

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

- Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						✓					

A
205
C47

Church Work.

WE SPEAK CONCERNING CHRIST AND THE CHURCH.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. VIII.

NOVEMBER, 1883.

No. 9.

"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.

FAITH.

I thank Thee, Lord, that Thou hast kept
The best in store ;
We have enough, yet not too much
To long for more ;
A yearning for a deeper peace
Not known before.

I thank Thee, Lord, that here our souls,
Though amply blest,
Can never find, although they seek
A perfect rest—
Nor ever shall, until they lean
On Jesus' breast.

—Selected.

FAITH AND OPINION.

BY THE REV. A. W. SNYDER.

CHURCHMEN ought to distinguish very clearly between that which is of Faith, and that which is merely matter of opinion. The fact of the being of God is of the Faith ; so, too, are all the Articles of the Creed. That God is "the Maker of all things, visible and invisible," is of the Faith ; but it has nothing to say as to the method

of creation. A Christian may, if he will, think the world created in six days, or six years, or sixty million years. All that he is required to believe is that God created the heavens and the earth. Again, it is of the Faith, that Jesus Christ our Lord, "for us men and for our salvation, came down from heaven;" that "He suffered, and was buried, and the third day rose again." That He died for our sins, and rose again for our justification, is of the Faith ; but this or that attempted explanation or philosophy of His atoning death and sacrifice, is very much a matter of opinion. John Calvin, John Wesley, Jonathan Edwards, and many others, have set forth a philosophy of the Atonement, that is—their opinion as to the necessities and nature of it. But it is a matter of little importance what these men have thought or said or written about it. We accept the *fact* set forth in the Faith. We are not pledged to any human philosophy of the fact.

Opinion has to do with manifold questions which may indeed be both interesting and edifying, yet

have never been authoritatively adjudicated by the Church Catholic. Outside the Faith, there are numberless questions about which men differ, and always have differed, and, furthermore, have a perfect right to differ. Ignorance or forgetfulness of this has been an occasion of endless strife, bitterness and misery, among Christian men. Because of it, Fra Dolcino was torn in pieces, Savonarola and Huss were burnt at the stake, and thousands of others hunted to the death. It is perhaps safe to say, that nine-tenths of the strife and tumult, and so-called religious wars that have raged throughout Christendom, had their origin, not so much in heresy, as in differences of opinion wherein men had a right to differ. For mere notions and opinions, men have not hesitated to rend Christ's Mystical Body, the Church, and bring in endless discord, division and strife. Not one schism in a hundred has had its origin in an explicit denial of the Faith; but rather, in some small matter of opinion, contention as to some text or word, some matter of ritual observance, the mode of administering a Sacrament, or something of even less importance. There is no opinion so small, no notion so narrow, no fancy so fanatical, but it has found minds small enough to be filled with it, almost to the exclusion of the great verities of the Faith. The Russian Church has long been cursed with schisms, which had their origin in a protest against smoking tobacco and eating potatoes; or again, as to whether the officiating priest, in pronouncing the benediction, should raise three fingers of the right hand, or only

two. Silly questions they seem to us, yet more silly and incomprehensible to them, seem the small and endless grounds of separation and strife which obtain with us. It is the way of the separatist and sectary to make much of mere matters of opinion, but with a Churchman it should not be so. He knows what the Faith is. Every time he joins in the worship of the Lord's House he stands up and repeats it. To deny it or any article of it would be heresy from which we say, "good Lord deliver us." But as to that which is of opinion, it is quite another matter. Therein men may differ. But if they must, it should be without strife or breach of Christian charity. Life is too short, and its work too serious to spend time or strength in controversy over non-essentials.

Those of another and wiser generation will, no doubt, wonder how those of this could have been so blind and narrow as to fight and wrangle and divide and sub-divide on mere matters of opinion. There is no good reason, to-day, why all Christians who accept the Nicene Creed should not come together and dwell together in unity of faith, of work, and of worship. Our generation is not ripe for it. By denominational pride and prejudice the eyes of many are so holden, that they do not see the folly or admit the sin of the "unhappy divisions" that now separate those who are alike devoted to a common Lord and Saviour. Let us hope that those of a near coming day, will be wiser than those of this. We believe that for all who love God and man, the great question of all questions will soon be, How can we heal the wounds of Christ's

Mystical Body? How can a broken up and divided Christendom be one again? It is not at all necessary that we should hold the same opinions. Let it suffice for Churchmen that they gladly confess the same one Faith, once delivered to the saints, and be at agreement as to those great characteristic notes of the Divine Kingdom which have obtained from the beginning. It is enough that it may be said of us as it was of those of the Church of the first days: "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of the bread, and in the prayers."

LIVING MEMBERS.

THE thought of what the Church is as a Divinely established and Divinely organized body, possessing in the fullest degree what is necessary for the evangelization of the world, and for the daily support and development of the Christian life, ought not to make us satisfied to do nothing positive and aggressive to extend and develop her. It by no means follows that because of these things her members are to be dead and not living branches. No, if the tree is alive the branches must also be alive, and fruit as well as leaves must everywhere appear. More than that, God demands that those who love Him shall labor to advance His kingdom upon earth. If we do not work for Him, whatever we may think about it, the fact remains we do not love Him as we should and as we must if we would be blessed by the assurance of His presence with us here, and enjoy a hope of a home in Heaven hereafter.

WHAT IS MY DUTY?

THE GENERAL OBLIGATION.

To honor the Lord with our substance has been a Christian duty in all ages. It rests on the broad foundation that "the earth is the Lord's and the fullness thereof." "The silver and the gold" are His. And we, who are entrusted with more or less of it, are stewards of God to manage it for his interests.

It is an unworthy evasion of this claim of GOD on *all* our substance to urge that we have made it ourselves by our industry, business skill and economy. Such a plea implies an utter forgetfulness of an overruling, kind, and beneficent Providence. Surely we will not plead that we made our money without GOD. For even if He has not been in all of our thoughts, we have been in his. Think then who it is that gives the health that makes any labor possible for us. Who gives the energy, the quickness of mind, the special skill, without which so many others have failed, or made much smaller gains? Are we not greatly dependent on outward circumstances for success? Who regulates the sunshine and the rain? In whose hand are our ventures on the great deep? In whom do we trust to guard us from disasters by land and sea? Disasters that may wreck the industry of a life-time? The thought then that men can gather property without GOD helping them, is utterly unreasonable in any man that recognizes that GOD reigns in the world. The plea can come consistently only from "the fool," who "says in his heart,

There is no God."—*Episcopal Register.*

PRAYERS OUT OF A BOOK.

Why do you pray to God out of a book.

For precisely the same reason that you praise God out of a book. You would not like to sit still and listen to your minister sing extemporaneous hymns; you wish to join in the hymns audibly. Therefore, we have a book. Jesus Christ cannot object to forms of prayer, for He joined in the prayers of the synagogue, and Himself gave his disciples a form of prayer—"Our Father which art in Heaven."

Are not forms of prayer liable to formality?

All prayers are. Both modes have their dangers; but, having used both constantly for years, I believe forms of prayer are better for public worship, and less liable to abuse. No arguments can be urged against forms of prayer which do not have equal force against hymns, which are forms of prayer after all. For example, "Jesus, Lover of my Soul," and, "Rock of Ages."

Are not your services long and tiresome?

If you take part in them they will not be so. Our service consists of prayer, praise and the reading of God's Word. If, therefore, your objection means anything, it means that an hour devoted to prayer, praise and the reading of God's word is too much for your spiritual stomach. Such a confession argues nothing against our service, but argues very much against your appetite for devotion.

What is your Prayer Book?

Our Prayer Book is a growth, not a creation. It is made up of the choicest devotions of all ages. It not only contains our morning and evening services, but is a *drill book* for the whole year and every possible occasion. Each Sunday of the year is appointed to teach some special truth about our Blessed Saviour. Thus whatever the minister may fail to do, the services of the church do not shun to declare unto us the whole counsel of God. Each of the fifty-two Sundays and many week days are *individualized*. Christmas tells of His birth; Good Friday his death; Easter of His Resurrection, and so on. The Prayer Book is full of systematic instruction about the Bible and the life of Jesus.

WALKING IN THE LIGHT.

"We travel through a wilderness world; the way is dark, the path is rough; but with the lamp of God's holy word hung clearly out before us, we are perfectly safe, for we are "walking in the light."

This lamp must shine upon our daily path, it must shine regularly, and then it will shine brightly. The Bible is a book for everyday use. Our souls need daily food as well as our bodies; and in His holy word, God will, if we ask Him, "give us day by day our daily bread."

To have some regular system of reading the Bible daily is very important. If you cannot find time for a whole chapter read a few verses. By all means have *some* regular plan, for you will constantly find, that in your daily por-

tion the Lord will give you an answer to some difficulty, or will give you encouragement and help just as you need it.

Think about what you read. When we look at a verse in the Bible, it is like looking up into the sky, as it begins to grow dark. We look first, and see nothing; then we look a little longer, and we see a solitary star, and we look a little longer, and see another, and another, and another, till it seems all stars. Look out for the stars in the Bible."—*Selected.*

THE CHURCH OF CHRIST VISIBLE.

THE Church is not a mere shadowy invisibility, consisting of "all good people everywhere," as Dissenters vainly talk, but a *Visible Organization*, with Priesthood, Sacraments and Creeds, Liturgy, Laws and Government peculiar to itself, and as easy to be taken knowledge of by the outer world as any earthly kingdom.

Hence the analogies by which it is usually illustrated, viz.: Ark, House, Kingdom, Body, Pillar, Tree, Net, Cornfield, etc.

IT IS DIVINE.

"My kingdom is not of (from) this world," said Christ, that is, not of human origin and managed according to human ideas. The Greek and Latin word for Church, *Ecclesia*, bears plain witness to this. For it means a collection of persons "called out" from the great mass of mankind, called out not by man, but by GOD, to form a Society not human but Divine, to be governed by Divine laws and ministered to by Divinely appoint-

ed pastors in accordance with the Divine words of its Founder to His first "called out" Apostles: Ye have not chosen Me, but I have chosen you.—St. John, xx., 16.

THE "ALL DENOMINATIONS" NOT CHURCHES BUT CLUBS.

When people voluntarily band together, select their own doctrines, make their own laws, appoint their own teachers, etc., this is rather *choosing Christ* instead of being *chosen by Him*, and the societies so formed being essentially *Human* in origin and organization, having deliberately cut themselves off from the Divine Presence, promised by Christ to His Apostles and their successors, and having therefore no Divine gifts and graces to bestow—these societies, whether calling themselves Presbyterian, Independent, Baptist, Methodist, or anything else, are not, and cannot be Kingdoms, but Republics—not Churches of GOD but sectarian clubs.

CHURCH PEOPLE THE FAITHFUL.

The Church, like a kingdom, contains not only the good, but the whole multitude of the Faithful *i. e.*, all sorts, good and bad. The aggregate of Believers everywhere, or as the Canon has it, Christ's Holy Catholic Church, that is, the whole congregation of Christian people dispersed throughout the whole world who have been made *Fideles*, or Faithful, by being *added to the Faith in Baptism*, and are thus easily distinguished from Unbelievers.

St. Paul applies the terms Faithful, Saints, Elect, Holy Brethren to all Baptized persons indiscriminately, yet in the same breath rebukes them severely for various acts of wrong doing.—[*Boucher's Notes.*]

GROWTH.

OUR Christianity must be growth—Christianity is *knowing Christ*. Knowledge only comes by experience, and experience takes time. I cannot know a person you introduce to me as I can know a truth clearly stated. I may be very glad to meet him, to begin an acquaintance on your recommendation; but I cannot know him till he shows himself to me. There is no influence that can help a man like the constant, half unconscious presence of a friend, whom he thoroughly respects and loves. New truth is taught, new feeling inspired by the constant action and reaction of one such soul on the other; they keep each other always true and warm. Nothing is more beautiful than the growth of two friends' natures, who are always finding new depths in each other's life. This best culture of personal friendship finds its infinite image in the saving of the soul by Jesus Christ.

KIND reader, when you see some stately cathedral or fine ruin, where the lines run in fair curves or wind in intricate traceries, remember that each stone is prepared separately, and each part has to be fitted exactly to fulfil its purpose. Does the Church of Christ require less of you, who are only one item in the great whole, than to follow the pattern given you in order that you may find your place in the spiritual building, on high? The lives of holy men are often very uneventful ones, but the blow of the hammer and the strike of the iron have served in shaping them unto saints of God.

ADULT BAPTISM.

BY THE REV. A. W. SNYDER.

IN this, more than any other Christian country, there are a vast number of unbaptized men and women. Of these, however, many believe in Christianity, and in no small degree are influenced by its teaching. They are upright, moral, conscientious people—according to their standard. But they are not members of Christ's Church, and very likely think it not at all necessary that they should be. Many such seem to suppose that if they only "try to do right, they are Christians already;" that, of itself, they think, makes them Christians. They are mistaken in so thinking. "But," they say, "I read the Bible, and admire its teaching and try to do right." That, of itself, does not make a man a Christian. It is good to read the Bible. It is better yet to be guided by its teaching. No man is guided by its teaching who remains outside Christ's Church. To admire or even to be guided by this or that moral precept of Christ, does not make a man a Christian. No man can become a Christian without becoming a member of Christ's Church. Reading the Bible does not make a man a Christian. Being guided to a degree, by its moral teaching, does not make a man a Christian. Reading Masonic books does not make a man a Mason. What does? Initiation into the Order. That does; nothing else can. It is the way ordained of Christ, the only way. There is no other. "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." Out-

side the Church he is outside the Kingdom—God's Kingdom. Remaining outside the Church, he remains an alien from the Israel of God, and a stranger from the covenants of promise. God's promises are to His Church, that is, to those who are members of it. To them—and none else—does He promise grace, help, blessing. in a word, salvation. "But," a man says, "I try to do right; is not that a Christian thing?" - Not necessarily. Many a Jew in St. Paul's day could say, "I try to do right," but that did not make the man a Christian. Said the Apostle. "They (the Jews) being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." That is just what thousands do in our day, who "try to do right" according to *their own* standard. "Whoever shall keep the whole law, and yet offend in one point, he is guilty of all." In other words, "Whosoever willfully disobeys any one known commandment of God, or rejects any one explicit injunction of his Lord, he "is guilty of all." "Because of that one wicked reservation, he affronts the Law Giver, Who is the Author of one commandment just as much as of another; shows himself to have a heart radically wrong—unreconciled at the test point—and therefore is in a radically wrong state, or is 'guilty of,' amenable for, *all*. The heart being impious at the centre-point, the whole state, the whole man, is disordered, out of harmony, of heaven—irreligious—unchristian." And this is the attitude of those who will not conform to Christ's commands.

He enjoined Baptism. It is obligatory. It is a necessity, wherever it may be had. Whoever rejects it rejects Christ. To reject his teaching is to reject Him. To remain unbaptized is to remain outside the Kingdom; in other words, is not to be a Christian. It is to deny the Kingship of the Redeemer, and live in open repudiation of a primary law of the Kingdom. No man has any claim to the Christian name who does not accept Christ as his King. To do that is to acknowledge and obey the laws of the Kingdom. Therefore, whensoever men are really converted, they will say now, as on the day of Pentecost—"What shall we do?" For the unbaptized the answer now, as then, is, "Repent and be Baptized, every one of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the Gift of the Holy Ghost."

If any ask: "What is required of persons to be baptized?" The answer is: "Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament."

GOSSIP.

I say to you, weighing my own words, that you would be less deprived, less savage, would less disgrace your womanhood, would be less a curse to your kind, and if God is rightly revealed to us in His word and His Son, would less offend him, by going to see dogs fight in their kennels at the Five Points, or bulls gore horses in Spain, than by putting on your bonnet or gloves, and going from house to house in your neighbor-

hood, assailing absent acquaintances, dribbling calumny, sowing suspicion, planting and watering wretchedness, stabbing character, alienating friends by repeating to one the detraction that you "heard" another has spoken. I believe that before the judgment seat of Christ, the prize-fighting man will stand no worse than the slanderously gossiping woman.—*Bishop Huntington.*

THE BAPTIZED.

OUR blessed Saviour having shed His Precious Blood upon Calvary for man's redemption, and for the remission of man's sin, appointed a rite by which the benefits of that great sacrifice might be brought within reach of every child of Adam. Our first parent had sinned, and by his fall his race had inherited his guilt, and the condemnation which resulted from his wilful disobedience. But God in Christ determined to free man from his guilty state, "that as by the disobedience of one many were made sinners, so by the obedience of one many should be made righteous." Having purchased the whole creation, He adopted it, and united it to Himself, in order that His righteousness might flow into each adopted child, and make it righteous before God.

We have in Baptism received a new nature, "for being by nature born in sin and the children of wrath we are hereby (by baptism) made the children of grace." And this new nature is the free gift of God through Christ's atonement. No longer then are we Adam's children, but Christ's. Adopted children of God, and fellow-heirs

with Him by whose Almighty love we have recovered the place which by Adam's fall had been lost.

GRACE AT MEALS.

"Blessing the table, says Collier, in his "Sacred Interpreter," "or saying grace, which is the craving a blessing from God on our food, and thanksgiving afterwards, is a necessary Christian-like practice, encouraged by St. Paul, who has taught us that 'every creature of God is good, if it be received with thanksgiving.'" Our Lord, when about to feed the multitude, took the loaves and fishes and "looking up to heaven, He blessed them." The custom of saying grace at meals prevailed among the Jews, and has always been practiced by Christians. Even the heathens poured out libations to the gods, at their feasts. "The contrary practice," says Collier, "of devouring creatures which God has made and treasured for use, and by whose blessing it is that we are nourished and refreshed by them, without ever looking up to heaven for a blessing, or returning thanks for them, is most indecent, unchristian, atheistical."

Is it possible that in any families professedly Christian this simple and seemly practice is neglected? If so, let it be instituted at once. Let some member of the family be appointed beforehand, to ask a blessing, and some one to return thanks. At dinner, at least, this devout custom should be observed. If other meals are irregular and informal, a blessing may be asked when even two or three are gathered; and even at a solitary meal every Christian should utter a

silent prayer. Nothing can excuse the neglect of saying grace at the family board. The head of the house is, of course, the proper person to do this, and even a bishop, if present, would not assume the office unless invited to do so. But the duty may be delegated to any member of the household, and and it is sometimes performed by a child. Nothing could be more beautiful and appropriate than a short invocation of God's blessing upon the repast, by a little child. The influence of such an act of faith upon every member of the family must extend over the whole day.

◆◆◆◆◆

CATHOLIC AND PROTESTANT.

THE Church of England not only protests in general against errors which are commonly held by so many professing Christians now a days, but also against those errors which are peculiar to some of them, such as the denial of the Divinity of Christ by the Unitarians; the denial of the future punishment of the wicked by the Universalists; the denial of the Second Coming of Christ and the future resurrection of the body, by Swedenborgians; the denial of the Sacrament of Baptism to Infants by the Baptists; the rejection of both Sacraments, Baptism and the Lord's Supper by the Quakers; the practice of Polygamy by the Mormons; the revelations from Angels departed by the Spiritualists; Against all these as well as all other forms of skepticism and infidelity, the Church of England, as a branch of the Catholic and Apostolic Church, protests as firmly

as she does against all the Papal abominations. Her Catholicity, on the *one hand*, gives her no sympathy with the errors of the Roman Church, which has corrupted the Catholic faith and order, although she still retains the name of Catholic; nor does her Protestantism on the *other hand* induce her to regard with favour those numberless heresies which, under the name of Protestant denominations, have been organized to propagate the views of private individuals. Between the Scylla and Charybdis of Roman excess and perverted Protestantism, she steers the middle course, having inscribed on her banner this motto:—

◆◆◆◆◆

"Catholic for every truth of God,
Protestant against every error of man."

◆◆◆◆◆

*HOW ONE MAY KNOW
THAT THERE IS A GOD.*

"A philosopher who occupied a distinguished rank among men of learning, and who denied the existence of GOD, the author of all knowledge, was crossing one day, the Great Desert of Sahara, accompanied by an Arab guide. He noticed with contempt that at certain times his guide, notwithstanding what obstacles might present themselves, put everything aside, and kneeling upon the burning sand, addressed his prayer to GOD. Day followed day, but the Arab never forgot to fulfill his religious duties. Finally one evening the philosopher, seeing his guide arising after his prayer, asked him with a contemptuous smile:

"How do you know there is a God?"

The guide looked at the skeptic

with a bright glance, who seemed surprised at this attitude, then replied to him quietly :

"How can I know that a man and not a camel has passed my hut during the shades of the night? Is it not by his footprints upon the sand? In the same manner," he added, pointing with his finger to the sun, the last rays of which were breaking over the solitudes of the desert, "that *footprint there* is not that of man."—*L'Avenir*.

THE OLDEST BRANCH OF THE CHURCH.

WITHOUT a question the Eastern or Greek Church and not the Roman or Latin is the grand trunk or main stem of the Catholic body. The Latin Church had no existence, as such in the primitive ages, but the Church in Rome, and elsewhere, was chiefly Greek. This is evident from the Epistle to the Romans which was written in Greek to the Christians of that city, to whom this language was vernacular or well understood. In fact the Septuagint Scriptures, the Gospels and Epistles of the New Testament, and the Catholic creeds were all Greek. The six General Councils were all oriental in place, and the Greek language was the language of primitive theology. To this day the hereditary Nicene Church is that of the Patriarchate of Constantinople. These facts are of primary importance, for too many have been led by the unblushing pretensions of Rome to be the mother and Mistress of Churches, to attach a greater importance to her claims than the facts warrant them in doing.

THE CREEDS.

IT is a mistake to suppose that we have two Creeds in one service. Morning Prayer is one service, and Holy Communion is another, and the two coming close together is an accident of custom. Morning Prayer is a complete service in itself, and many persons think should be said by itself. It has its own Creed—the Apostles', which belongs to it and to the Evening service. Holy Communion is a service complete in itself, and it has its proper Creed—the Nicene, which belongs there, after the Gospel, and strictly speaking belongs no where else. It does not fulfill the spirit of the Eucharistic Office to take the Nicene Creed out of it, and say it at Morning Prayer. It is a commingling of services, never contemplated by the original rubrics. Why the compilers of the American Prayer Book mixed things as they did, permitting the Nicene Creed to be said at Morning or Evening Prayer, and the Apostles' Creed in the Communion Office, no one can say. Certain we are that the age was very ignorant on the subject of Liturgies; and that had there been the knowledge that is wide spread now, it never would have been done. If we would have our services correct, and in the spirit of the books from which they were compiled, and of the primitive Liturgies, we must have the Nicene Creed in the Communion Office, whether Morning Prayer has immediately preceded or not.—*Parish Messenger*.

EVERY experience in life may be used to advantage.

THE BAPTISTS.

ALTHOUGH there have been, undoubtedly, in various periods of the Christian era, many individuals who have entertained the opinions of this sect, especially as it regards the mode of Baptism, yet they were never formed into a regular body of Christians, separate from all others, until after the Reformation. The different modes of sprinkling, pouring, or immersion have been variously used in different branches as well as periods of the Church Catholic from the earliest ages; but none were ever so presumptuous as to declare one mode only to be lawful to the exclusion of all others, or refuse to recognize any as baptized unless they had been immersed.

BISHOP HUNTINGTON, speaking of danger threatening the Church in this country, says:—"It is not scientific doubt, not atheism, not pantheism, not agnosticism, not Romanism that in our day and in this land is likely to quench the light of the Gospel or re-crucify Christ. It is a proud, sensuous, luxurious, Church-going, hollow-hearted prosperity." The words are not many, but they contain matter for a volume of thought.

Let people who call themselves, and who are called, Christians, prayerfully consider these words and hasten to guard the Church from what cannot fail not only to destroy her usefulness but to put out her light altogether.

FAMILY RELIGION.

WE fear there is not as much "family religion" as there used to

be in this country. There were few Christian families in which grace was not said at the table; or the family gathered for family prayer; or where the children were not taught regularly and systematically their Catechism and Bible lessons. This latter has been relegated to the Sunday school teacher, which is not the divinely appointed way. Not long since a father was heard remarking, that his children knew less of the Bible than he did, and he feared his grandchildren would know less than their parents. At this rate of progress the descent is not pleasant to contemplate. If there be earnest religious life in families, we may expect God's blessing on Church and State; if not, then rapid the progress downwards. It is a striking remark made by the late Dr. Bushnell of the non-Christian household. "It is a family unsheltered by God's friendship."—*American Literary Churchman.*

ACCESSIONS.

SOME of our readers want to know if there have been of late no ministerial accessions into the Church from the ranks of other Christian bodies. We are able to answer that there have been, and supply the following additional names to our lists previously published:—

At St. George's Church, St. Louis Mo., recently, the Bishop admitted Mr. Charles H. Bohn to the order of deacon. Mr. Bohn was a Methodist minister, and has done duty in Arkansas.

The Bishop of New Jersey recently held an ordination in Calvary Church, Flemington, and

admitted to the diaconate Mr. William Edgar Wright, formerly a Baptist Minister.

At a meeting of the Standing Committee of Connecticut, Ralph H. Bowles, formerly a Baptist Minister, was recommended to the Bishop to be received as a candidate for Holy Orders.

At the recent convocation at Rockford, Western Michigan, Mr. Laseon, late a Congregationalist Minister, and who contemplates entering our ministry, was presented by the Rev. S. W. Hayward for confirmation.

Another minister has entered the fold of Holy Church. Mr. W. H. Simonson, lately Pastor of the Carrol St., Methodist Church, Brooklyn, has presented his resignation of that charge and announced his intention of applying for Holy Orders. Mr. Simonson has always held good appointments from the Conference, and is regarded as a man of signal ability.

The Rev. Dr. Geikie, has been appointed to the incumbency of St. Mary Magdalene in Barnstable. Dr. Cunningham Geikie some years ago served as minister of a Nonconformist Church in Canada and afterwards in the North of London for a considerable time.

An interesting service was held in the Cathedral, Reading, when the Rev. T. Ege, a Methodist clergyman, and for many years principal of a young ladies school at Mechanicsburg, Pa., was confirmed by Bishop Howe. He immediately applied for admission into Holy Orders and was admitted. It was reported that another Methodist minister presented his papers to the Standing Committee at the same time.

The Rev. R. G. Moses, for many years a minister of the Baptist denomination, was ordained to the priesthood in Trinity Church, Trenton, by Bishop Scarborough on a recent Sunday.

The Rev. H. Baker, a Congregational minister, of Liskeard, who was educated for the ministry at Western College, Plymouth, and has since filled pastorates at Monmouth and Liskeard, has signified his intention of joining the Established Church.

The New York *Tribune* in an editorial article makes allusion to the recent withdrawal from the N. Y. East Methodist Conference of two gifted and successful ministers who purpose to apply for Holy Orders in the Church.

In St. Barnabas' Church Reading, Bishop Howe admitted James Plummer Buxton to Deacons' Orders. Mr. Buxton prior to his admission to the Church, had been for six years a Minister among the Methodists.

Messrs. Atkinson and Gibson, the former a grandson of the late Bishop Atkinson, and the latter, a son of an eminent Methodist Minister of Baltimore were ordained to the Diaconate in St. Bartholomew's Church, in Baltimore recently.

The Rev. Lindsay Parker, for the last three years pastor of the Sixty-first Street Methodist Episcopal Church, now of the New York East Conference, formally severed his connection with the Methodist Episcopal denomination. He has become convinced that he should join the Protestant Episcopal Church, and it is his intention to take Clerical Orders in that direction as soon as may be.

Two of those who received advancement to the priesthood recently—Rev. David McClure, Ph. D., president of the California Military Academy, and Rev. C. N. Whyte—were prominent ministers in the Presbyterian Church, and late in life felt called upon to make this change in their fellowship.

It is stated that much excitement has taken place in Methodist circles over the recent secession to the Church of England of Mr. Hillier, a young and promising minister of the connection, who had been lately appointed to the charge of the fine new Wesleyan chapel which opened a few months ago with great *eclat* at Streatham. We understand that Mr. Hillier proceeds to a theological college, with a view to obtaining holy orders in the Church.

A confirmation was held at Grace Chapel on Fourteenth Street, New York, when about sixty Italians were confirmed. Rev. Dr. Potter, Bishop of New York, together with Bishop Seymour, of Springfield, and other clergy took part. Rev. Dr. Stauder, a gentleman of Italian descent, preached the sermon. During the nine years existence of the Italian mission of this Church, nearly one thousand Italians have received the rite of Confirmation, with very few exceptions all being converts from Romanism.

Among the deacons who were ordained by the Bishop of Durham, at St. Andrew's Auckland, on Sunday, Sept. 23rd., were two who had held important positions as Wesleyan ministers. Mr. Frederick N. Napier, B. A., was classical tutor

at the Wesleyan College, Richmond; and Mr. Jacob Stephenson, M. A., was one of the most eminent of the younger ministers.

Children's Department.

LITTLE WORDS.

"KEEP thy tongue from evil, and thy lips from speaking guile." (Ps. xxxiv. 13.)

Keep thy tongue from evil,
And thy lips from guile;
Let no word of malice
Rob you of a smile.

Let your speech be pleasant,
As a bird that sings;
Better far be silent,
Than say bitter things.

Never gossip idly;
Let your talking show
That you think no evil
Of a friend or foe.

Let your words be holy,
Pure in thought and tone,
Such as e'en might travel
To the Father's throne.

THE WORD AND THE CONSCIENCE.

Two young men were one day looking earnestly at a large factory in a certain town. They had come hundreds of miles to see it and to get into it. There was a secret there which they wanted to find out—a machine which a clever man had invented, which was doing work nothing else could do so well, and these young men had resolved to obtain a sight of this machine, find out its secret, make drawings of it and then come home and make a similar machine for

themselves. Their plan was this. They put aside their fine clothes and put on the clothes of mechanics, and in that dress meant to ask for work at this factory, and work until they found out the secret. But they had just arrived, and they did not mean to apply until next day.

One of the young men had the habit of reading a chapter of the Bible every morning. Next day the chapter happened to be that one in Exodus, where the Ten Commandments are, in the twentieth. He had read it many times and always to the end, but this morning when he got to the Eighth Commandment he could not go further. A great light flashed up from it and smote his conscience. Right up came the words "Thou shalt not steal!"

He read them again, and every word seemed to kindle into fire, "Thou shalt not steal." He laid the Bible on his knee and took himself to task. "Is it not stealing I have come here to do? I have come all this weary way to search out a clever man's invention, and make it my own by stealing it." His agitation was very great. But he turned to his companion and said: "What we have come here to do, if we do it, will be a theft—theft of another man's thought and skill and honour and bread." Then he took up the Bible again and opened it in the gospel of St. Matthew, and read, "All things whatsoever ye would that men should do to you, do ye even so to them." And he said, "If this machine were ours, if we had spent years inventing it, and had succeeded in getting it to work, would we think it right if some stranger were to steal

into our factory on a false pretence and rob us of the fruits of our labour?"

His companion was angry at first. But by-and-by he acknowledged that it would be wrong, and they came back to their home without the secret. God's word was a lamp to their feet to help them to depart from the evil way. Would that it might always prove the same to all our youthful readers!

THE LITTLE GIRL'S LESSON.

"Mamma," said little Bessie, "I should be afraid to die, cause I should lose my way in the dark."

Her mother did not say a word, but went out and turned off the gas in the hall. Then she opened the door a little way, and said, "Come dear, it is your bed-time. Take hold of my hand and I will lead you up stairs in the dark. After she had said "Our Father," and "Now I lay me down to sleep," and had laid her curly head upon the pillow, her mother said, "you were not afraid coming up, were you, Bessie?"

"Oh, no, mamma," she answered, "I couldn't be, 'cause I had hold of your hand." "Well," said her mother, "then you need not be afraid of death, for Jesus is holding His hand to you, and you have only to put your own in His and He will lead you safely through the dark to the Home he has prepared for all who love him."

But how can I take hold of His hand, mamma?" "By trying to be good every day and praying him to help you. He loves little children so well that none of them

need be afraid to follow Him anywhere."

BLESS, AND CURSE NOT.

A BAD, passionate man was one morning swearing at his wife, when his little girl of five years old came into the room and said, "Mother! I know my text, let me make haste to school."

"What is the text, my dear?" wishing to keep her child from hearing the oaths of her father, "Bless and curse not" said the little girl, putting her rosy mouth to her father for a kiss as she finished the words.

The tears came into the man's eyes as the child departed. All day "Bless and Curse not" rang in his ears. He became indeed a changed man from that time and strove hard and successfully to overcome his besetting sin. God had spoken to him as he has done to so many by the mouth of a little child. So you see little ones every word you speak as well as everything you do has an influence for good or evil. Think of this and see that you set others a good example following in the footsteps of your Saviour and your God.

CHURCH HISTORY.

THE THIRTEENTH CENTURY.

Q. What chiefly marks the reign of Henry III?

A. The struggles of the barons against the King's arbitrary government.

Q. Who supported the pretensions of the throne?

A. The Pope invariably; while the clergy of England formed the party of resistance.

Q. What has the thirteenth century been called?

A. "The golden age of English Churchmanship." (Stubbs.)

Q. Why so?

A. Because it produced some great bishops, among others Langton and Grosseteste; it also showed the power of the clergy, and perhaps because the leading statesmen, judges and lawyers were clerks in Holy Orders.

Q. What new exactions were the clergy now subjected to?

A. Taking their spiritual revenues instead of lands.

Q. To what did this lead?

A. Assemblies of the clergy, who asserted and possessed as a body deliberative, legislative and taxing powers.

Q. Of what is this the origin?

A. What is now called Convocation.

Q. For what time was this, a mere tax-paying agency?

A. Until 1664; it was administrative until 1717, and has been employed as a mere debating society since 1854.

Q. Who protected the Church from exactions for a lengthened period?

A. Bishop Langton, who died in 1228.

Q. By what was his death followed?

A. The Papal demand for one-tenth of all moveables in order to prosecute a war.

Q. Why were the clergy unsuccessful in resisting it?

A. Because they had to contend against the combined powers of King and Pope, who gave all vacant benefices either to Bretons or Italians.

Q. What two evil practices

were greatly felt by patrons of livings?

A. Those known as "provision" and "reservation"—by the former a living not yet vacant was provided with its *future* incumbent by the Pope; while by the latter, benefices were claimed and reserved for his special use.

Q. Give instances showing these evils pressed heavily upon the people?

A. Edmund Rich, 1240, the primate and a papal nominee protested against both Pope and King until despair drove him from the Kingdom.

At the Council of Lyons, 1245, a relaxation of what was called the "execrable extortions" of the Pope was demanded, but in vain.

In 1246, the *whole* Parliament sent a list of grievances to the Pope, which was accompanied by special letters from King, clergy and people.

Q. Who was at this time the main protector of the Church?

A. Robert Grosseteste, who had been appointed Bishop of Lincoln in 1235.

Q. Give some particulars of his work as a Reformer?

A. He resisted the avarice and ambition of the Pontiffs; preached strongly against the corruptions of the Papal Court; would not allow monk; to meddle in his diocese; supported friars and religious houses; set aside both royal favourites and papal nominees if deemed unsuitable for livings, strongly enforced the discipline and reformation of manners among the clergy, and on his death-bed denounced the Papacy as Anti-Christian.

Q. What were the results of Edward the First's reign?

A. He resisted the Pope, and though little was done to lighten the burdens of the clergy, yet on the whole the reign was favourable to their interests.

Q. Contrast his reign with that of previous Kings.

A. Both John and Henry were vassals of the Pope; while Edward distinctly declared his realm was independent of all foreign powers.

Q. What celebrated acts were passed in his reign?

A. The Statute of "Mortmain," and that known as "De Religiosis" in 1279.

Q. What was the Statute of "Mortmain"?

A. The word means "dead hands." The clergy had grown so greedy that they desired to buy up all the land possible. They paid nothing to the government in taxes, and therefore this act was passed requiring the King's permission for the purchase or sale of lands to the clergy, in order to prevent its falling into "dead hands."

Q. What was the result of the act "De Religiosis"?

A. It gave a great impulse to universities and learning generally, as it prevented bequests to monastic corporations, and these were handed over to the great institutions of learning instead.

Q. Had this any effect on the monasteries, or did it interfere with their growth?

A. Yes, very few were founded. More religious houses were established in the reign of Henry III than for the next two hundred years.