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Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. V. NOVEMBER, 1880. No. 9.

JOHN D. H. BROWNE, } LOCK DRAWER 29, HALIFAX, N.S., } EDITORS.
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"The Communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the cross."—*From the will of Bishop Ken, A. D. 1710.*

HYMN FOR CHURCH DEFENCE.

WORDS BY THE REV. S. J. STONE, M. A.
AUTHOR OF "THE CHURCH'S ONE FOUNDATION," &c.

"Her foundations are upon the holy hills; the Lord loveth the gates of Zion more than all the dwellings of Jacob."—*Ps. lxxxvii. 1, 2.*

"God is in the midst of her, therefore shall she not be removed; God shall help her, and that right early."—*Ps. xli. 5.*

"If I forget thee, O Jerusalem, let my right hand forget her cunning."—*Psalms xxxvii. 5.*

Round the Sacred City gather,
Egypt, Edom, Babylon;
All the warring hosts of error,
Sworn against her are as one:
Vain the leaguer! her foundations,
Are upon the holy hills,
And the love of the Eternal
All her stately temple fills.

Get thee, watchman, to the rampart!
Gird thee, warrior, with thy sword!
And be strong as ye remember
In your midst is GOD the Lord:
Like the night mists from the valley,
These shall vanish one by one,
Egypt's malice, Edom's envy,
And the hate of Babylon.

But be true, ye sons and daughters,
Lest the peril be within;
Watch to prayer, lest in your slumber
Stealthy foemen enter in;
Safe the mother and the children
If their will and love be strong,
While their loyal hearts go singing
Prayer and praise for battle song.

Church of GOD! if we forget thee
Let His blessing fail our hand,
When our love shall not prefer thee
Let His love forget our land—
Nay! our memory shall be stedfast
Though in storm the mountains shake
And our love is love for ever,
For it is for Jesus' sake.

Church of Jesus! His thy Banner
And thy Banner's awful Sign:
By His Passion and His Glory
Thou art His and He is thine:
From the Hill of His Redemption
Flows thy sacramental tide:
From the Hill of His Ascension
Flows the grace of GOD thy Guide.

Yea; thou Church of GOD the Spirit!
His Society Divine,
His the living Word thou keepest,
His thy Apostolic line.
Ancient prayer and song liturgic,
Creeds that change not to the end,
As His gift we have received them,
As His charge we will defend.

Alleluia, Alleluia,
 To the Father, Spirit, Son,
 In Whose will the Church at warfare
 With the Church at rest is one,
 So to Thee we sing in union,
 God in earth and Heav'n adored,
 Alleluia, Alleluia,
 Holy, Holy, Holy Lord. *Amen.*

This Hymn is very suitable for a Guild or Parish Society. It may be had of the Church Defence Society, 9 Budge Street, Westminster, London. Price 1s. 6d. per 100.—Eds. Church Work.]

ADVENT.

THE Advent season is one of those effectual aids to Faith and holiness of life which the Church, from year to year, offers to her children. She does her part in calling us with no uncertain voice to prepare for the coming of our King. She leaves us no excuse for being unprepared; we cannot but know the time, for she tells us "that now it is high time to awake out of sleep." "The night is far spent, the day is at hand; let us therefore cast off the works of darkness and let us put on the armour of light." These solemn Advent weeks may well be likened to the last hours of the night, often the darkest and most silent, and yet preceding the rising of the day star in the east—"the day-spring from on high." And as one waking through those silent, expectant hours watches for the first herald of the day, so should we Christians in the hushed solemnity of Advent watch for the first rays of the Sun of Righteousness. Then "when He which is our Light shall appear," we shall be ready with our glad welcome and with our offering of a pure heart, dedicated to our Master's service. Prone as we are to

live altogether to the things of time, how thankful should we be for the warning voice, with its clarion sound, speaking of eternity. "Awake thou that sleepest," for the things of this life are but as a sleep; true life, true joy, true blessedness belong to that World in which we shall see the King in His beauty. Dwelling with heart and mind upon the reality of that other world, we shall find, in the Advent season and services, unfailling comfort and support; we shall be daily growing in grace and in the knowledge of our Lord, looking for and hastening unto, the day of His coming. Then Christmas Day will find us filled with holy joy, and with the wise men of the East, we shall offer our best gifts to the Infant Christ.

Which of us may see another Advent! Let us not turn a deaf ear to the warning and the teaching of this. If in past years we have been heedless and indifferent, remember we are by so much nearer to the end; with many of us most certainly the night of this short life, wherein we see, as in a glass darkly, is far spent, the Day is at hand, the Day, in whose searching light, all things shall be made manifest; a Day, which to the humble, faithful soul, will be one of never-ending happiness. for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those who love Him."

A GRACE FOR THE CHILDREN.

Be present at our table, Lord,
 Be here and everywhere adored,
 These bounties bless, and grant that we
 May feast in Paradise with thee.

BLAMELESS, NOT FAULTLESS

WE are to be blameless *now*. We shall be faultless *hereafter*—"preserved blameless, and presented faultless. Such is the blessed and glorious ideal which is set before the Christian, and which both the ability and faithfulness of God are pledged to make real. It is to be asked what practical difference there is in such a distinction. We may take as an example a little child, whose heart is bent upon pleasing her mother. Her first little task of needle work is put into her hands. But the little fingers are all unskilled, nor has she any thought of the nicety required; still with intense pleasure she sets stitch after stitch, until at last she brings it to her mother. She has done her best and does not dream of failure. And her mother, taking it, sees two things; one is a work as faulty as it can well be, with stitches long and crooked, and the other is that smiling, upturned face, with its sweet consciousness of love. Not for anything would she coldly criticize that work. She thinks of the effort to please, and how little she could expect in a first attempt. It is the child's best for the time being. So she commends her, and even praises the poor imperfect work, and then gently and most lovingly shows her how she may do better. The believing, loving child of God may possess this blessing of blamelessness, not as one to be finally reached, but as one to enjoy along the way. Only in this case there will be not a life more and more holy, but a heart growing purer and purer in its love.—*Southern Churchman*.

DIFFICULT TEXTS.

5. "Is any sick among you? let him call for the Elders of the Church: and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."—*St. James v. 14, 15.*

This passage is used by the Romanist as the authority for the practice of "extreme unction," one of the Seven Sacraments so-called, and administered only to those *in extremis*. The earliest witness for this interpretation is Pope Innocent I. in the *fifth century*. "In a letter to Decentius, he replies to the question whether the sick might be anointed with oil, and whether the Bishop might anoint? He replies that this might be done, arguing from the language of St. James. But as Bishop Harold Browne well observes in his Commentary on the 39 Articles: 'If extreme unction were then in the 5th century a Sacrament in the Church, it is impossible that one Bishop should have asked the question of another, or, if he did, the other should have at once reminded him that it was a well-known Sacrament of immemorial usage.'"

1. The "elders of the Church," or presbyters, were persons ordained by the Apostles or other chief ministers. Paul and Barnabas appointed "elders" or "presbyters" in every Church. (Acts xiv. 23.)

2. These were summoned to the "sick." The word does not necessarily imply the "dying." In St. Luke iv. 40 it is used of "divers diseases." It is also used of a person at the point of death, as in the case of the centurion's servant, afterwards restored. In the passage before us, one suffering from serious

illness is meant, but not necessarily dying.

3. The "anointing with oil" was used as a means for the recovery of the sick person. The Jews practiced it as a medical remedy. The Good Samaritan pours oil and wine into the wounds of the man who fell among thieves. In St. Mark vi. 13, the Apostles "anointed with oil many that were sick, and healed them." The use of oil was a symbolical act. This was the age of miracles. A supernatural power of healing was entrusted to the assembled "elders" at that time on condition of a certain simple means being used as a symbol, accompanied with prayer offered in faith. "Shall save the sick" applies to the healing of the body, the forgiveness of sins being treated separately. The promise of recovery was unconditional, which shews its miraculous nature. We do not know how long this miraculous gift of healing continued. Gradually all these gifts necessary to attest the divine origin of Christianity faded away.

In the second century Irenæus says "others heal the sick by imposition of hands."

In the third century Origen shows the "fading glories of the age of miracles." "Still," he says, "traces of that Holy Spirit, which was seen in the form of a dove, are retained among Christians; they eject demons, they perform cures, and they enjoy visions of things future, according to the will of the Lord."

A hundred years later, Eusebius speaks of them as a thing of the past. The custom of anointing, however, was continued. But no reference to it as a sacramental rite

is found for 900 years. At the Councils of Florence and Trent, 1439 and 1551, the Roman Church enjoined extreme unction as a sacrament instituted by Christ, remitting sins and comforting the sick.

There is no doubt that now the prayer which proceeds from that faith, to which was granted the power of working miracles, will be heard and answered, and sins sincerely repented of will be forgiven. "Such faithful prayers of priests and people shall always be attended with blessing, often if it be God's will with restoration to health; but always, if they be earnest and true, with forgiveness and restoration to God's favour."

NOTES ON THE APOSTOLIC FATHERS.

No. 3.

HERMAS.

HERMAS was a resident of Rome to whom St. Paul sends greeting, (Romans xvi., 14). Tertullian and Origen agree in attributing to him the work called "The Shepherd," *Poimen*. Some persons suppose this to have been written by another Hermas about A. D., 150. It existed for a long time only in a Latin version, but the first part in Greek is to be found at the end of the Codex Sinaiticus." It was never admitted into the Canon of Scripture, but was received with great respect. It treats of angels, prayers, fastings, marriages, &c., and the three orders of Bishop, Priest, and Deacon. What became of Hermas is unknown. He is said to have been made Bishop of Dalmatia.

WESLEYAN TESTIMONY TO CHURCH PROGRESS IN ENGLAND.

At the recent Wesleyan Conference, in the course of the discussion on the cause of their continued decrease in numbers, year after year, Dr. Osborn, one of their preachers, said he had been watching the religious condition of the country more than half a century, and he had no hesitation in saying that he did not believe there ever was such a revival of religion as that of which the Established Church had been the subject during the last half century.

"Looking at its origin, effects, tendencies, and results, there is nothing in Ecclesiastical history that can be put side by side with it. I do not enter into details, but I know a place in which the clergy are patterns to all Christian ministers, of every kind and distinction, in zeal, and in untiring labor. They seem to me to live in the Church, except when in the school or in the houses of the people. They have such a judicious use made of the Church's gifts, that the effect is to swell the congregation; and so with eight services a day, with five men always at work visiting boarding schools and day schools—and, remember, that means laying hands upon young people in a plastic state—holding Bible classes, Sunday School teachers' classes, in one way or another giving up their whole time to the work. Is it a wonder that churches are crowded? They can adept all our means except the class meeting. They can use private influence and public influence, and influence of every degree, and they do it. And

it is impossible to expect that you can have the same facilities of access to the people, or the same influence as you had fifty years ago."

At another meeting, a Dr. Pope laid the flattering unction to his soul that, although their numbers are decreasing year by year, yet their influence was on the increase! and he was sure his descendants would be Methodists. Other speakers suggested a variety of reasons for their continued decrease of numbers; but not one of them seemed to have thought of the real reason of all—their systematic, and increasing departure from the principles and teaching in which the heart and soul of John Wesley were bound up. But the fact is that very few of their people know much about his teachings or his writings; and hence it comes that, as one of their periodicals in England expresses it, they do an immense business, employ a vast capital, and show large returns; but when they come to take stock, and balance accounts, they have amassed but little profit"; and during three successive years they have sustained decided loss.—*Sel.*

A GOOD ANSWER.

FATHER HIMES, the venerable Missionary who has lately come into the Church from the Second Adventists, is exercising his ministry in Dakota.

Some of his former co-religionists, and other Christian people not of our communion, have been attending his services in Elk Point. Naturally they feel that the Church service is somewhat protracted and rather long for them. Accordingly they came to him and said, "now

Father Himes, if you would only shorten your service we would crowd your Church whenever you preach."

"Ah, my good friends," said Father Himes, "you certainly would not ask me *'to clip the King's coin.'*"—*Nebraska Ch. Guardian.*

AFRAID TO SWEAR ALONE.

THE wicked practice of swearing which is so common as to offend the ear in every hotel, and almost in every street, is often mere bravado. Boys think it sounds manly to be profane, and men think it gives force and character to their sayings. Unlike most other vices, it is done openly, and is intended by the swearer for other people's ears. It is a public sin against God, and a public insult to all good men. The boldest blasphemers are often the greatest cowards.

"I will give you ten dollars," said a man to a profane swearer, "if you will go into the village graveyard at twelve o'clock to-night and swear the same oaths you have uttered, when you are alone with God."

"Agreed!" said the man; "an easy way to make ten dollars."

"Well, come to-morrow and say you have done it, and you shall have the money."

Midnight came. It was a night of great darkness. As he entered the cemetery not a sound was heard; all was still as death. Then came the gentleman's words to his mind. "Alone with God!" rang in his ears. He did not dare to utter an oath, but fled from the place, crying, "God be merciful to me, a sinner!"

UNITY AND DIVISIONS.

ANOTHER point, my brethen, is to be urged. Unity will go far toward religious persuasion of the men of our country and age. "That they all may be one, and that the world may believe." Now the Church Catholic alone can secure and maintain perfect unity.

Why will you refuse Sacraments, I entreat. The reply often is, "How shall I choose where many disagree? Which guide shall lead me aright?" There is little reasonableness in the answer, for marks of the Church are manifest to him who looks carefully and without prejudice. Sometimes the answer lacks sincerity. But the wretched estate abides. Let us see to it as God gives power, that the life of division and schism be shortened. Not a syllable, nay, not a letter or sound of the essential Faith once delivered to the saints, can by us be dropped. If the Apostles said "Shibboleth," my lips cannot frame another pronunciation; if "Sibboleth," I am with them. Yet let me not by coldness or sharpness widen any breach. We can cordially recognize the belief of any article of the Creed by our fellow Christians. We can joyfully testify to ripe and sweet fruits of the Spirit among them. Where Godliness is more excellent than ours, though loyalty to the Church Catholic is lacking, let us aspire to add, that Godliness to our sacramental fidelity. From our Church Porch we can cheerfully cry out to those who are sheltered on the other side this "street, fitly called," "Grace be with all who love our Lord Jesus Christ with sincerity!" The Church is responsible for none of

the evils of separations she never originated, and against which she has always protested. She can but open her gates and ask the return of all who have left her. Place this posture of the Church before men disgusted with divisions. Do not conceal from them our history and our claims, the essentials by which we are parted from Christians whom we love, and respect in all but their divisions. It must ever be made clear that we occupy a place to which we are appointed by the Lord, that we have authority which we can no more abandon than the mother can leave the head of her family. Yet, true to St. John's charity, let us be careful never to confound the chasms which divide us from superstitious Rome, or from denominations drifting widely apart, as ships without governors, with that awful gulf between the saved and the lost. Never permit your people to plead good in divisions. Never cease prayer for unity. Always show that the Church is ready to sacrifice to it her tastes and her customs, her garb and her ritual,—all but her ancient authority and equally ancient Creed. There are signs which indicate consolidation in some denominations. In a few there are tokens of disintegration. Let the Church be very careful to hold her unity, and world-wide diversity must come to her. The early past rushes back to my desire and hope. This patient orbit of trial by divisions fully circled, that past will return a gladdest reality.

"O for the days when our white banner
 flew,
 And round it close, the sacred Phalanx
 drew!
 How glorious then was Zion! East and
 West

The pilgrim passed, a glad and welcome
 guest,
 Though rites of varied beauty crossed his
 way.
 Like all the hues that tinge the robe of
 day,
 Yet true and bright as yon all-circling sun,
 The faith he bore, the faith he found, was
 one.
 Still the same blessing fell from priestly
 hands;
 He heard his childhood's Creed in distant
 lands,
 And evermore one spotless board was
 spread;
 Apostles' hands still broke the living bread,
 Alike, where far o'er isles and waves looked
 forth
 Ancient Iona, torchlight of the North,—
 Alike, where whispering through St.
 Thomas' palm,
 The Indian sea-breeze bore the Syrian
 psalm."

—*Bishop Burgess.*

FAULTFINDERS.

It is a curious fact that in every parish there is at least one fault-finder. He will be displeased, no matter how the pastor and his fellow-members endeavor to smooth down his ruffled feathers; or he will *not* be satisfied, though everything but principle is sacrificed to his wishes. Fault-finders, too, are never without a subject to growl about. An old and honored Presbyterian of Philadelphia sat listening to the complainings of several malcontents among the clergy at a conference, just previous to the "Cummins Schism." The old gentleman finally said, "You remind me, brethren, of my dog. He has an old bone which he first buried weeks ago. He periodically digs up that bone, gnaws it, shakes it, growls over it, and then goes and buries it again. And, now, nearly every day, when he has scratched here and there, growled over this and that unimportant thing, he will go to that old dried

old bone, dig it up, and fight and growl over it until he gets tired out." Many fault-finders in families and in churches have an old buried bone which as a last resort they are sure to dig up to quarrel and fight over. We were not put into the world to find fault ever, but to get what good we can, to do what good we can, and in our life and conversation glorify our Creator and our God.—*Kalendar.*

WISE WORDS.

A RIGHT faith gives motives for a right life. In means of grace we come to do His will, and grow worthy of Him. Truth is made known, and grace is given that men may live soberly, righteously, and godly in this present world, looking for the blessed hope laid up for them in heaven. God did not send His Son, Christ did not die, the Holy Spirit did not come that heaven might be filled with pardoned felons, but that earth might be filled with children of God, led by the Holy Spirit toward's their Father's home.—No one now thinks to save himself; there is no risk of any one vainly trusting to his own works instead of Christ. Crowds are content to 'trust in the Lord,' while they do not good, but evil, or nothing. They seem to think it matters not what they believe, or how they live, or what they are, so that they are only 'saved' at last. It is as if man had no work to do here, no need of God's favour, day by day. It is as if God's laws need not, or could not, be kept, and the life lived here had nothing to do with forming the character, or fixing the

state for man's hereafter. It is as if Christ lived and died to make sin safe, not to save from sin; to relieve man from the need of holiness, not to enable him to be holy.

Religion is not for the end of life, or for stray hours in life. It is for the whole life, and for every hour of life. It is vain so far as it fails to influence a man in his common work and pleasures, as well as to inspire his worship. It should make him 'pitiful and courteous,' true and kindly, as well as devout. It should guide him to make this world brighter for others, as well as to reach heaven himself.

Religion needs thought and care, if it is to be learned and practised well. The Bible is not one verse, but a large volume. To neglect any of God's words is to trifle with Him. To make light of any means of grace or help God offers is to show self-trust, and want of faith in God. To be unwatchful or idle in daily duty is to forget the seriousness of life, and to grieve God, Who worketh in man to will and do of His good pleasure.—*Daily Round.*

GROWTH OF PRINCIPLES.

Few things in the history of the Church, in this country, within the last twenty five years, have seemed to me so remarkable as the rapid progress of opinion among her members. That progress has been neither toward Romanism nor toward sectarianism. It has been a rapid progress toward a clearer comprehension, a more distinct assertion, and a more general reception of *her own proper principles*—her principles as Catholic, but not

Romish; as evangelical, but not sectarian. It has been a progress, in consequence of which she more correctly understands and teaches the truth of the Gospel and Primitive Church.—*Bishop Potter.*

THE EFFICACY OF BAPTISM.

“You Episcopalians think that if one is only Baptized, he is then all right and sure to be saved,” said Mrs. Sevier, “but I don’t believe that Baptism, or joining the Church, nor any thing but faith in Christ is going to save us.”

“Nay,” replied Mr. Candid, “you greatly mistake us, if you suppose that we hold such views of the efficacy of Baptism irrespective of the state of its recipient. Baptism brings us, indeed, into covenant relation with God, and entitles us to a share in all of the benefits of Christ’s atonement; it makes us parties to all the promises of the Gospel, and places us in a state of salvation. But that covenant is not without conditions to be fulfilled, those benefits increase our obligations, and we must still ‘work out our own salvation with fear and trembling,’ and *continue* in that state of salvation unto our life’s end. Besides, without repentance and faith on the part of all who are capable of their exercise, Baptism can but increase our condemnation, for it would then be only a mockery or a pretence.

“But does not the Bible say, ‘Believe on the Lord Jesus Christ, and thou shall be saved,’ without one word about Baptism?” exclaimed the old lady.

“Indeed you are mistaken,” Mr. Candid answered, “for when Paul and Silas replied to the question of

the Jailor in the words you cite, it is added immediately after, that ‘they spake unto him the word of the Lord’—that is, delivered the whole message of Christ—and as a consequence of this, that ‘the same hour of the night’ he ‘was baptized, he and all his, straightway.’ And nowhere in the New Testament is salvation promised without Baptism; indeed, St. James declares, that ‘faith without works is dead,’ while Baptism is properly the very first of the works of faith, inasmuch as it is the means whereby that faith must lay hold on Christ and His salvation. Repentance and faith prepare and qualify the sinner for Baptism; but it is only in and through BAPTISM that God extends His forgiveness to the faithful penitent, and actually receives him into His favor, and accepts him for His own child by adoption.”

“Then you don’t believe that every one who is baptized will surely be saved?” asked the old lady.

“Certainly not, nor can I think that any one entertains such a monstrous delusion as that would be. And ‘so far from the doctrine of the efficacy of baptism having any tendency to lull the mind into a false security, it is, when rightly viewed, the most heart-searching of all doctrines. It exhibits the slothful and worldly-minded Christian not in the light of a mere ordinary sinner, but as one who is throwing away the most glorious privileges, who is breaking the most solemn and blessed covenant, who is treading under foot the Son of God, and counting the blood of the covenant, wherewith he is sanctified, an unholy thing, and doing despite unto

the Spirit of Grace.' But yet, it is only through Baptism and membership in His Church, that God offers salvation to man, so that it is really a more dangerous error for any to trust in their own faith apart from the ordinances of God, than it can be to place even an undue reliance upon the ordinances themselves."—*Old Church Path.*

ATTEND YOUR CHURCH.

When members of the church unnecessarily absent themselves from public worship; they do a two-fold wrong. They deprive themselves of that which the soul needs, and they set a bad example that may result in injury to others. The argument by which they usually seek to justify their fault is fallacious. If it is possible to be saved, notwithstanding occasional or even frequent absence from the place where the Gospel is preached and prayer is wont to be made, it is dangerous to depend upon such possibilities in a matter so vital. Those who are heartily concerned about their salvation, and accordingly heed the Lord's command to watch and pray and give diligence to make their election sure, will not be willing to incur unnecessary risks. They know that they need the nourishment which the preached Word furnishes, and they desire the comfort which is found in the worship of the sanctuary. Absence from worship without urgent cause is a sign that the heart is not intent as it should be upon the one thing needful, and there is great danger that the evil will grow upon us and prove our ruin. For the sake of our own souls as well as for the love of others we should

not neglect the assembling of ourselves together.—*Selected.*

LIGHT IN A DARK PLACE; LET IT SHINE!

If every settler in a new country would carry his Bible and Prayer-Book with him, and manifest his estimation of those heavenly treasures by a daily use of them, especially on the Lord's Day, without any hankerings after strange pastures, the wilderness would soon, in a moral sense, "bud and blossom as the rose." Let every Church family behave consistently with their high privileges in possessing the word of God and a primitive liturgy, and adorn their faith by a holy and obedient life, and, till public churches are provided, let them and their children gather round their domestic altars and go through all they are allowed to use, both of reading the Holy Scriptures as they are appointed, praising God in the Psalms, and supplicating His grace in the prayers,—let this be done, not occasionally, but constantly, as the blessed Sunday returns from Advent to Advent again, through all the changing scenes and services of the ecclesiastical year,—and no fear of God's failing to bless their endeavors to their own and their neighbors' benefit.

As Abraham "gained souls in Haran" by the exercise of his steady faith, even so Churchmen, by continuing to "walk in all of the commandments and ordinances of God blameless," would "let their light so shine before men that they seeing their good works, would glorify their Father which is in heaven."

It is by a contrary course that the Episcopal Church loses her members as they quit her well arranged Churches in the east. They first leave the constant use of their Bibles and Prayer books; and as they press forward to the far west, they mingle with all the mixed multitude of sects and parties. They hear little of the Holy Scriptures, and when they pray they know not what petitions will be uttered by the speaker for them to offer up. They are often thus confused in their course, and the way to eternal life is no longer made plain before them. And who wonders if they become infidels, and receive at last their portion with the wicked? The result has been so often witnessed by the writer, as he has followed the peopling of this dear country to the west and far west, that he thinks it his duty to press the consideration of its awful consequences with a never-dying energy. He believes it as he believes "*that which he has seen and handled,*" that pure Christianity be preserved in peopling the western country of America, it must be by the Bible and the Prayer-book; the one teaching *what to believe*, the other *how to pray*.—*Rt. Rev. Philander Chase, D, D.*

SOME harbors have bars of sand which lie across the entrance, and prohibit the access of ships at low water. There is a bar, not of sand but of adamant rock, the bar of Divine justice, which lies between a sinner and heaven. Christ's righteousness is the high water that carries a believing sinner over this bar, and transmits him safe to the land of eternal rest.

Our own righteousness is the low water which fail us in our greatest need, and will ever leave us short of the heavenly Canaan.

ACCORDING TO YOUR ABILITY.

"Every man according to his ability," is the Christian rule of giving and working. It is not very faithfully obeyed. There are many persons who have great ability, yet do but little work; who have ample leisure, yet give but little time; who have large possessions, yet make small contributions. This is an evil that we have all seen under the sun. And there is another that is like unto it. There are a great many people who have some ability, but who do *nothing*; who have not much leisure, but who give *no* time to the Lord's work; who have a little money, but who put *none at all* into His treasury. Those who have a little, and give nothing, violate the Christian law just as truly as do those who have much and give a little. There are a great many persons, young and old, in all our churches, whose means and opportunities are limited; from whom not much ought to be expected; but they *are* able to do something, the they do nothing. They are transgressors of the Christian law. They ought to repent, and do works meet for repentance.—*Sunday Afternoon.*

SPEAK to strangers about your Church and invite them to attend it. Be polite and attentive to those who do come. Give them a welcome, a seat and a book, and invite them to come again.

PRESBYTERIAN PROTEST
AGAINST BAPTISM IN
HOUSES.

THE last and most important point is that of the *private* administration of the ordinance. How often is it administered in the family and in a private room, instead of in the face of the congregation, showing that there is a deplorable degree of ignorance both on the part of the pastor and the people. They can have no clear views of the design and significance of that holy ordinance. Baptism is only for *Christians and their offspring*. And inasmuch as the profession is always public on the part of the parent, so it should be on behalf of the child whom that parent represents. The private administration of the ordinance of baptism is wholly unscriptural and is followed by injurious consequences to all concerned.

The private administration of the ordinance of baptism is a deviation from "the footsteps of the flock" in the purest times, and has been condemned by the most distinguished witnesses for truth. Calvin declares, that "this sacrament which introduces us into the Church, and is a sign of our adoption, cannot validly be dispensed except in the public assembly of believers. Private baptism neither agrees with the ordinance of God, nor the practice of the apostles." In the *Directory for Worship*, the Westminster divines say: "Baptism is not to be administered in private places, or privately, but in the place of public worship, and in the face of the congregation, where the people may, most conveniently, see and hear." The Church of Scot-

land, in its best days, ever discouraged private baptism. Bishop Burnet says, that the Church of England at the Reformation, judged it expedient to "have all baptisms done in the Church, and permitted the other only in cases of necessity." The Reformed Church of France declares that "no baptism shall be administered but in Church assemblies." The Church of Geneva enacted: "No baptism shall be celebrated but in the ecclesiastical assemblies, immediately after sermon."—*Monthly Advocate*.

CHURCH BUILDINGS IN NEW
YORK.

It is said that there are at present 497 Churches, Chapels and Missions of all denominations in New York city—a gain of 98 in last ten years. Of these Churches and the like, 402 are set down as Protestant, with accommodations for 285,000 persons. The Episcopalians have the most of all the Protestant churches—88, with 52,896 sittings.—The Presbyterians have 69 churches with 43,241 sittings. The Methodists have 61 churches, with 30,766 sittings. The Reformed Dutch have 28 churches, with 14,986 sittings. The Lutherans 23, with 8,891 sittings. The Roman Catholics have 57 churches, with 71,784 sittings, the largest number in the city. As it is estimated that the present population of New York proper is from 1,250,000 to 1,300,000, more than three-quarters of all the inhabitants could not get into Church if they should want to. But they do not want to, obviously. If they did, plenty of accommodation would be pretty sure to be furnished. It is asserted

that not much over half the seating capacity of the city churches is generally needed. The working classes, outside of the Irish, and a few Germans, do not usually attend church; and there are a great many educated Americans who invariably stay at home on Sunday.

A MINISTER'S LIFE AN ARDUOUS ONE.

It is a common fallacy, born and of malice and indorsed by the unworthiness of a few, that the preacher leads an idle life. On the contrary, there is no life so arduous as that of the conscientious minister. There are certain duties in which others are more severely exercised than he. The physician has to suffer frequent interruption of his hours of sleep, and the mechanic has to undergo a weariness of the muscles to which the minister is a stranger. But there is no calling which so constantly demands so large an attention of the profounder faculties and therefore such an incessant strain upon the *nervous energies* of a man as that which seeks the souls of men and ministers to them the deep things of God. * * * He must have a good physical organization to endure it. He must be able to bear frequent and copious draughts upon his nerve power, for his preaching involves not only the labor of preparation but sympathy, solicitude and searching emphasis in delivery, as well as the personal ministry that forms the groundwork of his public appeals and instruction. He is to be touched daily by the sorrows of his people and feel for their spiritual wants a parent's care, while in the retirement of his study he is to spare no pains to

furnish his mind for the important function of teaching, which is peculiarly his. Such a work, bringing into constant exercise the inmost elements and faculties of his being, requires a physical frame sufficient to endure the enormous nervous strain. * * * It may be urged against this position that ministers are distinguished for longevity, and that life assurance companies act accordingly. The answer is, that preachers generally die young or very old. A large number fill early graves, and others live, but only with broken health. They entered upon the laborious life with a slender physical constitution and have soon succumbed to its severe conditions. The longevity of the ministry when examined is the longevity of those members of the ministry who do not die young. That is, if a minister has physical constitution enough to bear the draughts upon it, he will probably live longer than the majority.—*Dr. Howard Crosby.*

FATHER CURCI, of Naples, who was condemned as heretical by Pius IX. and reinstated by the present Pope, in the Introduction to his new translation of the New Testament, justifies his undertaking in these plain words: "The New Testament is the Book of all others least studied and least read among us. So much so that the bulk of the Laity—even of those who believe they have been instructed, and profess religion—is not aware that such a book exists in the world; and the greater part of the Clergy themselves scarcely know more of it than what they are compelled to read in the Breviary and Missal."

THE RULE AND GRACE OF GIVING.

If the missionary idea, or the principle of propagation, lies at the basis of our holy religion, if the command of our Lord to teach and baptize the nations is a permanent obligation upon the Church, if the development of the grace of giving is the measure of our progress in the other graces of Christian character, if our means, whether great or small, are committed to us as a trust to be used for the glory of God, then are we supplied with pressing reasons why we should discharge our financial duty better than we have done. But we will not do better until we are more thoroughly dominated by the highest motives. Nothing short of religious principle will supply the steady flow and abundant volume of beneficent giving which is demanded by the exigencies of the field in which our work is to be done. For every grace that can adorn the Christian life, and every motive which can set the Christian activities in operation, takes its rise in a system which is itself from first to last one magnificent process of giving. "God so loved the world that he gave His only begotten Son." "Christ loved the Church and gave Himself for it." "He that spared not His own Son but delivered Him up for us all, how shall He not with Him freely give us all things." God's gifts to us pass the line of mere beneficence and lead us back to the mystery of inconceivable sacrifice. Not only do they dower us with present benefits, but they lift us to the heights of hope so that we behold their duration as coincident with

the eternal year of God Himself. The reasonable response of the soul is imitation of the divine munificence and self-sacrifice. Beautifully symbolic of the mission of the gentile world, redeemed and regenerated, was that act of the wise men at Bethlehem: "And when they were come into the house, they saw the young child with Mary, his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts, gold and frankincense and myrrh." Less than half a century after the scene which St. Matthew thus describes, St. Paul was writing to the Church established in the gay and dissolute city of Corinth: "As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also"—the grace of giving.

SCIENCE AND CHRISTIAN TRUTH.

I CHEERFULLY lay every article of the Christian faith by the side of conclusions of physical and mental science, discoveries and inferences of geology. The mirror of divine truth which the Church keeps, will not be broken or dimmed. It will add brightness to all which has its nature. It will dazzle out of sight, by its reflection of heaven's light, all which is "of night and of darkness."

I appeal to history and the ages, and my confidence finds support. What theories upon which men have staked reputation, wealth, life, have been struck down by opposing theories! What declarations

of science, held to be beyond possibility of gainsaying, have been rudely thrust to the wall by prouder declarations! What institutions, believed necessary for the existence of government, have been buried to forgetfulness! What languages have breathed their last broken syllables upon new and living tongues! How have empires replaced one another as rolling ocean waves! All the while, the Apostles Creed has been rehearsed at Matins and Vespers, by young and old, peasant and king, uneducated and learned, wise and simple. All the while, the Apostles' philosophy, science throned in the powers of the world to come, the polyglot of Christendom, indeed, but one dialect in the nice ear of God, have held a confessed and trusted place, as the foundation and security of present and eternal life! Unchanged amid all changes. "a kingdom that cannot be moved!"

The conclusion is not to be missed. Oppositions will yield, and the Church will be an army with victor banners. It may not be until near the end of earth's day, when

"All along the well fought field,
We see the Conqueror's spear and shield
Give back the setting sun."

—Bishop of Quincy.

THE Young Ladies' Free Bible College, Binghampton, N. Y., with their present Faculty of sixteen Professors and Instructors, have memorialized the Star Readers of America and Europe, to put the "Sermon on the Mount," and other passages of the world's sublimest Book into their next course of reading, if they would have crowded houses and exert a power hitherto lost to the professional reader.

A GOOD IDEA.

In a Parish in Charleston, West Virginia, there is a "Brotherhood" which among the things takes upon itself the duty of waiting on strangers in the town and inviting them to attend the services. Strangers stopping at a hotel or private houses are presented with a card which has on one side:

Mr.....
.....House or Hotel.
Compliments
of
The Strangers Committee
of
St. Andrew's Brotherhood.

On the other side there is printed:
ZION CHURCH,
Charleston, W. Va.,
Cor. of Congress & Mildred Streets,
REV. W. H. MEADE, D.D., RECTOR.

SERVICES:

Sundays, 11 A. M.....P. M.
Wednesdays.....P. M.

The Rector, Wardens, and Vestrymen beg leave to offer a cordial welcome to strangers, or guests of this House who wish to attend Church Services.

Ushers will be in attendance to accommodate visitors with sittings.

Sunday.....18.....

THROUGHOUT our saviour's earthly ministry, it seems to have been his aim to excite in the minds of men a consciousness of spiritual want, to impart to them the means of realizing that, after all the world can give, or they enjoy, there is a poverty of the soul which no earthly treasure can ever remove.

THE Church of England, in thirty-seven years, has erected 2,581 new parishes, and in thirty years has expended \$200,000,000 on Church Buildings. Not a very dead Church.

MANY in attempting to come to Christ fall into the great error that it is necessary for them to come not as sinners but as Christians. They think that God will not receive them until they have first made themselves fit to be received. And so they endeavor to work better, and pray better, and feel better. in order that God may be made willing to save them. But they never succeed in getting to Christ in this way; and none ever will. When they reach the point where they discover that they are not Christians at all, that they nothing else than sinners, and that Jesus Christ came into the world to save sinners only, and are willing to be saved by Him as such, then they are saved indeed.—*Christian at Work.*

At the Leicester Church Congress the Rev. Prebendary Meyrick said, speaking of the Old Catholics. "In Germany there is a Church consisting of one Bishop, 53 priests, and 45,000 lay members. In Austria four priests and 10,000 lay members. In France two priests and 1,000 lay members. Total, two Bishops, 120 priests, and 106,000 lay members, together with an *entourage* of an additional 300,000 or so of adherents who have not yet formally declared themselves members. All these were formerly Romanists.

BISHOP SMITH, of Kentucky, is now the senior Bishop of the Church in the United States, and is 86 years old, and has "taken order" for the consecration of 39 Bishops. There have been six Presiding Bishops, and their average age at death has been 82 years.

ACCESSIONS FOR MONTH.

METHODIST.—Herbert Grantham, late a Methodist minister, ordained Deacon at Sewanee, Tenn., September 12th.

William James Tilley, late a Methodist minister, ordained Deacon, Sept. 8th, in St. Stephen's Church, Middlebury, Vermont.

Rev. William H. Osborn, late a Methodist minister, has become a candidate for Orders in Michigan.

On the 29th of September, the Festival of St. Michael and All Angels, an interesting Ordination took place in Holy Trinity, Lincoln, Nebraska. At that time two excellent (former) ministers of the Methodist religious body were admitted to the Diaconate by Bishop Clarkson, to wit: Rev. George Allen England and Rev. John Knox Morrison. The candidates were presented by Dean Mills-paugh and Rev. T. O'Connell, and the sermon was preached by Rev. James Paterson, of Omaha. Rev. Mr. England is Chaplain of Fort Omaha, where he will remain; and Rev. Mr. Morrison has taken the charge of the Church at St. Crete, Nebraska. They are considered very valuable additions to our list of clergy.

BAPTIST.—Mr. W. S. Tucker, late a Baptist preacher, ordained Deacon at Wolfboro, New Hampshire.

ROMAN CATHOLIC.—A priest of Montreal, of fourteen years' standing, named Seguin, has written a long letter to a local paper, addressed to Bishop Fabre, announcing his conversion to Protestantism, and giving his reasons therefor.