in one payment. Fault-finders, in many cases, are of that class who seek excuses to evade inconvenient payments towards religious purposes, and payments at long intervals are mostly inconvenient.

God sees heroes where the world sees only common people.

For CHURCH WORK.

THE CHURCH.

HER POSITION AND REQUIREMENTS.

There crops up in our parishes now and then an unhealthy craving for the multiplication of societies. I say unhealthy—because in addition to waste of time and money, in many instances it results in false impressions respecting the necessity for them, as well as inducing individuals to ignore the comprehensiveness of the Church of God.

With Dissenters the case is somewhat different from that of Church people, because they (Dissenters), content to see a large proportion of the human element in the formation of the Church, naturally regard her as more or less imperfect and defective,—differing from other societies in degree rather than in kind, and consequently they look upon the multiplication of those societies as essential to the cultivation of public morals and Christian graces.

With us, however, as Church people, it is or should be very different. Taught as we are, to regard the Church as a Divine Institution or Society—perfect in all her parts—we see between her and all other societies a difference of kind rather than degree.

To us, the Church is The Great Society into which we were initiated in Holy Baptism; the Society which in its aims and objects includes every moral and Christian requirement, and claims of us due recognition of them. Look at your pledge. Your Baptismal vow: "I will renounce the devil and all his works, the pomps and vanities of this wicked world and all the sinful lusts of the flesh. I will believe the Articles

of the Christian Faith. I will keep God's Holy Will and Commandments and walk in the same all the days of my life." Is there any lawful pledge exacted by any of the societies which is not included in this? I think not; nor should any other exist in our midst unless it be with the distinct understanding that it is for the purpose of reminding us of, and assisting us to keep our Baptismal vows.

The temperance pledge may be of some help to members of the Church, but, that Churchman who—in his moral warfare—does not see beyond the pledge of a Temperance Society, most certainly does not look very high, nor has he anything very tangible or trustworthy to use in the conflict.

The Churchman who says: "I am a temperance man because in Holy Baptism my body was made the Temple of God the Holy Spirit; because in that Holy Sacrament I was grafted into that Mystical Body of Christ, and by intemperance I should defile that temple and bring disgrace upon that Body;" that man, I say, is worth a score of those who say they are so-and-so because they have taken a pledge in some local society. It is the same in respect of the object of any other society you may name.

Whatever is *right* about it is binding upon you already, by virtue of your Baptism.

Loyalty to Home and Fatherland; Christian Endeavour; Benevolence; Temperance, etc.; and all is exacted of you by the Church of God, through which the channels of grace flow broad and deep, and by which alone you can ever be loyal to any righteous cause. W. J. LOCKYER.

STARVING THE CHILDREN

A lapped from the Banner of Faith.

If you ask any sensible person, 'What is your little child made up of?' he will say 'body, and mind, and soul,' and if you ask which is the most important, he will say 'the soul, because it is the image of God within us; it lives forever, when the body has decayed, and the mind has done its work.'

That, then, is perfectly clear; every man and woman who is entrusted with a child is entrusted with these three things, a body, a soul, and a mind, and of these the soul is eternal.

Now, suppose you bear this in mind and go to a manager of one of our free schools, and ask him this question, 'are you entrusted with training and educating children?' he will at once answer, 'yes.' And then if you bear in mind what that word children means, and ask first what do you provide for the bodies of these children, he will answer you with perhaps a little hesitation, 'we do not do all that we should like, but we are improving things; they have purer air and better light than they used to have, and we are slowly introducing drills and gymnasiums. I hope that in a few years' time the body will be better cared for; it has been much neglected.'

And you will rejoice with him, if you have children of your own, or if you love and pity the little ones of our large towns, because you will know how the body helps or drags down the whole being, and how a weak body, ill-fed, makes a weak brain which cannot work.

And then you pass a step higher and you ask, 'and what are you do-

ing for the mind?' And here your friend will be more confident and better satisfied, and he will say, 'we have made a study of that for years; and I think we are doing well by the minds of our little ones; but it was uphill work. These children we have to deal with are so different; the dull country children, and the sharp town children, and the poor, and the wealthy; but we have drawn up a scheme which answers well, and we are very pleased with the results. Of course, there is grumbling here and there, but you cannot please everyone. The only thing is to do what you believe to be the best for the greatest number, and one cannot get far wrong, in the broad lines, at least.'

And then, perhaps, you may by an effort ask, 'and what more do you do?' What do you do for the souls of the children that you have solemnly undertaken to train? And he will answer you, very probably, if he is an honest and truthful man, 'oh, we do nothing for them.' And he will very likely believe that he is 'doing nothing' for the children's souls. But is he? No; he is starving them, and if they perish he is responsible for their death. These godless schools are not doing nothing for the souls of the children. They are starving their souls; and, whatever man may say, they will not be held guiltless if they perish.

Men do well to feed the body, because it supports and strengthens the mind. They do well to feed and train the mind, for what is its truest, highest use?

It is not to enable men to take a higher rank in life than their fathers had, though that may be good. It is not to open out to children new

fields of beauty in literature, in philosophy, in poetry, though that is better, and in itself very good. These will last only a time. They have their day and cease to be.

‘They are but broken lights from Thee,
And Thou, O God, art more than they.’

And the use of the mind of man is to strengthen and purify the soul, and fit it for its eternal happiness hereafter; and any system of education which fails to do this is for a time only; it is labor which sooner or later perishes.

And this warning comes not only to school managers, but more, far more sternly to parents, to fathers and mothers of children. The manager, when he says ‘I am doing nothing for the soul,’ may go on to say, and very likely will go on to say ‘that is no business of mine; I leave that to the parsons and ministers; they may squabble over that.’ And with that excuse he may satisfy his conscience for the present. There will come a day when his conscience will not accept that excuse. But the father and the mother cannot say that. The soul of the child is entrusted to them first of all, and above all; and for the training of that soul they are responsible to God; more really, more fully than any other human being, parson or minister, or whom you will. For that soul is given by God into their care; they are chosen out of all the world to care just for that particular baby soul, and they will have to give an account when they stand before their Judge of how they have trained that child committed to their care.

They must keep its body healthy and pure; God requires it at their hands. They must keep its mind

strong and free, that, too, God calls for from them. But above all and through all they must care for the soul; from it are the issues of life and of death.

And what new light this thought throws upon the whole question of free schools. It is no longer a mere question of a heavier or a lighter rate; of a larger or smaller weekly payment. It is a question—only too often it is a question—of what am I doing for my child? I cannot be doing nothing, that is impossible. I am either feeding or starving it. If I am feeding it, then there is hope that it will grow strong and healthy and that it will live. If I am starving it, there is a risk, the real risk, that it may die, and then that death will lie at my door.

Ask yourself, then, whether you are starving or feeding the children whom God has given you—starving not their bodies nor their minds, but their souls, their immortal souls; and make it your first care to feed them; teach them with your own lips to pray, tell them at your knee the story of their Saviour’s love, and send them to a school where they will not tell you, ‘we do nothing for their souls,’ when all the while they are starving them.

But some of the free school teachers or managers will claim that they are not starving the children’s souls, because they do give some religious instruction in the course of a week. And this is true, and something to be thankful for as far as it goes. But for the most part it only goes a little way. Religious instruction is made the least, instead of the most important thing, and is put aside whenever other work presses

—a fact which the children are quick to see, and from which they naturally draw their own conclusions. Then teaching and explanation must be watered down in order to avoid 'sectarianism' until it means little and is worth less. And those who have charge of the feeding of children's bodies know well that they may be starved by unwholesome, or unsuitable, or insufficient food, more slowly, but quite as surely, as by being kept from food altogether.

The Bishop New York, speaking of the common school system, remarks: "When everything has been said in its behalf it must still be owned that it is secular, and that it professes to be no more. The Church to-day must bear its witness and nowhere with more emphasis than in the schoolroom, to those underlying principles of righteousness, temperance, and a judgement to come, which are the true power and glory of the Church and State alike."

It is a shame to be obliged to confess it in a Christian land, but it does seem that only in voluntary schools can proper place be given to religious instruction, or can children be carefully taught what was promised for them at the first—the Creed, the Lord's Prayer, the Ten Commandments, and the Catechism.

And as long as this is so, it is the bounden duty of all Christian parents to face their responsibility in this matter, and to be satisfied with no school that does not place the highest interests of their children first.

As men sow, so will they reap. Weeds and briars spring up of themselves, but the good seed must be

sown if we would reap the harvest. And if the seed time of our children's school-days is allowed to pass over, while little or no seed is scattered on the fallow ground of their young hearts, can we wonder if there is little or no fruit to be gathered unto life eternal?

THE GRACE OF GOD.

"I suppose nothing but the grace of God saved you," remarked a man to a friend who was carried unscathed through an almost overwhelming temptation to false business dealing. "If you trace its restraining power back to my boyhood—yes," he replied. He then related an experience in his early career which illustrates how the merest trifle may change the current of a young person's life. During his first clerkship he was left in charge of affairs temporarily, and found on the desk an unsealed letter which, for certain reasons, he greatly desired to read. He argued that, having been opened and read by his employer, it was no breach of trust for him to peruse it. But then and there he fought a decisive battle. He concluded to make the offending epistle a test for his power of resistance. He kept it in plain sight and reasoned that even if its perusal were wholly justifiable, yielding would be a "letter go of him," as he expressed it. This victory over a trifle established a habit of self-control which gained in power as years went on. The divergence of two sides of an angle seems infinitesimal, but continue those lines and it becomes an infinite separation. It is this principle in morals which makes it so essential for parents to help their children to master themselves.

*REFORMATION vs. DE-
FORMATION.*

On the 1st of February, 1560, seven days after Dr. Jewel had been consecrated Bishop of Salisbury, Peter Martyr, thus advised him by letter, from Zurich, at his own request as to the best method of dealing with certain difficulties then distracting the progress of the Church of England :

“I apprehend that there need not be much dispute respecting the square cap and the Episcopal habit; for the thing involves no superstition, and in your country there may be political reasons for it.

“As to unleaven bread you know that none of our Churches make it a matter of contention ; nay, all of them use it.”

The scruples of the party, since known by the title of ‘Puritans,’ relative to the lawfulness of ceremonies and clerical attire, were beginning to assume a formidable shape, . . . The insurrecting movement was then setting in against the authority and discipline of the Church which eventually effected the temporary downfall of the Altar and the throne. By these men and men of the same stamp the true spirit of our Reformation appears to have been well nigh forgotten. It was never the intent of our original Reformers to present the Church of England to the public mind under the aspect of a new establishment substituted in the place of an old one which had been subverted into and demolished. The Church of England to which all their toils and cares were devoted, was the very same Church which had existed from the beginning ; and their object

was, not to sweep it from the face of earth, and plant another on its site ; but to cleanse it from superstitious corruptions, and to effect its deliverance from shameful servitude. Conformably to these views, it was their desire, as nearly as they could without any compromise of principle, to assimilate the exterior of religion to what it had been in the days of Romanism ; and so to avoid the reckless exhibition of a repulsive contrast between the imposing solemnities of the ancient worship, and the dreary meanness and poverty of the new.

Nothing was preserved beyond what was required for the sober dignity of the national religion,—nothing but what was needful for the purpose of relieving from utter disgust these Roman Catholics who might otherwise be still disposed to adore God in places where their forefathers worshipped for ages, and where the dust of their forefathers had been laid. Unfortunately, however, many of our Protestants and exiles brought back with them from Geneva and Zurich notions of mortal variance with the wisdom of our more moderate Reformers. They, too many of them, seemed to consider the Reformation as neither more nor less than the introduction of a totally new system which should have nothing whatever in common with what passed away. With them the Church of England was a fabric not merely to be simplified but to be built up from the very ground on a new foundation.—*Selected.*

FOR AN EPITAPH.

No longer let the mourner weep,
Nor call departed Christians dead,
For death is hallow'd into sleep,
And every grave becomes a bed.

THOU GOD, SEEST ME.

One day the astronomer Mitchell was engaged in making some observations on the sun, and as it descended towards the horizon, just as it was setting, there came into the rays of the great telescope the top of a hill seven miles away. On the top of that hill was a large number of apple-trees, and in one of them were two boys stealing apples.

One was getting the apples and the other was watching to make sure nobody saw them, feeling certain that they were not discovered. But there sat Professor Mitchell seven miles away, with the great eye of his telescope directed fully on them, seeing every movement they made as plainly as if he had been under the tree with them.

So it is with men. Because they do not see the Eye which watches them with sleepless vigilance, they think that they are not seen. But the eye of God is upon them, and not one action can be concealed.

If man can penetrate with the searching eye, which science constructed for his use, the wide realm of the material heavens, shall not He who sitteth upon the circuit be able to know all that transpires upon the earth which He has made?

The Rev. Gilbert Smith, the "Pembrokeshire Parson," often commented, verse by verse, on the Lessons, instead of preaching a sermon. On one occasion, when the chapter containing the transaction of the daughter of Herodias dancing before Herod was read he said: Impudent hussy—dancing, lewd and nude, to amuse an old debauchee in his cups! So when he had sight enough of her he promised her whatever she might

ask, to half of his kingdom, Half of his kingdom indeed! Why, he had not half, nor quarter of a kingdom to give; it was not his; he was only a tributary of the Roman emperor. So she asked her mother; and who should a young lass ask, if a man promises to give her anything, but her mother? Aye but that depends on the sort of mother. So her mother told her to ask for the head of John the Baptist in a charger. What, a dead man's head in a dish! A pretty sight that for a young woman! A pretty sort of mother that! So you see that between them both 'they danced' a saint's head off." Then, glancing at some fashionable folk in church, he added: "Now, mind, you good women where you dance, and how you dance, and with whom you dance, for they tell me there is dancing going on at Tenby that would please Herod a good deal more than it would me or John the Baptist. Now, don't dance your souls, away, whatever you do with men's heads, which I dare say you know how to turn with your capers."

"No man knoweth the Son but the Father." What a wonderful idea does that text give us of the Son! Saints in heaven do not know Him perfectly; even the angels do not—none but the Father is able to comprehend all His excellence; yet various, great, unsearchable, infinite, as are all his excellences, *they are all ours—our Saviour, our Head our flesh and bone.*—*Edward Payson.*

The man who has learned to love the children he doesn't like is on the right road to heaven.

The test of a man's honesty is the sacrifices he will make to preserve it.

DOGMA.

People who do not think much are easily frightened by names. Many fierce fights are fought, not about things, but about words. Often men who are quite at one in believing a truth, will each think the other all wrong, because they do not state the truth in the same way. It is the fashion now-a-days to object to what is called "dogma." Those who object most strongly perhaps could not put in plain words what it is that they dislike. Dogma is a Greek word. The Greek dictionary gives as its meaning, "What seems true to anyone; an opinion." Now this is what people do like. They want to take their own way in thought as well as life. Each, whether fit to have an opinion on any great matter or not, claims to be guided by what he calls his opinion. Each likes to choose his own religion, according to what seems to him true and important, or to his taste.

What men set themselves against, which they call "dogma," is simply the clear statement of doctrine, as true, and having a claim to be received. The doctrines of Christianity are, or claim to be, facts which God has made known. God has made known truth, or he has not. If he has; then, surely it is of great importance to have as clear and full a statement of it as we can get. We do not like to be misled by vague language about the things of this world. If we feel the worth of what has to do with our whole life, now and forever, and with what God is to us, we will not rest in half truths; we will try to see as clearly as we

can what God means us to understand by what he has said and done. As God is a higher being than we are, we do not wonder that he asks us to believe much which we cannot fully search out. As we hope to grow wiser in the knowledge of divine things, we do not set aside as vain or untrue what is too hard for the powers which we have now.

The great "dogmas" of the faith are either true or false; they cannot be half true. If they are not plain facts, then Christian religion is not founded on fact. Christ was God and took man's nature; or He was not God. Christ rose from the dead, and went up to heaven, and sent the Holy Spirit; or all this is fable. The Holy Spirit built up the Church of Christ to witness for God on earth, or there is no Church but what man makes for himself. There is no middle course. We must face the question, and give one answer or the other. The matter is too great for anyone who is the least in earnest to set aside with a "may be" or a "perhaps." And we cannot have the truth put in too plain words or guarded too jealously. If our faith be vague, then our hope will not be clear; for what is to be, follows from what has been and is. If our faith be vague, then we know not Him who claims our love, and are not sure that He loves us. If our faith be vague, then our rule of life and duty must be like it. We are without firm hold on God, and do not feel God's hold on us firm. Every "dogma" of the faith has its own influence on what we think and feel and do and are. This influence is what it is meant to be, if our faith in the "dogma" is clear and strong. —*The Gospeller.*

RIGHT VIEWS OF CHRIST.

To right views of Christ are we indebted for all our religious happiness and tranquility: "They that know Thy name," says the Psalmist, "will put their trust in Thee." And St. Peter writes, "Unto you that believe He is precious." For if we truly believe, Christ must be precious to us—precious for the glory of His character, precious for the infinite reach of His atonement, precious for the sufficiency of His grace, precious for the abounding of His compassion and sympathy and love. And this will make everything in and about Christ to be precious also. His word will be precious, for it will guide. His sacraments will be precious for they will refresh. His Spirit will be precious, for He will set the seal of the covenant on our hearts. His day will be precious, for it will make us think of the time when we shall spend an everlasting Sabbath with Him in heaven. Thus our thought of Christ will, for the most part, be governed by what our experiences of Him have been. If He has become endeared to us by many sacred and cherished memories, by a kind promise of forgiveness when we were first awakened to a sense of sin, by gleams of hope and light vouchsafed to us in the dark night of despondency and mental sorrow, by great deliverances wrought for us when some danger threatened the best interest of our souls, in such cases, not words, but only the grateful heart can make answer to the question, "What think ye of Christ?"—*Rev. Daniel Moore.*

We never please Jesus more than when we lean our whole weight on Him.

In a recent issue of *The Church Times* we find the following interesting statement of the enormous amount of money raised in the Church of England:

Reverting to *The Methodist Times*, we do not say whether a more ignorant, not to say ungenerous sentences was ever printed: "Unfortunately, the endowments of the Established Church, instead of stimulating generosity, are used mainly for the purpose of doing what the living Christian ought to do, and what, in consequence, they notoriously fall to do," There is one short answer to this calumny. In the fifty years just ended, the Church has raised the sum of eighty two millions for church building and restoration, the education of the poor, and the endowment or augmentation of poor benefices in populous places. In the same period, she has raised not less than twenty-five millions for Home and Foreign Missions. Here is over a hundred millions in fifty years for exclusively ecclesiastical or educational objects, while during the same time as we said last week, and as *The Anti Jacobin* so thoroughly recognizes, Churchmen have been the main supporters of the general charities of the country.

Sydney Smith advised men to look downward as well as upward in human life. Though many have passed us in the race, there are many we have left behind. Better a dinner of herbs and a pure conscience, than the stalled ox and infamy.

Like a beautiful flower, full of color but without scent, are the fine but fruitless words of him who does not act accordingly.

LIKE CHRIST.

He who would be most like Christ must pay the cost. If a furnace is needed to purify and brighten you, do not shirk the furnace. Patience is an admirable grace; but it is not the oftenest worn by those who walk on the sunny side of the street in silver slippers. It is usually the product of head winds and hard fights—of crosses carried and of steep hills climbed on the road to heaven. "The trial of faith worketh patience." So it is with all the noblest traits of a robust, healthy and symmetrical character. No one is rocked into godliness in a hammock. Christ offers you no free ride to heaven in a cushioned parlor car. John Bunyan sent his sturdy "Pilgrim" to the "Celestial City" on foot, and some pretty rough walking and hard conflicts did he encounter before the pearly portals welcomed him to the streets of flashing gold. His piety was self-denying, stalwart, and uncompromising; he relished even the stiff severities of duty, and was never coddled with confectionaries. Self-indulgence is the besetting sin of the times; but if you long to be a strong, athletic Christian, you must count the cost. It will cost you the cutting up of some old favorite sins by the roots, and the cutting loose from some entangling alliances, and some sharp set-to's with the temper; it will cost you the submitting of your will to the will of Christ.—*Dr. Cuayler.*

DEGREE OF RITUAL. — The advocates of elaborate ceremonial seem not to be aware that in no age of the Church has elaborateness had anything like universal vogue. In some monastic orders, for ex-

ample, there has always existed a remarkable tendency towards restraint and severity in the mode of worship. A Cistercian house was a striking contrast to a Benedictine, as well in architectural features as in ritual accessories. And for absolute simplicity and absence of adornment of worship, the Carthusians were and are conspicuous. We believe we are right in stating that, since the time of St. Bruno, their founder, to the French Revolution, these latter allowed nothing more adorned than a simple vestment of serge in the Mass. And this Order be it remembered, has ever remained the most faithful to its early vows, and never forfeited the respect of even its enemies. The pathetic story of the dissolution of the London Charterhouse by Henry VIII., has excited more sympathy for the persecuted monks than any other case of spoliation and brutality. Now such a fact as the existence of excessive simplicity, in conjunction with unquestioned loyalty to the Catholic faith, should be quite enough to show that ornateness of ritual is by no means essential. To the minds of English Churchmen there is no doubt that simplicity, combined with reverence and dignity, is likely to prove much the most attractive.—*Church Times.*

Abraham Lincoln, in reference to a party of "Copperheads," said: "You may fool all the people for some of the time, and you may fool some of the people for all the time, but you will never fool all the people for all the time."

"Lord, Thou hast made me for Thyself, and my soul knoweth no peace until it hath attained to Thee."

UNITY.

It was never intended by our Lord that some should hold one creed and some another "One spirit," "one mind," was to animate the whole Christian Body. So we ought never to cease to pray for the gathering together in one the children of God that are scattered abroad. "That they may be one as We are One," was Christ's own last prayer.

The great obstacle to such union is spiritual pride. Even Christian people are unwilling to confess that they may be in the wrong. There is not a sincere seeking for the old paths and a walking in them. But men try to justify their own stand point above all things; to prop up, maybe, that which is false by specious argument; to adhere to a position, no matter how novel or insecure it may prove to be. In other words, it has not yet come home to the modern Christian world that in the sight of the one Lord and Master divisions are hateful and unity is dear.

The Apostle Paul points out the only road to Christian unity when he insists upon the grace of humility. To be humble and lowly in mind, to defer, where possible, to the opinion of others, to have a mean estimate of our own wisdom, to do nothing through strife or vainglory, to esteem other better than ourselves—this is to be Christlike—this is to have the Mind of Christ—*Banner of faith.*

Almsgiving has always been considered one of the first duties of the Church as a body, a duty which falls more or less on every member. We are called upon to give for the work of the Church and for the sup-

port of the poor. In so doing we lend to the Lord. There is a beautiful story told by the poet Longfellow about a monk, to whom one day the Lord gave a Vision of Himself. While he was gazing at the Vision the convent bell rang, for the poor of the town had come to receive their food, and the monk knew not what to do, for he was Almoner, and his duty it was to give out.

"Should he leave the poor to wait
Hungry at the convent gate
Till the Vision passed away?
Should he slight his radiant guest,
Slight his visitant celestial
For a crowd of ragged, bestial
Beggars at the convent gate?
Would the Vision there remain?
Would the Vision come again?"

But he felt it best to do his duty and he left the Vision and relieved the poor, and when he came back lo! the radiance was more glorious than before and he was glad

"When the Blessed Vision said,
'Hadst thou stayed, I must have fled.'"

TWO KINDS OF PROVIDENCE.

A clergyman called on the late Archbishop Whately, and described a visit he just paid to England. "And oh, your Grace," he said, "crossing from Holyhead we had such a providence!"

"What was that," asked the Archbishop.

"Oh, the engine broke down, and there was great danger, but no one was harmed. Such a providence!"

"I'll tell you of a much greater providence," said the Archbishop, "when I crossed, the other day, nothing happened at all to disturb us; we had a calm, quick passage, and everything went smoothly."

Children's Department.

ONLY ONE MOTHER.

You have only one mother, my boy,
Whose heart you can gladden with joy,
Or cause it to ache
Till ready to break—
So cherish that mother, my boy.

You have only one mother who will
Stick to you through good and through ill,
And love you, although
The world is your foe—
So care for that love ever still.

You have only one mother to pray
That in the good path you may stay ;
Who for you won't spare
Self-sacrifice rare—
So worship that mother alway.

You have only one mother to make
A home ever sweet for your sake,
Who toils day and night
For you with delight—
To help her all pains ever take.

You have only one mother to miss
When she has departed from this,
So love and revere
That mother while here—
Some time you won't know her kind kiss.

You have only one mother, *just one* ;
Remember that always, my son ;
None can or will do
What she has for you—
What have you for her ever done ?

A STORY FOR BOYS.

BY ELEANOR KIRK.

At the age of fifteen, a boy whom we will call William Grey, found himself fatherless and motherless, and, as far as any practical help was concerned, friendless. His parents had had a hard struggle to procure the commonest necessaries of life, and so the lad's education had been sadly neglected. But he was trust-worthy, plucky, and industrious, and not ashamed to put his hand to honest work. The first job which the

boy secured was that of a sweeper at one of the New York ferry-boat docks. He swept the ladies' side, the men's side, and the highway for the horses ; and he swept every day for eight months, without stopping. To this work he gave all his time and attention. He was never seen loafing and talking with the deck hands, though he always had a good word and a smile for everybody. This unusual devotion to a generally considered ignominious business attracted considerable attention, and one day William was approached by a police officer, who was accompanied by a fine-looking man.

"I've been telling this gentleman about you," said the officer.

"About me, sir?" said the lad, with great astonishment, and instinctively touching his hat.

"Yes I've had my eye on you for some time" was the answer, "and as this gentleman asked me to try and find him a good lad for his stable I've brought him to you."

"Do you know anything about the care of horses" the gentleman inquired.

"Not a thing in the world, sir."

"Do you think you could learn?"

"I would be ashamed if I couldn't sir," was the courageous response.

The newcomer took a card from his pocket, saying as he did so :

"I will wait for you a week, but come as soon as you can. I will give you \$30 a month and your board, if you suit me, to begin with."

That day's sweeping William Gray will never forget. He took as much pains as ever with every crack and crevice, but his astonishment and gratitude were beyond description. How could it be, he asked himself, that so common a toiler and plodder

should have been noticed and recommended to a good place? Thirty dollars a month and board were, to the lad, a small fortune. He was not then aware that thorough work inevitably tells its own story everywhere, and that integrity, industry, and perseverance, by the immutable laws of God, will win a way for the humblest of His creatures. A few days later, William went to his new place. For three weeks he was instructed in his duties by a man hired for the purpose. At the end of that time he was left with the care of a team of fine horses, and a pony belonging to the only son of his employer.

One evening, as the owner drove into the stable, William inquired if he would kindly tell him where he could find some books about horses.

"I have some in my library," the gentleman replied. "What do you think of doing?"

"Why, you see, sir, I want to find out all I can about them. If a horse gets sick, it would be rather awkward not to know what to do till we could get a doctor here."

"You are right, William," was the appreciative answer. "I will give you what you want to-night. I see you have some good school-books here. I am afraid you don't find much time to study."

"Oh, half an hour here, and ten minutes there tell, sir," William replied. Then this is only play after the dock work I had to do. And just think, the horses know me; and everybody is so good to me it does seem just like home."

And so, day after day, the lad worked and studied. With a little help from his employer's son, he made rapid strides in arithmetic and

grammar, while in geography he was far in advance of his teacher. The books relating to the special subject were eagerly read, and at last the boy's employer found that he was not only learning how to take the best care of well horses, and perfectly treat sick ones, but he was studying their anatomy and physiology, and in this way educating himself to be an authority on the subject.

During the progress of these studies William was asked to give his opinion on the merits of a horse which a neighbor talked of purchasing. The young man looked the animal over, and said with his usual frankness, though the owner stood by, "He's bound to be short-winded, sir, with that build," and then, by a careful examination of other points, proved such a marvellous discrepancy between the real age of the beast and the number of years mentioned by the owner that the negotiations were immediately ended.

In such ways did this lad progress. At the age of 20 he was sent west to purchase horses. He was known to be absolutely trustworthy and incorruptible. Advised by the man who had taken such an interest in his welfare, he placed a proper value on his services, and his future was secured.

William Gray is now one of the wealthiest and one of the most respected men in this great country, and certainly no career could have had a more difficult and a more humble beginning. It is true that such success is exceptional, but it is also true that the lad who works with his heart and his head for the interest of his employer, who would prefer to give an extra hour's time than to shirk a minute, and who in-

the hours of business, is to be found *right there*, is in the direct line of progression. He is bound to climb the ladder, and if not by the ladder upon the first round of which he placed his young feet, it will be by another and a better one.—*N. Y. Ledger.*

It happened to a clergyman about 1855 to find amongst a few poor recipients of the Church alms gathered at the Holy Communion a respectable and very aged woman, said to have been a servant or assistant to John Wesley at the time of his death. 'I kissed him in his coffin, sir,' she replied to the inquiry if she had ever seen him. She was a worthy old woman, and must have died about 1856.

'I the chief of sinners am,
But Jesus died for me,'

was an utterance often used by Wesley. How often is it uttered by Church folk in the use of the Apostles' Creed, and the Litany, and the General Confession! Oh th every Wesleyan Methodist, meaning what Wesley meant by the words, would use, the 'Thanksgiving at meals,' so often put up by him even to his last day on earth. 'We thank Thee, O Lord, for these and all Thy mercies. Bless the Church and King, and grant us all truth and peace, through Jesus Christ our Lord, for ever and ever.'

Be resolutely and faithfully what you are, be humbly what you aspire to be. Be sure you give men the best of your wares, though they be poor enough, and God will help you to lay up a better store for the future. Man's noblest gift to man is his sincerity, for it embraces his integrity also.

ACCESSIONS.

Mr. Charles F. Lee, formerly pastor of the Universalist church, Charlestown, Mass., U. S., has become a candidate for Holy Orders.

T. W. Jones, late pastor of Bethesda Methodist church, Beaufort, has joined the Church of England.

"Is confession to a Priest in accordance with the teaching of the Church of England?"—*A sermon by the Rev. James Simpson.*

[We have received the sermon by the Priest-Incumbent of St. Peter's Cathedral, Charlottetown, P. E. I. His points are well and strongly put, and we should not wish to be in the place of his assailant whose sermon, attempting to prove the negative, provoked this very able rejoinder.—*ED.*]

From a clergyman in P. E. I.:
"We appreciate your little CHURCH WORK very much, and would not be without it."

From a lady 82 years old:
"Thanks to my Heavenly Father that I am still spared to renew my subscription to your precious paper, CHURCH WORK."

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