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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. XIV.

DIGBY, N. S., FEB., 1890.

No. 12.

A PETITION.

"Hast Thou, my Master, ought for
me to do
To honor Thee to-day?
Hast Thou a word of love to some poor
soul
That mine may say?
For, see this world that Thou hast
made so fair
Within its heart is sad;
Thousands are lonely, thousands sigh
and weep,
But few are glad.
But which among them all is mine to-
day?
Oh, guide my willing feet
To some poor soul that, fainting on the
way,
Needs counsel sweet;
Or into some sick room where I may
speak
With tenderness of Thee;
And, showing who and what Thou art,
O Christ,
Bid sorrow flee.
Or, unto one whose straits call not for
words,
To one in want, in need;
Who will not counsel, but will take
from me
A loving deed.
Surely thou hast work for me to do;
Oh, open Thou mine eyes!
To see how Thou wouldst ever have it
done,
And where it lies."

PER PACEM AD LUCEM.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that Thou wouldst take
from me
Ought of its load;
I do not ask that flowers should always
spring
Beneath my feet,
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord,
I plead,
Lead me aright—
Though strength should falter and
though heart should bleed
Though Peace to Light,
I do not ask, O Lord, that Thou
shouldst shed
Full radiance here:
Give but a ray of Peace, that I may
tread
Without a fear.
I do not ask my cross to understand,
My way to see—
Better in darkness just to feel Thy
hand,
And follow Thee.
Joy is like restless day, but Peace
Divine
Like quiet night:
Lead me, O Lord, till perfect day shall
shine
Though Peace to Light.

Mrs. Miller

April 29

CHURCH WORK.

ST. PAUL tells us in his epistle to the Galatians that as many as have been baptised with Christ have put on Christ.

Next, we read in the first Chapter of the Revelations that Jesus Christ has made His members Kings and priests—or a kingdom of priests—unto God.

Next we gather from the whole tenor of the New Testament that only those who shared Christ's labours shall enter into His rest on that Great Day of Account, when every one of us shall be judged according to his works.

Jesus Christ is our Great High Priest. The members of His Body, male and female, bond and free, clerical or lay, shall therefore be judged as to the manner in which they had wrought with Him in the community of the work of His priesthood.

So far for our responsibility as baptized "members of Christ's Body, of His Flesh, and of His Bones." Now, how far do the laity recognize the tremendous responsibilities of their lay priesthood?

To say nothing of the neglect of so many nominal Churchmen to join with united voice in the public worship, or to preach the gospel publicly therein, by reciting the Creeds, by which the Church has provided for the congregational exercise of

their priesthood; how many are there who neglect to fulfill the duties of this priesthood in their own families or neighborhoods?

How many such priests refuse to join in Holy Communion? How many even forsake the public worship and the Christian Faith altogether!

The laity are responsible, as Christ's priesthood, to extend His Kingdom even to the ends of the earth. This they are to do by clerical substitutes, but, as in time of war, the substitutes are paid by those whose substitutes they are—even so does the Captain of our Salvation expect His lay priests to provide for their clerical substitutes, as His missionaries. How many of the laity half neglect or wholly ignore this tremendous responsibility,—tremendous in view of their accountability as members of Christ's Body at the Last Day.

Thank God, the great revival which for over forty years has been going on in our Church, began, and is successfully going on by teaching in its fulness the doctrine of the Incarnation, which at once proclaims the responsibility of Christ's clerical and lay priests. Just in proportion as the laity recognize their oneness with Christ, just so far does the love of Christ move their heart and constrain them to fulfill their priestly functions largely in Britain, in the United

States of America, and to a considerable and growing extent in the British Colonies, the baptised members of our Church are awakening to and attempting to discharge the duties of Christ's priesthood. In many parishes and missions the laity no longer leave the clergy to do the whole work of the Church as preachers, visitors, and financiers, (by begging, and giving beyond their small means,) that the priesthood of Christ's members should not remain unfulfilled. Lay organization and co-operation is now the order of the day, for the love of Christ is being recognized, and whosoever feels this will say, as did the converted Saul of Tarsus, "Lord, what wilt Thou have me to do?" Guilds and societies of awakened and zealous lay people, men and women, are not only working for the spread of the gospel amongst the poor, the neglected and the indifferent in their own parishes, but even beyond their own borders, and to the heathen in all lands. Faithful and self-sacrificing women are nursing the sick, reclaiming the erring, and then enlisting the sympathies even of the indifferent.

By such works of christian love are the blessings of the gospel seen and acknowledged. That terrible anomaly, heathenism in Christian countries, is being lessened day by day. This is an evil that was appreciated in days gone by. Through it, out of the 60,000,000 of

nominal Christians in the United States, for example, no less than 40,000,000 are now known to be practical heathens. To the conversion of these the clerical priesthood, with the help of their organized lay brethren, are now zealously praying, laboring and spending themselves and their earthly possessions.

God grant that this true recognition of the Incarnation may rapidly spread in every parish in Christendom!

May the God of Peace prevent those jealousies and contentions amongst Christ's members by which Satan would tempt us to mistake censoriousness for holy zeal, and thus prevent the spread of the gospel of peace!

DAILY RESOLUTIONS
FOR 1890.

1. I will strive to be a consistent Christian.
2. I will not indulge in evil speaking.
3. I will honestly pay my way, and not get into debt.
4. I will not listen to any slanders of my neighbors.
5. I will not laugh at sin.
6. I will not go into places of temptation.
7. I will strive to be chaste, sober and temperate.
8. I will strive to be humble, honest and truthful.
9. I will resolve to do everything as in the light of God's presence.

REV. DR. LITTLEDALE ON
THE PAPAL CLAIMS.

I SUPPOSE it is because the traditional polemic of the Church of England against the Church of Rome has been exclusively doctrinal, that there seems some difficulty entertained by yourself and by others in recognizing the greater cogency of the legal argument against Ultramontanism. Yet it is the legal aspect of the Papacy which constitutes its menace to the faith. If Rome claimed no more than priority of rank among the patriarchates, then, however unfortunate the precept and example of such a great Church would still be when making for herself, it would not be the overwhelming disaster to Christendom which it actually is, in consequence of the Papal claim to absolute legal rule over the Church, virtually conceded by Latin Christendom. This is a legal claim (though of course the law upon which it is grounded professes to be an inference from dogma,) and therefore it is subject to and must be tested by legal methods.

I do not think I need trouble myself with a controversialist "pour rire," like "Father Austin," but I would fain address myself to your criticisms, wherein you imply that I "prove too much." I allow that it is a great deal too much to be convenient for Ultramontanes to admit, but doesn't go one hair's breadth beyond the undisputed facts. Granting your contention that what is the creation of human law can be dispensed by human law, yet that does not avail to revalidate the voided Papacy, and for these two simple reasons—(1) No retrospective action has ever been taken to make good

the defects imported into the Papal elections in the sixteenth century, they have simply been covered up in silence; (2) from the nature of the case no validation coming from the Pope or the College of Cardinals, even if it were producible, could avail, seeing that it is their own *status* which is the thing to be validated, and they cannot give themselves a certificate of validity. I would press again some points whose force seems to have been imperfectly apprehended.

1. The papacy is just the one dignity in the Christian Church where *de facto* possession is not allowed to count in favor of the occupant unless *de jure* enjoyment can be proved also. There is no "colourable title" to fall back on, that is specially barred, as I mentioned, by three Papal Bulls. Cardinal Baronius, who knew as much about Roman canon law and history as most men, is precise in stating that the intruded Popes of the Pornocracy were none of them valid Pontiffs, though not one protest against the validity of their tenure is citable in their own times. Now, there is no serious dispute as to the fact that there were three Popes successively elected through simony after the decease of Sixtus IV. in 1484—namely, Innocent VIII., Alexander VI., and Julius II. (Pius III., who came between the two latter, sat less than a month, and need not be counted,) and that the whole College of Cardinals which elected Leo X. (whose election is doubted on other grounds also) were created by Alexander VI. and Julius II., no-Popes by universal and Roman canon law. I must once again press upon your readers the vital fact that the Bulls I have referred to distinctly provide that no acceptance or

recognition whatever accorded to an invalid Pope can rectify the defect in his *status*. But a Pope whose title rests solely upon election by non-Cardinals is necessarily invalid, and that has been the case with every Pontiff from Julius II. downwards. Consequently, whatever in Roman Catholicism is bound up with and dependent upon the Papacy is dead and gone in fact, however it may superficially seem to survive.

And so long as the papal elections continue to be restricted to the Cardinals as voters, this breach must remain unhealed and always getting wider. I think it doubtfully possible that an election by the clergy of the local diocese of Rome might be valid; doubtfully, because they have all derived mission and institution from invalid Popes; and the only satisfactory way out I can see is an election by a general council of Latin Christendom. But as this would involve a confession that the Papacy has been killed by simony, we need not look for that remedy in our time.

2 The claim made by the Roman Church upon the allegiance of England is a legal claim; it rests not merely upon the alleged doctrine that St. Peter was constituted sovereign ruler of the Catholic Church, and that he fixed the succession to this sovereignty in the see of Rome, but upon the further contention that the actually sitting Pope is St. Peter's legitimate successor, and so that disallowance of his claim is schism, treason, and heresy.

As we can prove that flaws, which by Roman canon law are fatal, voided the Papal succession four hundred years ago, we can justifiably retort, "Find your Pope first before you ask us to obey him; you have no

Pope now, but merely the simulacrum of a Pope, illegitimate in succession, and with no canonical rights whatever." There is no use in arguing that a bare possibility may exist that the simony alleged did not take place, because that is only an evasive makeshift of controversy, and no question as to the fact was raised at the time when the events happened, only that the formidable results were not considered, and those engaged failed to see that they had contrived amongst them to destroy the very mainspring of the whole Papal machinery. My friend, Canon Jenkins, is quite able to take care of himself, and I leave him to demolish "Father Austin" at his pleasure, if he thinks him worth the trouble.—*Church Times*.

A GOOD INVESTMENT.—A wealthy gentleman, who had given \$20,000 to build a church for a poor congregation in America, lost his fortune in after years. An acquaintance said to him one day, "If you had the money you gave to the Church, it would set you up in business." "Sir, was the reply, "that is the only money I have saved, and it yields me a rich and unfailing interest."

THE Rev. Dr. Herrick Johnson, a distinguished Presbyterian divine, has published special services for use at marriages, funerals, visitations of the sick, ordinations, Holy Communion, etc. It is a straw, but it indicates the direction of the current.

LET pleasures be ever so innocent, the excess is always criminal.

A BAPTIST CHALLENGE AND THE RESPONSE.

The Baptist preacher of Petrolia, Ont., recently declared "That he would sever his connection with his denomination, if even one passage of scripture could be given, teaching that sprinkling is baptism,—or that baptism was given to a babe,—or to the unregenerate? This challenge, to which it is said no one responded, was repeated in the "Messenger" of May 8, 1889. The following was inserted in the issues of May 22, and June 12.

THE SILENCE BROKEN.

The challenge is three-fold, the first of which is—Give one text to prove that sprinkling is baptism? Now this may be fairly met by the question—Give even one text proving that dipping under water is baptism? The patient eunuch is shoved under water by Baptist preachers thousands of times a year, but the Bible does not put him under even once. But there is positive evidence in the New Testament that SPRINKLING IS BAPTISM, Israel is said by S. Paul to have been baptised, i Cor. x. The ground was DRY and the water on either side did not touch them—their only contact with the water was therefore from the cloud. The sea doubtless SPRINKLED them but the clouds poured out water as Josephus and the psalmist testify, Ps. 77. 17. This, therefore was baptism by sprinkling according to S. Paul.

2. S. Peter says that Noah and his family were in type baptised, i Pet. iii 21. They were not dipped under water—rain only came upon them.

3. I will POUR out my spirit, saith God, Acts. ii. Joel ii. MARK IT WELL GOD SAYS "I WILL POUR" and this same pouring is called baptism by the Lord Jesus Christ Himself thus—Ye shall be baptised with the Holy Ghost, Acts, i 5. And John says, He shall baptise you with the Holy Ghost and with fire. And this baptism is said to

fall descend, be shed, received and given from above, by God's own word. Sprinkling and pouring are therefore Scriptural modes of baptism.

4. The same can be proved from the Prophets. I WILL SPRINKLE CLEAN WATER UPON YOU, Ez. xxxvi.—a then future cleansing distinguished from the Jewish by the water being, clean.—HE (JESUS) SHALL SPRINKLE MANY NATIONS Isa. liii. One nation only in Jewish times, but, all nations in Gospel times a promise which is generally fulfilled in Christian baptism.

HE (JESUS) SHALL COME DOWN LIKE RAIN, Ps. lxxii. These prophecies are claimed by the Translators to refer to Christ's kingdom; therefore sprinkling is God's own mode of conveying the blessings of Christ. Again TILL HE (JESUS) COME AND RAIN RIGHTEOUSNESS UPON YOU, Hosea x. Christ is PUT ON in baptism, Gal. iii. Therefore the sprinkling of water in baptism fulfills these prophecies and puts on us the righteousness of Christ. Again I WILL POUR WATER UPON HIM THAT IS THIRSTY, Isa. xlv, iii. We have here an outward pouring to satisfy an inward thirst; fulfilled only in Christian baptism.

REV. R. JOHNSON,
Liscombe, N. S.

(To be continued.)

MRS. MOOREHOUSE, the wife of the Bishop of Manchester, gave utterance to a courageous defence of bazaars at the opening of one in the diocese. "Although," she said, "it might seem to some people easier to collect subscriptions instead of resorting to bazaars, yet surely so long as there are people who possess time and skill to devote to the service of the Church, but not money, it was right they should have an opportunity of contributing when a sale of work took place."

PLEASURES, while they flatter a man, stimp him to death.

ACCESSIONS.

THE Rev. G. A. Wilkins, lately of Salisbury, Vt., has dissolved his connection with the Baptist denomination. He was received into the Church by the Rev. Wm. B. Walker, of St. Peter's, Bennington, was confirmed by Bishop Bissell, and has become a candidate for orders in the ministry of the Church. During the time preparatory to his ordination, he is serving most acceptably as lay reader in the parishes at Randolph and West Randolph. It is a curious coincidence that Mr. Wilkins is the third minister of the Lamoille (Baptist) Conference, who has entered the Church within three years—the other two being the Rev. Mr. Pratt and Prof. Gould.

THE Rev. W. T. Vale, vicar of Helsby, writing with regard to the statement recently made by the Bishop of Landaff 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 an 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, Appledor, 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 POPULARITY OF HERESY.—

There are no disabilities for heresy in these enlightened times, either civil, social, religious, political, or reputational. On the contrary, it is the quickest route to greatness. It is the short cut to renown and popularity. The modern heretic has all the glories of martyrdom without its sufferings. Modern culture is lionizing heresy, especially in religion. If a minister in these days is dull, stupid, and unattractive, and cannot induce people to come and listen to his weekly instalment of platitudes, let him give forth some of the "ideahs" of modern "culchah," announce himself an advanced "thinkah," give vent to a few heretical opinions which will bring him into rebellion against the constituted authorities of his Church, and his reputation is made. The depleted exchequer will suddenly swell, the empty pews will fill up, the aisles and vacant seats will be called into requisition to accommodate the increasing multitudes who flock to hear the hero of heresy. If he speaks at a public meeting his rising is a signal for a perfect ovation of applause, such as only a prince or a warrior chieftain might expect. The newspapers are all in his favor; they eulogise him as a persecuted man who is fighting for liberty, and exhaust the dictionary supply of bitter expletives to characterize his opponents, who are narrow, bigoted, hypocritical, and everything bad. The best known names in the annals of current history

are those who have been arraigned for heresy, such as David Swing, of Chicago, and Professor Robertson Smith, of Scotland. It at once raises a man to national reputation. If a man can only get up a good heresy case now-a-days, his fortune is made. He need not be brilliant, or profound, or scholarly, or eloquent, or specially attractive, but only eccentric and heretical. A man now has only to declare himself an evolutionist, contradict the Mosaic account of the creation and the Fall, deny that Moses wrote the Pentateuch, affirm that the inspiration of Isaiah and Paul was the same in kind and only different in degree to that of Shakespeare and Tennyson, affirm that the Incarnation and the Resurrection are not historic realities, but rhetorical draperies to illustrate the idea of the indwelling of God in man and the rising of man into a new life—let him do all these or any one of them, and men will throw their hats into the air and shout themselves hoarse in his glorification. The newspapers at any rate will espouse his cause and advertise him gratuitously all over the world. Who would not live in the nineteenth century and be a heretic?—[Christian Evangelist.

ANECDOTES.

“RELATA REFERO”—I give what I receive. My informant this time is a J. P., and he tells me that in the next parish to his own in Essex, the Diocesan Inspector asked the boys at school “Why did Joseph say to his brethren, ‘See that ye fall not out by the way?’” One of the boys promptly replied, “Because they had no tail-board.” The ingenious youth had

been used to farm carts which have a movable board at the back to keep the contents of the cart from tumbling out, and this is known as the tailboard. The same raconteur tells how his own cowman, who is in the choir, called the Nunc Dimittis “the Night Committee.” Another tells how his bellringer came to him with, “If you please, sir, there is a visitor has been to ask if we have an eight o’clock Salvation at church.” [“Peter Lombard” in Church Times.

A WRITER in the January number of “Murray’s Magazine” places it on record that when the late Lord Br. consfield first became Prime Minister, one of his friends asked if he might venture upon a word of advice, “Yes, by all means,” said the new Premier; “what is it?” It was with regard to ecclesiastical patronage—that he should be especially careful, in the appointment of Bishops, to select moderate men. “Moderate men—moderate men!” echoed Mr. Disraeli. Then, after a pause, apparently questioning his adviser’s intention, “Ah, I see what you mean. You want me to appoint men without convictions!”

A WINNING MANNER.—Dr. Broadus gives it as one of his first rules, ‘Propitiate your hearers, draw your auditors toward you;’ and he practises it. There is a winning manner, and there is a repelling manner. To be winning is to be wise. But it must not be overdone. We have a friend, an evangelist, who got into the habit of calling his audience ‘dear souls.’ Inadvertently he would say, as he passed from place to place, ‘dear Belfast souls,’ ‘dear Dublin souls;’ and before he knew it, he was saying ‘dear Cork souls!’ and convulsed his Irish audience.—[Homiletic Review.

THREE FALSE MAXIMS.

BY REV. TRYON EDWARDS, D. D.

WHEN Dr. Lyman Beccher went from Boston to be Professor of Theology in Lane Seminary, he wrote back to a friend that he often met at what was then counted "the West" with three false and most mischievous maxims, viz., "No matter what he believes if his conduct is right;" and "No one is accountable for his belief." And he asked that a tract might be written to meet and expose these false principles; and for this purpose tract 534 of the American Tract Society was prepared and published, bearing the title, "The fatal mistake; or, The Midnight Shipwreck."

It would be easy by argument to show the falsity of these "maxims," for by not a few they are counted as maxims, and spoken of as safe principles of theory and conduct. But actual facts are sometimes the best and most impressive arguments, for they speak, as it were, to the sense, and so with language that is irresistible. Such facts are like the audible voice of God, and they often convince when abstract argument might be vain. Two such facts, lately mentioned in the papers, speak plainly and loudly as to the points that have been mentioned. They are these:

Two young men riding out for pleasure stopped on the way at a drug-store for a drink of soda-water, when the clerk by mistake gave them tincture of aconite instead of the syrup he intended; and both of them, though full of life and health, in a few short hours were dead.

In the other case, several persons were guessing as to the height of the

church steeple in the village, when one of the number promptly offered to climb up the lightning-rod, taking with him a line to measure the elevation. He had ascended about half the height when the lightning-rod parted, and he was dashed to pieces on the stones below!

The world is full of illustrations of the same great truths. You must trust your neighbor with a large amount of money, sincerely believing that he is honest; but he proves to be dishonest, and you lose it. The sincerity of your belief does not save your property. It is a matter, and to you a great matter, what you believe as to his responsibility and honesty, for your loss or gain depends upon it. And your conduct in trusting him cannot be financially right unless your belief in his integrity and ability is well founded. And if your property is lost in the sad result, you will deeply feel that this so.

And so as to religious truth, and the duties connected with it. Sincerity in believing an error cannot make it true. Conduct in the sight of conscience and God cannot be right unless it is founded on right belief. And with all the abundance and clear light of God's Word every one is accountable for his belief, both for its own sake and because in every case and inevitably belief leads to conduct, and no one denies that conduct is the evidence of character, and that by it we are all judged both by God and by man.

The word of God is the divine and only perfect standard both of truth and duty. Receive its truths and live according to its precepts, make it a man of your counsel, and you shall find the way of safety and peace and right character.

SECULARIZATION.

IN England, as in the United States, thinking people are everywhere raising the note of warning against the evil of neglecting religion in the public education of children. Whenever it is neglected we notice the growth of Socialism with a communistic tendency, as also the gradual uprooting of the very foundation of society, viz :—The right understanding the indissoluble nature of the marriage tie, so that marriage of the two divorces with other parties turns marriage into legalized concubinage.

Speaking of the religious element in the education of the young, Bishop Jayne of Chester, Eng., said of the public schools :—

The one object of their teaching must be to mold the character and minds of their children under the best and brightest influences of christianity, so as to better fit them for the future which lay before them as Englishmen and as Churchmen, and also prepare them for the life they will live here, and which they believed would be fully developed hereafter. The truths of religion were not the mere adjuncts, but the real life of education. That negative conscience which would not allow any definite religious teaching in schools had been pampered too long by both Parliament and Press. It was time we should hear something of the positive conscience. What advantage could there be in allowing this positive conscience to be trampled down by the negative conscience? What was called unde-

nominal Christianity would only too soon hoist the black flag, and hurl from it all Christianity. Throughout the diocese of Chester, with a few exceptions, the voluntary system had retained its position, and they must try, by redoubled efforts in the cause, and by substantial support of the Diocesan Board of Education, to maintain religious education. (Applause)

The Bishop of Melbourne, at last September's Session of the Synod, said :—The motion submitted to the Legislative Assembly with regard to Christian teaching in their State schools had been negatived, but he did not think the Church could let the matter rest where it was. The Education Act required amendment; and the Minister might well admit this. The Minister had a few days previously advised the clergy and layteachers in Victoria to follow the example of those in New South Wales; but the Act of the latter colony afforded far greater facilities, for by its 17th section all the religious teaching was given within, not after, school hours. The Bishop endorsed some remarks recently made by the Roman Catholic Archbishop on the impossibility of teaching morality without dogma, adding that dogma is not the same as controversial teaching. He next spoke of gambling and betting, and the report of the Canterbury Lower House, suggesting that next year's Melbourne Church Congress should take up the subject. It had been suggested to him not long ago that he should issue a circular to the clergy, inviting them to have offertories in their churches in behalf of the London dockers' strike fund; but he preferred to leave them perfectly free to

use their own discretion. He expressed however, his cordial concurrence in the words of the Lambeth Encyclical dealing with Socialism. The opening ceremonial in the new cathedral would if possible immediately precede the meeting of the Church Congress. It had been found necessary to borrow £20,000 for the completion of the building, but private guarantees had been given for all but £2,400 of that sum. The peal of thirteen bells was already on the way from England, and on their arrival the tower would be ready to receive them.

It was proposed to consecrate the cathedral in the week after Easter week next year, if the stained-glass windows could be forwarded from London in time. The Bishop expressed his regret at the loss of Bishop Barry to the Australian Church, especially in view of the dispute touching the election of a successor, about which he would only say that "the present law, being cumbrous and perplexing in its process, and uncertain in its issue, ought clearly to be amended as soon as practicable." The Bishop concluded with an appeal for the Bishop of Melbourne's Fund (a meeting of which was held the same evening) in view of the great increase of the city, whose population was now estimated at 437,000.

If some are refined, like gold, in the furnace of affliction, there are many more that, like chaff, are consumed in it. Sorrow, when it is excessive, takes away fervour from piety, vigor from action, health from the body, light from reason, and repose from the conscience.

THE LESSONS IN CHURCH.

THE following story has been often told. Perhaps some readers of the CHURCH WORK have not heard it. On the morning of the martyrdom of King Charles I., Bishop Juxon read him the Church Service of the day, in which S. Matthew xxvii, containing an account of our Saviour's crucifixion was the Second Lesson. The King asked the Bishop if he had selected that Lesson for his special comfort. When he was told that it was the ordinary lesson appointed for the day, he took off his hat and said, "I bless God that it has thus fallen out."

Our Lectionary has been changed; and the Second Lesson for the morning of Jan. 30, is S. Matthew xvi 24 to xvii. 14, it opens with these words: "Then said Jesus unto His disciples, if any man will come after Me, let Him deny himself, and take up his cross and follow Me." The sixteenth chapter ends thus: "Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in His Kingdom." Then follows the story of the Transfiguration, with its vision of the unforeseen world, "Moses and Elias talking with Him," or, as the Gospel of S. Luke says, "Behold there talked with Him two men, which were Moses and Elias: who appeared in glory, and spake of His decease which He should accomplish at Jerusalem."—S. Luke ix, 30, 31.

The New Lectionary would have given abundant comfort to the King in his extremity.

EVERY heart has its own ache.

BIBLE-CLASS ESSAY.

ARE WE TO MURMUR AGAINST AL-
MIGHTY GOD BECAUSE WE ARE
NATURALLY PRONE TO EVIL?

WHEN Adam fell from the holy state in which he was created, his will and desires became opposed to the will of his Creator, in whose image he was made. And in consequence of his transgression all are by nature alienated from God, for all inherit the sin and curse of Adam. If we attempt to rescue ourselves from this fallen state, we will be led to think hard thoughts of God because He has created us with a proneness to evil. And if left in this condition, well might we cry out with St. Paul "O wretched man that I am, who shall deliver me from the body of this death." But if we consider the means God has provided for our recovery, we will find abundant cause to say with the Apostle "Thanks be to God which giveth us the victory through our Lord Jesus Christ." Man's sinfulness has furnished to God an occasion of manifesting His infinite love and mercy in sending His own Son to take upon Him our nature, and to suffer in our stead the consequences of sin. He came that we might have life, and lovingly calls all to the means of grace He has ordained in His church, whereby he may incarnate Himself in each one of us. And are we to murmur because we are generated in sin, when it is our great privilege to become regenerated in holy baptism, and thus cleansed from our sin, and our bodies made temples of the Holy Ghost.

But this seed of spiritual life in the soul can not grow except it abide in the Vine. "The flesh lusteth

against the Spirit," and we are of our own nature still inclined to evil. Christ knows our weaknesses, and feeds us with His Body and Blood in the sacrament of the altar that He may strengthen our souls and develop our weak natures into the likeness of His nature. Had we not fallen in the first Adam, we could not know the wondrous love of God in thus restoring us in the second Adam. Instead of murmuring because of our evil inclinations, let us heartily thank the Lord, our Righteousness, that He has created us for His glory, and that His strength is made perfect in our weakness. The tempter's power should not cast us down when we can have always by our side One who was tempted in all points like as we are, yet without sin," and who will at last reward His faithful followers by bringing them to a paradise far better than that from which Adam was expelled,—for temptation cannot enter this blest abode where the departed "rest from their labors," and are awaiting the Resurrection of the body, when they shall be gathered in the church triumphant to sing through all eternity the praises of the Lamb of God, in whose Blood they have washed their robes and made them white.

A. M. GUPPILL.

Digby, N. S.

It is stated that the Ven. William Lefroy, Archdeacon of Warrington, who has been appointed to the deanery of Norwich, started life as a compositor in Dublin, and was subsequently sub-editor of the *Irish Times*.

A hatred of past misdoings is the first step towards true repentance, for we cannot wish undone what we do not hate.

PARISH HOUSES.

THEY point to a new departure in which the duty of the Church to touch all sides of complex humanity with its manifold gifts of light and healing, has been recognized as never before, and they indicate a recognition of our manifold opportunities which is full of promise for the future. Undoubtedly there is a danger, and it is preeminently a danger here, that work such as that for which parish houses and seaside houses and the like largely stand, shall be allowed in our estimates of the mission of the Church, to take the place of that other work which touches the springs of character, which transforms the aspirations, and ennobles the affections and the will. But the true value of that which we are trying to do to-day, not alone in this metropolitan centre, but in many towns and villages throughout the diocese, is that in which it is seen as multiplying our points of contact with lives that cannot be redeemed by being dealt with *en masse*. "And Jesus took him by the hand and lifted him up." I think if I were building a Parish House to-morrow I would engrave that legend over its door as expressive of all that you and I are trying to do for our fellow-man. I am expected to say something on this occasion of the recent Conference of Bishops at Lambeth. Shall I anticipate in one particular the little that I can contribute for your information and edification under that head by saying that in connection with my own visit to that historic centre, a fact, if not of greatest, certainly of most significant interest of which I learned, was in regard to a daughter of the great prelate, who ten years ago presided in Lam-

beth palace; who, to-day, with gifts and accomplishments that might grace any station, is dedicating her young womanhood, her personal means, and her unsparing energy to a work like that of Miss Octavia Hill, for the reform of the tenement house life, amid which she herself has taken up her abode, in one of the most crowded districts of London! Such a woman, working in such a way, is a type of what is already, thank God, being attempted among ourselves wherever with the parish priest at their head, laymen and laywomen are gathering in our parish houses and seaside homes, those whom a hand may touch and a smile may quicken out of the death of dull despair into faith, courage and hope. And this is very often the only possible first step in getting access to hearts chilled and embittered, or inflamed by the false and godless teaching which has filled with envy, hatred, malice and all uncharitableness, many a breast in our day, and which has been fomented, I grieve to say, by those whose knowledge of the plain teachings of Holy Scriptures, though they profess to be its commissioned expositors, is apparently as imperfect as their knowledge of the simplest principles of a sound social and political economy. Now, as of old—but especially now, when as never before, there is in the air a sentiment which teaches men to despise authority, to disown restraint, to hate and resent all social or material inequality—but which, with all its noisy championship of the poor, touches no one of their burdens with so much as the tips of its fingers—now, as never before, it behoves the Church of God to translate to men the spirit of Christ's religion as the one force in all the

world which can to-day repeat the miracles of its Master by lifting men up, and letting the oppressed go free.—*Bishop Potter.*

DUTIES AND DELIGHTS.

IN living the Christian life, in the common course of events, we find that there are some things which we are expected to do as a matter of course, some that we are to do as a matter of duty, and some as a matter of delight.

As a matter of "course," we are to live in obedience to law, Divine and human. We are to commit no crime. We are to be upright in our conduct, and honorable in our dealings. We are to keep the second table of the law, and to love our neighbors as we do ourselves. We are to do unto others as we wish them to do to us. And we are to keep the Lord's day, attend on sacred ordinances, maintain daily worship in our household, and sustain meetings for prayer by the constancy and cheer of our presence.

As a matter of "duty," we are to give our utmost toward the maintenance of the services of the Church, the spread of Christian truth, and the elevation of mankind. We are to take our part in the teaching of Sunday schools, the visitation of the sick, the relief of the poor, the deliverance of the wronged, and the reformation of the depraved. These things, and such as these, are classed as duties, because there may be something disagreeable in one way or another, in them; something repulsive, something trying, something that demands sacrifice and denial; in a word, something in the nature of a cross. Now, that which brings

with it a cross, real or imaginary, is not done as a matter of course, nor is it marked with any special delight; and it can be done, ordinarily, only as a duty—a something we do because it is right to do it, and we must, rather than because we have any great or direct enjoyment in it.

As a matter of "delight," we are to have communion with God, in prayer, in meditation, in song, in worship, by means of His works, His providences, His Word, His Spirit. We are to have delight in God's being, in God's kingdom, in God's people, in God's truth, as in nature and art, beauty and sublimity. And most of all, we are to have delight in Christian growth and attainment, conversion and sanctification of souls, in the spread of the Redeemer's kingdom, and in the triumphs of Divine grace.

We see at once that our labour should be, on the one hand, to get rid as fast as possible, of sins, faults, follies and infirmities; and on the other hand, to lift our matter of course things as fast as possible into the sacredness of duties, and our things done as duties into the blessedness of all our delights; and to persevere in this until we carried them all into that exalted region of holy attainment where all things spring of good will, and sins have passed away.—*Church Messenger.*

THE Rev. Hyma Redgrave, for over three years minister of the Congregational Church at Algernon Road, Lewisham, has announced his decision to enter the Church of England. He is to be ordained by the Bishop of Rochester.

WE must speak well, and act well.

REFLECTIONS ON THE ORGANIZATION OF THE CHURCH OF CHRIST.

BY REV. GEO. D. HARRIS, LAHAVE, N. S.

We hear a great deal said at times by dissenters and others about the absence of instruction in the Holy Scriptures concerning the organization and the ministry of the Church; and their conclusion therefrom that the institution, the ministry and the government of the Church are matters of no particular importance.

They argue from the silence of Scripture on the matter that these things were originally left to the choice of the people to frame and arrange them as they deemed advisable: that if Christ intended but one form of ministry or government: or that but one particular visible organization should obtain for the whole world, He would have given more frequent and express charges and directions concerning them: and as these minute directions were not given, therefore it could not have been of much concern in the mind of Christ, of what form the Church or her ministry should be.

This sophistry, and this conclusion seem very plausible and are easily thrust down the intellectual throat of those who would have it so.

But a study of the facts of the matter leads us to a very different conclusion, and shows that all these things were just as the Church holds and has always taught: viz, that the Church is a Divinely instituted organization with a Divinely appointed ministry of three-fold order, and that all things in her are to be done according to the mind

of Christ, and not according to the wishes of the ever variable and never constant mind of man.

As to the absence of direct commands in the New Testament concerning the institution of the Kingdom of God on earth, which Christ Himself, and His forerunner, S. John the Baptist constantly declared to be "at hand," "nigh unto you," it is just exactly what we should expect.

The New Testament Scriptures were written by eight men, to people amongst whom the Church had already been founded for several years, and to people who had absolutely nothing to do with its organization.

The Apostles were the organizers of the Church of Christ, and they only. They were the Divinely appointed agents for the work of institution; and so important was the work they had to perform that our Blessed Lord delayed His glorious return to the right hand of the Father for forty days in order that He might "speak to them of the things pertaining to the Kingdom of God," Acts i: 3. It was not till after "He had given them commandments" *ibid* 2—the full instructions for their work, that He left them to carry out His designs, and establish that Divine Colony of the Kingdom of Heaven—the Church of the Living God, by which, and through which, He intended to evangelize the world.

This point is often lost sight of. The fact is not always recognized that those great forty days were occupied by our Risen Lord in instructing the Apostles for their special work; and what they did immediately they were left alone, must of necessity be the putting into practice what He had just been teaching them.

What need was there then for such

instruction being given to people who had nothing whatever to do with the founding of that Divine Society? None at all.

Obedience is of the first importance in our work for God.

Where, then, men take upon themselves to direct, where they should obey, division and loss are sure to follow; and because obedience to the Divinely appointed methods of conducting the work of the Church of God, has been withheld, and personal opinion has been allowed to run riot, the Divinely ordered scheme—continued for 1500 years—has been broken into, and every man's opinion has become the sole authority for establishing a "church," until every phase of personal opinion has its expression in a so-called "church," and Christendom is confounded by over 500 different sects, all claiming to be Christian churches, and of equal authority with apostolic churches, though not one of them has the true scriptural marks of the Church of Christ; nor has one of them ever been recognized as a true branch of the Church by any Apostle! Church, they being simply and solely man-made churches, organized not by the authority of Christ, but by the prejudice or arrogance of some vain-glorious or disappointed man.

Read carefully the history of the origin of any one of the sects; and read the 1st chapter of the Acts of the Apostles, with this view of the matter before you, and see if these things be not so.

REMEMBER THIS, that your life is short, your duties many, your assistance great and your reward sure; therefore, faint not, hold on, and hold up, in ways of well-doing, and heaven shall make amends for all.—*Thomas Brookes.*

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From a clergyman in Nova Scotia:—"I find your old Nos. of CHURCH WORK better worth keeping than any other papers."

JACK'S BIT OF STICK.

"WELL, Jack, and what are you going to make of that stick you are cutting away at so busy!" Don't know, father. I'm just cutting it for amusement; perhaps it will turn into something or other when I've done."

But it did not. It grew smaller and smaller under the boy's knife, till at last it was all gone into chips and shavings, no good to anybody.

Well, it was only a bit of wood, and not of much account. But still it might have been made into something useful if only Jack had tried to shape it, instead of chipping away at random.

Now, reader, are you quite sure you are not treating your life pretty much as Jack did his stick?—*S. P. C. K. Tract.*

PLAIN dealing is a jewel, but they that wear it are out of fashion.

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