

Church Work.

We Speak Concerning Christ and the Church.

A Monthly Pamphlet of Facts, Notes and Instruction.

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

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No. 1

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.

THE HOPE OF HIS APPEARING.

Hark! what a sound, and too divine for hearing,

Stirs on the earth and trembles in the air!
Is it the thunder of the Lord's appearing?
Is it the music of His people's prayer?

Surely He cometh, and a thousand voices
Shout to the saints and to the deaf are dumb;

Surely he cometh, and the earth rejoices,
Glad in His coming who hath sworn, I come.

This hath He done, and shall we not adore Him?

This shall He do, and can we still despair?
Come, let us quickly fling ourselves before Him,

Cast at His feet the burthen of our care,

Flash from our eyes the glow of our thanksgiving,

Glad and regretful, confident and calm,
Then thro' all life and what is after living
Thrill to the tireless music of a psalm.

Yea, thro' life, death, thro' sorrow and thro' sinning,

He shall suffice me, for He hath sufficed:
Christ is the end, for Christ was the beginning;
Christ the beginning, for the end is Christ.

—From Frederick W. H. Myer's 'St. Paul.'

EASTER MESSAGE.

Unsealed the portals of the dawn,
The watch of angels is withdrawn,
And from the sepulchre of night
Walks forth the morning clad in light.

O solemn Easter gladness given!
Our Lord the bonds of death has riven.
The very flowers of paradise
Seem blooming in the conscious skies.

Mountain, and sea, and widening plain
Exult, "The Christ o'er us shall reign!"
For swift the lessening centuries bring
The hour foretold, on buoyant wing.

Dear heart, that weepst in thy gloom
Like Mary, at an empty tomb,
Lift thy sad eyes and thou shalt see
The Life of life, new risen for thee!

—Charlotte M. Packard.

The labor of the body relieves us
from the fatigues of the mind; and
this it is which forms the happiness
of the poor.

Don't go to your seat in church if
you are late, during prayer.

Mrs. Miller

Appl 90

THE LAY PRIESTHOOD.

NO. II. 8

In the "downward grade" of sectarianism, the losses of christian people are very many and very great. In last month's No. we drew attention to "Laying-on-of hands," the ancient and apostolic method of preparing and ordaining the lay members of Christ's Body for their momentous work as partakers of the Lord's offices, namely—those of a prophet, priest and king.

We showed that whilst without faithful participation in this work the members of Christ can have no share in His everlasting rest, with its welcome, "Well done, good and faithful servant," they cannot, amidst the temptations of this life, fulfil this threefold work as prophets, priests and kings without the strengthening influence of the Holy Spirit. All members of Christ are thereby made—as St. John in the Apocalypse declares, "Kings and priests to God," and therefore a due ordination to this high and holy work is provided for them at the time when they can intelligently receive it, in the Laying-on-of-hands, with its accompanying most necessary anointing with the seven-fold gifts of the Holy Ghost.

So important is this Divine gift to the members of Christ that St. Paul classes it amongst the six principles or most important matters in the doctrine of Christ, viz.: Repentance,

Faith, Baptism, Laying-on-of-hands, Resurrection of the dead, and Eternal Judgment (Heb. vi, i.) Yet, although orthodox christians of all denominations admit and practice to a greater or less extent five of those great doctrines or first principles, with their deep responsibilities, all the modern sects who have rejected the Historical Episcopate, reject also with it the rite or first principle of "Laying on-of-hands," the administration of which, since the times of the first apostles, pertained to them and their successors.

Thinking people who have come over to our Church from the modern denominations around us, after due study and earnest conviction, always—especially if they have been pastors in their late connection—tell us how deeply they felt the want of the rite of *Laying on-of-hands* or *Confirmation* as a means of enlisting the young as working members of the denomination at that period of life when in so many cases the turn towards Christ or the world is made for time and eternity. Seeing so often the self-deceiving and transitory nature of the modern revival system, with its antimonian tendencies, they prize by its want among themselves that which is too often neglected amongst us, viz.: the gathering of the young into instruction classes to be duly and carefully prepared for Confirmation, a rite to which they come the more readily from having been taught to look for-

ward to it from their earliest intelligence. In this they see the safeguard of our ancient system against the *ignis fatuus* lights held up by antinomianism to those bewildered among many councillors. So deeply are they impressed with the value of this system of careful instruction of the young in dogmatic truth, followed by lay-ordination or the confirmation of the lay-priesthood (an order but little recognized in modern times), that whilst yet ministers of the modern denominations they have been known to send their children for Baptism, instruction and Confirmation and sube-Holy Communion in the Anglo-Catholic Church. (Vide "A Presbyterian clergyman looking for the Church," by Rev. Flavel Mines, late of San Francisco, California.)

EASTER.

On the 29th of this month, Easter, the queen of festivals in the christian years, will be celebrated. As rest with Christ implies previous admission to membership in His Body, to be followed by diligent labor in God's service, so true Easter joy implies that knowledge of sin in ourselves, with consequent repentance, self-denial and sanctification by the Holy Spirit which is so greatly promoted and assisted by a well-kept Lent. For this reason, the services, even including the music and hymnody ordered by the Church for the

Lenten season, is of a penitential character. By it we enter for forty days with our suffering Saviour "into the cloud," and by very contrast emerge with heartfelt joy as on Easter Day, we joyfully sing with the whole Church, waiting in Paradise and militant here in earth, the song of the redeemed,—“Christ is risen indeed, and become the first-fruits of them that slept !”

Were this contrast between Lent and Easter, by which the one prepares for the other, more generally felt, we should find our choirs, especially the younger and more volatile members, less inclined to the secular music of chant and hymn which too often, whilst it tickles the ears of the groundlings, makes the judicious and thoughtful utterly dissatisfied.

Whilst the solemn services of a well-kept Lent are great helps towards a death unto sin, the joyful praises and songs of Easter should be, as it were, a leaven which by the help of the Holy Spirit should continue—as the spirit of the remainder of the Christian year—this new life unto righteousness.

To the soul rightly attuned by true Catholic teaching, everything around, and especially the circumstances (in the true sense of the word), in and around the house of God, contains a heart-stirring symbolism. As we enter the Lych-gate, and through God's acre approach the Church door, the great lesson of death and the resurrection are forcibly impressed

upon us by the graves of our loved ones, lying with their feet towards the dawn in anticipation of that Great Day when all the quick and dead shall stand upon the earth, looking towards Him who shall then be seen coming as the Sun, attended by all His holy angels, to judge every man according as his work shall be. And when we enter God's earthly temple with this thought impressed upon our minds, surely we who know ourselves to be of the earth, earthly, will banish from our minds, by God's help, all earthly things, and keep silence before Him from their clamour. And after our prayers and praises, when every one of us preaches His gospel by reciting our Creed with a loud voice, we shall be reminded, as we look towards His altar in the east, of the deep necessity of being ready to meet Him who shall come to judge the quick and the dead.

Satan, who well knows the nature of man and the benefit which he may derive from God's teaching, through the eye, the ear, and every avenue to man's soul, is ever ready to prevent, if possible, man's taking full advantage of God's means of grace, by suggesting that all such things are but superstition, and quite beneath the dignity of reasonable beings, and a "heartfelt worship." Satan is never so dangerous as when he takes the form of a bright angel scorning the earthly accessories of human worship. And man is never in greater spiritual danger than when, seeking an easy and cheap kind of religion, he can be persuaded that "one religion is as good as another,"—and therefore the more difficult kind of religion, including the worship with the body as well as the soul, the religion requiring suspicion

of self, and consequent self-denial, is to be avoided,—thus elevating the spiritually proud and censorious into a very satisfying self-righteousness which costs nothing. Our fault-finders are generally conspicuous by their neglect of the means of grace.

WHY NOT BE CHEERFUL?

Why not be cheerful? and help others to be so too. Our lot may be hard, but who is he who has not something hard to bear?

Of course there are a great many who, at first sight, seem to have so much more to be cheerful over than their neighbors. I have frequently heard people say, "Now, if I was only so and so, I would be as happy as the day is long; no wonder he wears a smile; he has everything his heart could wish." And I have learned that that same man, tho' rich and titled, carried about a heavy weight of sorrow, hidden bravely, with God's help, under a smiling face. He had learned the grand lesson of life, and did not try to shadow every fellow creature he met with his own little cloud of sorrow, tho' to him it was large enough to shut out the sunshine from his own heart.

I have often met a wayworn brother or sister on the dusty highway of life, to whom a cheering word or a sunny smile was like the dew from heaven to the thirsty flowers.

Then why are we so miserly with our cheerful words, our friendly hand clasps; they do not cost us anything—at least nothing but an effort. We sign our names to lists for charitable purposes; give of our worldly goods; but so many of us go abroad with our faces drawn into a frown! If we meet anyone we

are apt to greet them coldly and gruffly.

Let us make an effort for Christ's sake to help along his work in every way we can, and as this is one of the ways of helping, why not be cheerful?

LONTY PETTIS.

THE HISTORIC EPISCOPATE.

Continued from February No.

Rev. Henry J. VanDyke, D. D., (Presbyterian), Brooklyn, N.Y., says:

"The day for eulogizing the division of the Church of Christ into 'denominations' has gone by. Thoughtful and earnest Christians are coming more and more to recognize and mourn over it as an evil, in its origin and in its results. we get the most vivid impression of the evil wher. we lay aside all abstract theories and look at the concrete facts as they exist before our eyes. we cannot embrace the Christian world in our view; but we can consider a part as a type of the whole. Here is a town, not a hundred miles from any of us, consisting of a thousand inhabitants, or about two hundred families,—just enough to make one parish or pastoral charge, able to sustain the ordinances of the Gospel for itself, and to contribute to the evangelizing the world. but instead of one self-supporting Church, this town has five sickly organizations, two or three of which are sustained by some Missionary Board. One of these Churches has a steeple surmounted by a cross, the common symbol of Christianity; the others, if they have steeples at all, have crowned them with a weather-cock. All these Churches claim to be Christian; but they all bear denominational names, and each is a rival of the other.

Now, the evil of this state of things does not consist only nor chiefly in its waste of Christian resources; but its chief evil is its demoralizing effect upon religious experience and Christian character. It narrows men's souls by concentrating on a sect the sympathies and affections which ought to expand upon the whole Body of Christ. It creates false tests and standards of personal piety. It mars the symmetrical growth of the soul in the knowledge of Christ by magnifying certain doctrines to the neglect or denial of others."

"The effect of the system upon the Sacraments is no less to be deplored. It obscures the true meaning of these holy ordinances by contracting the Table of the Lord to the close communion of a party in this Church, and by making baptism the badge of a sect; so that one says: 'I was baptized an Episcopalian,' and another, 'I was baptized a Baptist.' The effect of denominationalism upon the ministry is no less deplorable. It too often degrades the servant and ambassador of Christ into the hired man of a voluntary association, and suspends his reputation and influence upon making proselytes from other 'societies.' That minister must be a strong man, who, in adjusting his work to such conditions, does not lose somewhat of the spirit in his high commission, and shrivel his own mind to the dimensions of a gossip."

"These conditions are greatly aggravated by their complications with social distinctions and family pride. Denominational lines, in such communities as we have described, are very apt to follow the lines of class distinctions and to deepen them with the 'Gospel plough.' Religious so-

cieties become social clubs, and get rid of the question about seating the poor man in vile raiment, by making it practically certain that he will not come into the same assembly with the man in goodly apparel and a gold ring. 'The Salvation Army,' or any other outside effort, is good enough for him. And so we look with complacency upon the spasmodic movements of zeal without knowledge, and even patronize them at a distance as a salve to our conscience, not perceiving that the necessity, and indeed fact of their existence, is a standing reproach to the Church."

"What wonder, if in this state of things one-half of our settled ministers in all denominations are unsettled in their minds, waiting for a 'call'! What wonder if the doors of vacant Churches are besieged by an army of candidates, composed not only of young men who are openly looking for their first charge, but largely of old soldiers, some of whom by unworthy devices conceal the fact of their candidacy? Surely if we need a civil-service reform in the State, there is no less need of a pastoral-service reform in the Church. And this reform, to be effective must begin at the denominationalism which fills the land with feeble Churches and half-supported ministers, and wastes in sectarian rivalries what ought to go to the evangelizing of the world."

It is the unity of the visible Church that we are contending for. We long for Church recognition as the only legitimate and permanent embodiment of Christian fellowship. Mutual recognition aside from the organic life and work of the Churches, performed as a holiday parade, and upon platforms erected for that special purpose, is little more than a con-

fession of the evil of denominationalism. It does not apply any natural remedy; sweet and pleasant in itself, it is only a sentiment, and unless it is embodied in deeds, it will evaporate in the words that express it. If it goes no farther, its practical effect is to disparage the Church, and to alienate thinking men from her life and her work. What we need is such a mutual recognition as will lead to co-operation."

"And this Co operation must be within and not outside of the visible Church. We do not undertake to forecast its methods; but we have a very distinct prevision of its results. First of all, it will prevent the needless multiplication of Churches, and the waste of Christian means and energies in particular localities. Secondly, it will elevate the ministry, and cultivate a nobler type of Christian character, by laying aside petty rivalries and strife about words and forms of worship, whose only effect is the perversion of the hearer, and by insisting upon the great central facts and doctrines of Christianity. Thirdly, it will add immense resources and give a new impulse to the missionary work of the Church, which is the chief object of her existence; and it will give new life and efficacy to that work, by presenting a united front and lifting up high above all sectarian colors the common banner of Christianity before the heathen world."

Rev. Lyman Abbot D.D., LL. D (Congregationist), Editor of the *Christian Union*, says;

"May I be allowed to add one other suggestion? At present pulpit exchanges between Episcopalians and non-Episcopalians are unknown, and I suppose are not in accordance

with your canons. Why should not such exchanges be allowed? I can understand why those who hold the doctrine of Apostolic Succession must refuse to allow those whom they regard as unordained to pronounce absolution or to administer the Sacrament; but preaching is a prophetic not a priestly office. If the Episcopal Church would recognize this fact and would admit to its pulpits men not Episcopally ordained: if, for example, Dr. Morgan Dix would invite Dr. John Hall to continue in Trinity Church the Lenten sermons so admirably initiated this year by Dr. Philips Brooks, and Dr. John Hall would invite Dr. Morgan Dix to preach in the Fifth Avenue Church, — a sign of inter-denominational comity would be furnished and a step toward the Union of the dis-severed Church would be taken, full of hope for those of us who recognize the fact that such a reunion must be a growth and the result of gradual and successive processes. For myself it was a great delight to have present at my recent installation in Plymouth Church two clergymen of the Episcopal Church, and to be permitted this Lenten season to give a Lenten address in St. George's Church of this city, as it has been a pleasure and a profit to us in Plymouth Church, to take some initiatory steps toward the recognition of Lent and Passion Week in special Church services."

"The foregoing extracts breathe a longing for unity, and discuss a basis of its visibility. Detached from the context, and omitting extracts from other writers not so favorable to a historic ministry, they may convey too favorable impression of the thoughts of the writers. But candid

admissions on any point are apt to contain more truth than qualifications based on fear of the opinions of ecclesiastical contemporaries. The Spirit of God is at work.

GENERAL BOOTH'S SCHEME.

Mr. Booth is being checkmated by the moderate and well chosen statements of men who are thoroughly competent to judge of what the Dean of York calls the "marvelous panaceas flashed before the public." Professor Huxley asks what guaranty we have in the somewhat corybantic Christianity of the "General," that it will pass successfully through the tests which destroyed the work of St. Francis of Assisi and St. Ignatius Loyola. The secretary of the Organization Society anticipates a wholesale manufacture of paupers, and shows that of shelters we have no lack, and also that there are abundant facilities for all who are willing and fit to emigrate. The Archbishop of Canterbury, who, like the Queen, ignores the military assumption, but addresses Mr. Booth as "the reverend," assures him that he is mistaken if he supposes that the Church regards the origination of his scheme with the least envy or disfavor. What the Church desires is that the effective remedy for the suffering of the poor and outcasts shall be found. But, as becomes the spiritual head of the English Church, Dr. Benson proceeds to say that it is out of the question to slur over the spiritual aspect of the scheme; adding, "Experience does not teach me that the characteristic modes of the Salvation Army are capable of producing lasting moral effects."

The Archbishop further explains that, "Speaking as a Christian, and not as a student, he cannot understand the ignoring of those institutions of our Master, Christ, which were intended, and under whatever disadvantages, do widely and deeply serve as the pledges of conduct and bonds of union." He also searchingly referred to the "sign of weakness" in a scheme which ignored the "hosts of agents earnestly at work" so completely as to "convey the impression, unintentionally no doubt, that where such organizations had been long and vigorously at work your own are the only helpers and rescuers." The *Times* says that the unscientific basis of Mr. Booth's work is shown unmistakably by the absence of all statistics of his own compiling, as well as by the serious exaggeration and garbling of which he or his literary editor have been guilty.

The Rev. Prof. Ezra. P. Gould, lately a Baptist minister, began the series of special Advent and pre-Lent sermons and addresses at the mission of St. John, the Divine. He was followed by Mr. Wm. M. Runk on the next Friday evening. The attendance at the services of this mission and the increase of the Sunday-school make it absolutely necessary that proper seats be secured at once for the chapel. Donations for the same may be sent to the minister-in-charge, the Rev. T. William Davidson.

The *British Weekly* says that the Rev. C. H. Osler, a Unitarian minister of twenty years' standing has "seceded" (? returned) to the Church of England, in which he was brought up.

SECESSIONS FROM NONCONFORMITY.—The Rev. W. T. Vale, vicar of Helsby, writing with regard to the statement recently made by the Bishop of Llandaff as to the "bees returning to the old hive," says: "It may interest your readers to know that at a church which I built in a populous Lancashire town some years ago, and of which I was the first vicar, my curate was an ex-Congregationalist minister, the Scripture reader had been a Primitive Methodist local preacher, and the sexton and organist had both been congregationalists. Moreover, my next curate had been a Wesleyan minister, and he is now. I am glad to say, occupying the influential position in the dear old Church." The *Western Morning News* says that the Rev. J. H. Jones, of St. John's College, Cambridge, who is awaiting ordination, after being educated at the Baptist College, Bristol, accepted the pastorate of the Baptist Chapel, Appledore, in 1887, but resigned within twelve months in order to enter the Established Church. His father was, at his death, last year, the president-elect of the Welsh Baptist Union, and the South Wales agent of the Liberation Society.

The Rev. T. W. J. Barker, who was ordained at Exeter on Trinity Sunday, and has been licensed to the curacy of St. Aubyn's, Devonport, was for twenty years minister of the New College Congregational Chapel, London, one of the leading positions in the Congregational body. Mr. Barker joined the Church of B.A. England after much thought. He is an LL.B. of the University of London, and has a reputation for great ability and talent. — *English paper.*

A SCRAP OF HISTORY.

THE BOOK OF COMMON PRAYER.

The Jewish Church at the time of the Advent was ritualistic. It had prescribed forms of prayer both for the temple and the synagogue. The Saviour as he frequented both of these places of worship, undoubtedly made use of these forms. He himself at their request, gave His disciples a form of prayer, which, after two thousand years, is neither "stale nor unprofitable."

The Christian Church may be said, therefore, to have inherited and practiced "forms of prayer," from its earliest beginning. The Episcopal Church, in the use of the Book of Common Prayer, only continues this use of the Christian centuries—nay, the use of all the ages since God himself, through Moses, prescribed a form of common worship for His people.

At the time of the Reformation, the services of the churches under the jurisdiction of the Church of Rome, were by no means uniform. For example, in England there was no common service in all the churches. Each Diocese had its own "use" or form. It was only after the Reformation that uniformity was secured, by an act of parliament which made the use of the Book of Common Prayer obligatory in all the churches.

It was during the reign of Henry VIII., in the year 1534, that by action of the two Convocations—that of York and Canterbury—the Church of England was declared independent of the Church of Rome, both Convocations joining in the declaration that "The Bishop of Rome has no greater jurisdiction conferred

on him by God in this Kingdom of England, than any other foreign Bishop."

After this declaration, the doctrines and services of the Church remained as before, the latter being always in the Latin language. This continued through the entire reign of Henry VIII., a period of thirteen years.

It was not until the reign of Edward VI, in the year 1549, that the first English Service Book was set forth for use in the churches.

This Book, commonly known as the "First Book of Edward VI.," or "Book of 1549," was not in any sense a new book as to its matter. It was, in fact, simply a careful revision of the old service books of the English Church, objectionable parts being rejected, and the whole translated from the Latin to the English.

The introduction of this Book naturally met with very considerable opposition. So great was the change wrought by it in the general outward character of the Church service, that it seemed to very many, especially to the more unlearned, as though their old religion had been taken from them and a new, strange one forced upon them in its place. It was opposed by others for the very reason that, in their opinion, it did not do this. The new service was for them to much like the old one. Its forms and documents savored to much of Rome, "The Scarlet Woman." This faction, known in history as Puritans, was comparatively very small, but, as radicals and destructives always are, they were very vehement and aggressive, and by their violence and importunity gained, as is often the case, from the more peace loving, many

concessions to which they were in no way entitled.

The Puritans, seconded by the influence of the Calvinistic Reformation of the Continent, soon brought about a revision of this "First Book" and the issuance of what is known as the Second Prayer Book of Edward VI., or the "Book of 1552." This was decidedly more "protestant" than the First Book. Yet the changes in this "Second Book," were made not so much because those who made them regarded them as necessary for truth or for purity of doctrine, but for the sake of peace, and out of deference to the prejudices of the Puritan party. The Act of Uniformity which set forth this Second Book, declares the First Book to be "a Godly order, agreeable to the Word of God and the primitive Church" and gives us the reason for the setting forth of the Second Book, "Because there hath arisen in the use and exercise of the aforesaid common service heretofore set forth, divers doubts for the fashion and manner of the ministration of the same, rather by the curiosity of ministers and mistakers than by any worthy cause."

This Second Book, however, seems never to have received the approval of Convocation, and never to have come into general use. The year after it was set forth King Edward died.

With the accession of his sister Mary to the throne, the Church of England came once more under Roman control: The English service gave way to the Latin Mass: The work of the Reformers was undone: and such of them as did not flee across sea, or conform to the new order, were brought to the stake,

Mary's reign was an eventful one, but fortunately for the Church of England, was of short duration. She reigned five years.

With the accession of Elizabeth to the throne, the prospects of a reformation brightened. A commission was appointed to "review the services and ceremonies of the Church." Some were in favor of restoring the First Book of Edward VI., others urged the Second Book. The final result was a compromise between the two the Prayer book, in the main, as we have it to-day.

This book which was set forth in 1559, was by no means acceptable to ultra reformers. Their experience during the reign of Mary, and their close intercourse with the Continental protestants, had made them very hot for what they called a "more thorough reformation." Their hostility often overstepped the limits of forbearance and had to be restrained by the hand of civil power.

When by the death of Elizabeth, in 1603, James VI., King of Scotland ascended the English throne as James I., the Puritans and those who favored a Presbyterian form of Church discipline and government, were very much elated. James had been trained in the Presbyterianism of Scotland, and they were very sure he would favor the same doctrine and discipline for the Church of England. On his journey from Scotland they overwhelmed him with petitions to this effect, but received from him cold comfort in return. A Conference of the opposing parties in the Church was, however, appointed to meet at Hampton Court, and as a result several changes were made, out of deference to "tender consciences."

At the time of the great rebellion, which resulted in the over-throw of Monarchy, the beheading of Charles I. and the establishment of the Protectorate, the Church lay prostrate under the feet of her sworn enemies—the Puritans and Presbyterians—Episcopacy was abolished, and the Prayer-book, even in private devotions, strictly prohibited under severe penalties. This Babylonish captivity lasted for twenty years.

In 1660 the people welcomed with joy the re-establishment of the throne they had so wantonly cast down. On the 26th of May, Charles II. reached the shores of England, at the invitation of the whole people. On the day following, the joyful sounds of the long disused Liturgy echoed once more through the aisles of the Cathedral at Canterbury.

The Church of England rose from her degradation, rehabilitated. The Bishops were recalled to their Sees, and the Prayer Book was found on the desks of the parish churches.

This was not accomplished without determined opposition on the part of the Presbyterians.

A Conference composed of an equal number of Churchmen and Presbyterians, met by royal proclamation in 1661, at the Savoy Palace, "to review the Book of Common Prayer, . . . to advise and consult upon several objections . . . and to make reasonable and necessary alterations for the satisfaction of tender consciences."

As the result of this conference, many slight changes were made in the Prayer Book. Of these changes very few were made in the direction of meeting the objections of the Presbyterian Divines. They were chiefly in the direction of conserva-

tism, and for the purpose of strengthening the Catholic position of the Church. Indeed the Prayer Book, as adopted at this time, was a great advance in Churchliness, over that adopted in 1552 under Elizabeth. The last twenty years had taught the people of England a very bitter lesson, and had knit their affections very closely about the Church of their fathers. God "had made him the wrath of man to praise him."

This was the last revision of the English Book of Common Prayer, which became, almost unchanged, the heritage of the Episcopal Church in these United States.—*Trinity Church Monthly.*

A list of ministers from the denominations who have applied for Orders from Advent, 1889, to Advent, 1890, kept by two clergymen, living in different parts of the country, and their lists compared, gives Methodist, 14; Congregational, 12; Presbyterian, 10; Baptist, 5; Reformed, 5; Lutheran, 4; Unitarian, 2; Romanist, 2; Salvation Army officers, 2; Second Advent, 1; Reformed Episcopal, 1; Moravian, 1; unknown, 1. Total, 60. Of these, 1 returned to his first love, and 18 applied to the Church of England. This is the largest number of accessions for many years. The appeal of the bishops for unity is taking effect.

Lord Coleridge recently stated, while charging a Grand Jury, that there had been a steady diminution of crime in England and Wales for the last ten years, and that while the population had increased nine or ten millions, the actual number of criminals is less than it was forty or fifty years ago.

CONFIDENCE.

It is a well known fact that you must be sure of a principle before you can give it any force. It must be both theoretically and practically right before you can create an interest in it, or secure for it the enthusiasm and devotion of a man's life. A particle of doubt concerning it takes out its very heart.

This truth has a great deal of force in the religious life. Perfect confidence in God, in His gospel, in His truth, in His methods of securing salvation to souls, in everything that brings souls to God is an absolute necessity. The least particle of doubt destroys the vitality of the thought you would impress upon your erring brother.

Does not this fact give a solution to the problems of lukewarmness and indifference which we find in the Christian world to-day? We are not sure of what we want to believe; the idea of the Christian life is too vague and indefinite, truth is often no more than an opinion; principles are treated as a mere matter of expediency. The clear, ringing voice of the Gospel has lost its power amid so many uncertainties.

How shall we bring back the power of Gospel truth to the hearts of men? Simply by restoring confidence in that truth.

Is there a God? Then it is a matter of extreme importance what relation I bear to Him. Is His nature reflected in my character? Then it is my smallest duty to preserve it from defilement. Has Christ revealed truth? Then I stand in disgrace if I allow any error to cloud it? Did Christ die to redeem me from sin? If so, it is a burning shame for me

to allow sin to reign in my members. Has Christ established His kingdom on earth to help souls heavenward, to lift them above every defilement and discouragement of earth, to fire souls with heavenly courage? The very thought, if my poor, weak mind can grasp it, appeals to every power of my being to give that kingdom my energies, my talents, my life.

Now, if I entertain vague ideas of these truths, in a general way admit their force, and make them my creed, but do not give them the enthusiasm they deserve; if I make them only half truths, what must be the effect on my life and on the lives of others? The very condition of doubt and uncertainty is the loss of their vital power. If these truths are to have life, they must have our life; if they are to have power, they must have our power; if they are to have influence, they must have our influence; if other men are to believe in God, they must witness our confidence.

As we enter upon a new year of Christian work, what better can we determine than to be sure of what we believe, to be sure of what we want to do, to be sure of our methods, and out of our confidence bring enthusiasm and zeal and every good work.

On Wednesday morning, Dec. 3, the Rev. Joseph A. Brown, of Jamaica, formerly a Presbyterian minister, was ordained deacon in the Church of the Crucifixion, Philadelphia, by Bishop Whitaker. The sermon was preached by the Rev. Dr. Fleming James, of Philadelphia. Mr. Brown will, for the present, assist the rector, the Rev. Henry L. Phillips, rector of the Church of the Crucifixion.

*SECESSIONS FROM
ROME.*

Mr. P. Baron Philips writes to the *Echo* as follows :—“It may interest your readers to know that in the last few years a goodly number of Roman clergy have abandoned the errors of modern Romanism for the liberty of the Catholic Church of England. The following are the names of those now admitted to the Anglican priesthood :—1, Anton Leopold Becker, now licensed priest in the diocese of Norwich, and assistant master of Ipswich Grammar School ; 2, Michael Angelo Camilleri, now vicar of Lyf-ro ; 3, John Cross ; 4, Edward Giamoni Edwards, now rector of Llandwake ; 5, John Francis Joseph Grandjean, 6, Francis Hogan ; 7, Peter Septimus Leonini, now assistant-curate of Stockerton ; 8, John Bernard McGovern, now assistant curate of All Saints', Chorlton-on-Medleck ; 9, Donald Andrew McKay ; 10, Francis Moverley, general license from the Archbishop of Canterbury ; 11, Francis Felix Mazuchelli, now vicar of Felmersham ; 12, Jeremiah Percy Neville, assistant curate of St Michael, Southwark ; 13, Thaddeus O'Callaghan ; 14, Patrick Phelan, in charge of St. John's, Carlsdyke ; 15, Constant Prospere Marie Poirier, now curate of St. Pierre, Guernsey ; 16, John Schulte ; 17, Louis Napoleon Seichan, now assistant curate of St. Peter, Guernsey ; 18, Charles F Godbow Turner, now assistant curate of Thurgaston ; 19, Jules Xavier Wilerman ; 20, Genna Vicenzio, now curate of St. John, Clerkenwell ; 21, William Ernest Youngman, now assistant curate of All Saints, Ryde, Isle of Wight. In addition to these names, the secessions from Rome

of one of Lord Bute's chaplains, and the Rev. Ernest Maitland, Roman Catholic chaplain of the Mangleton Workhouse, have very recently been announced.

The Interior (Presbyterian), commenting on the movement to admit women to the Methodist Conference, as delegates, says : “We have known the wife of a presiding elder, in a city where there were two large Methodist churches, seat herself at the Communion Table and administer the Communion to the United congregation, the pastors acting as her assistants. And yet she was not happy, because the Mordecai of a Presbyterian minister near by respectfully declined to put his pulpit also at her disposal. After the capture of the conference there will still be left several worlds for her to conquer.”

A Quaker lady, when asked how to reach the full blooded Indians, replied : “The best way to reach full-blooded Indians is to send them more full blooded Christians.” There has been a great lack of funds during the past year for the work in Indian Missions. One hundred villages in Marathi and Madura are open to Christian schools. No field calls so imperatively for workers.

Dr. McConnel in his Church history, speaking of the Church as “organized from the summit downward, and having a ministry of three orders,” says : “This conception of the Church is of the essence of Episcopacy. Overwhelmed as it is by the popular vote in the United States, it still is the belief held and acted upon by five sixths of the Christian world.”

NEVER MIND SLANDERS.

Have you enemies? Go straight on and mind them not. If they block your path, walk around them, and do your duty regardless of their spite.

A man who has no enemies is not apt to succeed in the battle of life; he is made of that kind of material which is so easily worked that everyone has a hand in it.

A sterling character — one who thinks for himself and speaks what he thinks—is sure to have bitter enemies and warm friends; both are as necessary to him as fresh air: they keep him alive and active.

A celebrated man, who was surrounded by enemies, used to remark, "They are sparks which if you do not blow will die out of themselves." If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk.

There will be a reaction if you perform your duty, and hundreds who were once alienated from you will acknowledge their error.

The Unitarian, Dr. Edward Everett Hale, called on Father Ignatius, the monk of St. Benedict, at his hotel in Boston, last week, and invited him to preach in his (Dr. Hale's) church. Father Ignatius was greatly surprised, and asked whether a Unitarian was willing to have redemption by the Saviour preached in his church. "You may preach anything you like. You may convert us all, if you want to," was Dr. Hale's characteristic reply. The offer was accepted, and the Rev. Father Ignatius was to preach at the South Congregational Church the next Monday evening.

A WITTY ANSWER.

It was a witty answer by which a hero whom Bismarck was commissioned by the Emperor to decorate with the Iron Cross of the First Class, discomfited the Chancellor's attempt to chaff him. "I am authorized," said Bismarck to him—with that liking for playing jokes which has been so strong throughout his career—"I am authorized to offer you a hundred thalers instead of the cross." "How much is the cross worth?" asked the soldier. "Three thalers?" "Very well, then I will take the cross and ninety-seven thalers." Bismarck was so surprised and pleased by the ready shrewdness of the reply that he gave the man both the cross and the money.—*London Tid Bits.*

One of the best testimonies to the power of the Gospel which has been made in recent times comes from a young Buddhist priest who has become a member of the Salvation Army. When asked why he left Buddhism for Christianity, he replied: "It is true that both teach the same morals, but Christianity alone gives the power to lead the life."

I know not anything about which a man of sense ought to feel more anxious than how his son may become the very best of men.—*Plato.*

Rev. J. M. Johnston, pastor of the Congregational Church, Newry, has been accepted as a candidate for holy orders in the Episcopal Church.

If men will have no care for the future, they will soon have sorrow the past.

Children's Department.

CONSECRATION HYMN.

Although not strictly speaking intended for children, we desire to find space in CHURCH WORK for the following very suitable Hymn to be sung at the consecration of churches and chapels. Such Hymns are somewhat rare, and therefore we gladly give it a place in our columns :

[Tunc—Radford]

Great God the Giver of all graces,
Whom highest Heaven cannot contain,
Yet wondrous in Thy holy places---
Arise, O Lord ! and bless our fane.

Be here, O Christ of our salvation,
As once in Israel's temple fair ;
Cleanse Thou from sin our poor oblation
And make this house a house of prayer.

Bless it for nuptial benediction,
For hands upon the bended head,
For words that pardon sin's affliction,
For creed proclaimed and gospel read.

For feast divine of high communion---
The broken bread, the wine outpoured ;
The dead with living hearts in union,
The memory dear, the present Lord.

Let day by day the strain ascending
From choir and people meet Thine ear.
With swell of solemn organ blending
And ordered service all the year.

Come down and give Thy consecration,
Make bare the heart, exalt the voice ;
Clothe Lord, Thy priests with Thy salvation
And make Thy chosen saints rejoice.

VENICE, THE BEAUTIFUL.

One of the noblest, most famous and singular cities in the world, is Venice, built upon a crowded cluster of islets on the northwest of the Adriatic Sea.

The gulf or lagoon of Venice, is banked off from the Adriatic by a long, narrow sandbank, pierced at intervals by narrow sea passages, six

in number. Inside of this sandbank, and between it and the mainland, about five miles distant, is the lagoon, a vast shed of shallow water, only navigable for vessels of light draught.

It is in this marshy, sea-covered plain, that Venice stands on its seventy or eighty tiny islets, the whole of the marvellous city being built on piles. Its aspect is at all times fascinating, but in summer and autumn, the seasons of highest tides, the city is indeed marvellously beautiful.

Its streets are narrow and winding, only calculated for foot passengers, the great thoroughfares being the many canals which wind their way through the city, and which are crossed by no fewer than 306 bridges, which connect the various parts of the city together.

But narrow as the streets are, there are several open passages or squares, almost all of them adorned with a fine church or palace ; the principal of these is the Piazza di San Marco. It is surrounded by elegant buildings, including the beautiful church of St. Mark. This piazza also contains the campanile or belfry of St. Mark, a lofty, square tower, three hundred and sixteen feet in height. It is entered by a small door on the west, whence a winding foot path, instead of a staircase, leads to the summit. The view from the top is magnificent; the plan of the wonderful city is seen like a map, with all its towers and churches and distant islands, while far beyond the chain of Alps closes in the horizon with its snowy peaks.

Adjoining the church of St. Mark is the Doge's palace, built of marble, and the place where all the councils

of state were held. This magnificent building first founded in A. D. 800, has been five times destroyed, but has risen again, each time with increasing splendor, from its ruins. The outer walls of the palace rest upon the pillars of open colonnades, which are most interesting and beautiful. Behind the palace is the celebrated Bridge of Sighs, which gives access to the horrible prisons, or dungeons of the old Republic, now no longer used.

The chief of all the many canals of Beautiful Venice is the Grand Canal, from 100 to 180 feet wide and bordered on both sides by magnificent palaces and churches. This canal separates the city into two nearly equal portions, which are connected together by the Ponte di Rialto, built of white marble, and consisting of a single arch, the span of which is ninety-one feet, with a width of seventy-two feet and twenty-five feet in height. The whole bridge is covered over with small shops. Near the bridge is the island of the Rialto, the spot upon which Venice as a city first existed.

Even now, when Venice is comparatively sad and silent, the scene is a lively and a cheerful one, when at early morning, the fully laden market boats float underneath the beautiful bridge, the water that dashes about them all sparkling in the morning sun, while the painted sails of the fishing boats, orange and white, scarlet and blue—the naked, bronzed limbs of the seamen, the busy buying and selling, the piles of beautiful fruits—altogether make up a scene of ever-varying interest to the visitors in Venice the beautiful city.

True words are jewels.

The Rev. Samuel Morgan, of Ystradgynlais, has resigned his connection with the Welsh Calvinistic Methodists, and is now working under the vicar of Mostyn, with a view to taking orders in the Church of England—

At the convocation in New Albany, the bishop confirmed Prof. Alfred Kinsley Glover, late a Unitarian minister at Grand Haven, Michigan, and received him as a postulant for Holy Orders. Mr. Glover is a Professor of science in the Indiana Normal University, located at Evansville; he is a graduate of Columbia college, N. Y., and of the Meadville Theological school Pennsylvania. He promises to be a useful acquisition to the ministry of the Church.

With the reopening of the General Theological Seminary, N. Y., on the day after the feast of the Epiphany, one new student, Mr. Henkel, who has just come into the Church from the Presbyterians, was enrolled in the middle class. He was graduated from Lafayette (Indiana), in 1886, and from a Union Seminary in 1889.

The Rev. D. Wallace Duthie, Congregational minister at Swansea, has joined the Church of England.

NOTICE,—to Localizers and others—All correspondence for CHURCH WORK must from this date be addressed to REV. JOHN AMBROSE, Digby, Nova Scotia, as this magazine is now printed in that town.

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