

Church Work.

We Speak Concerning Christ and the Church.

A Monthly Pamphlet of Facts, Notes and Instruction.

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

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WHY I KNEEL IN CHURCH.

BY THE REV. JOHN MAY, M.A.

I kneel as oft as I appear
The sacred courts within ;
I meet the King with holy fear—
I, impotent, unclean !

I bow the head, I bend the knee
When Jesus passeth by ;
The Sovereign Lord of all is He,
A helpless sinner, I.

I fall there prostrate in the dust,
I cast me at His feet,
I touch the hem with trembling trust
His loving glance to meet.

I kneel—for in the sacred Word
His kneeling saints I see ;
Nay, in Gethsemane the Lord
Kneels in His agony !

I kneel with Solomon, the wise,
Low on the altar stair ;
And with the faithful Daniel, thrice
A day in humble prayer.

I kneel with David, when he sings :

“ O come, and let us fall
And kneel before the King of Kings,
The maker of us all !”

I kneel, a leper in the way,
As down the mount He's seen
Descending sweetly, “ Lord, I pray
That Thou wouldst make me clean !”

I kneel with Paul beside the shore,
With Peter on the sea ;
I kneel with Stephen, too, who bore
His death forgivingly.

Nay, low before the awful seat—
So runs the holy tale—
Cherub and seraph at His feet
Their faces humbly veil !

Then, can you ask me why I kneel ?
Oh, may He give us grace
The knee to bend, the heart to feel,
When in His holy place !

THE ONLY TALENT.

“ God trusts to all
Talents few or many ;
None so young or small
That they have not any.
Though the great and wise
Have a greater number,
Yet my ONE I prize,
And it must not slumber.”

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

RURAL DEANERY MEETING.

[A paper having been read by one of the brethren on "Courtesy Amongst Brethren, or the Duties of Clergymen Toward Each Other," discussion is invited by the Rural Dean.]

Brother A. I think brother Drummond deserves our thanks for his able paper, every word of which I most fully endorse, setting forth, as it does, the good which may be done by visiting clergy in promoting peace in parishes. It sets forth an evil, on the other hand, which is sure to arise when needlessly-aggrieved parishioners find their unreasonable objections to their spiritual guide encouraged and increased by even one of his clerical brethren.

Brother B. As an example of the good that may be done in a short time in a parish by visiting clergymen of the right sort, two city rectors, lately enjoying their summer vacation in the parish of Vaneville, found the rector in much trouble, largely owing to the untoward conduct of a *Locum Tenens* who had had charge of his parish during his absence for some months. This man, by his own statement, had held the same position in several other parishes, and in every case the rector, upon his return, had found his position utterly untenable. The clerical visitors in this case proved themselves true christians, and therefore gentlemen. Their good example and healing influences in that parish

were quickly perceptible, and their wise counsels will not soon be forgotten.

"Blessed are the peacemakers," said the rector, as at the end of their vacation he parted with them at the wharf.

Brother C. I know an instance in which the disturber of the peace is a visitor, a former rector of the parish, who still has a number of friends there. Some of these shew him their affection by drawing comparisons between his labours and those of his successor, to the disadvantage of the latter. The visitor forgets that his connection with the parish ceased when he resigned it and gave place to another to carry on its supervision. It does not occur to him that the true way of showing his love to it would be by promoting peace within its borders, with the consciousness that charity is better in God's sight than gratified jealousy.

Brother D. It is noteworthy that among the laity there are many who, instead of making their grievances or dissatisfaction known to him who is over them in the Lord, and consulting them, prefer to retail them to some other clergyman who knows little or nothing of the matter, but what he hears from these discontented ones. Here is a temptation from Satan to him to fan the flame, rather than to act upon that christian courtesy which shows itself either in good words making for peace,—or at least in silence.

Brother E. That reminds me of the biography of the Rev. Jacob Obadiah Waggles, an old book which I lately read. He was well known in his day as one who rarely spoke well of a brother clergyman. Esteeming himself a wit, and also a likely selection as Rector for any desirable parish, he first strove vainly in the synod to obtain the passing of a canon for compelling the retirement of Rectors on petition from aggrieved parishoners. Next, by insinuations, grave or ribald, to suit his hearers, he improved every opportunity of increasing the number of those "given to change."

Rural Dean. Brethren, it is painful to reflect that poor human nature sometimes asserts its evil qualities even where it should be least expected. But Satan is skilful in selecting his agents for promoting division among brethren. Christ is by this means wounded in the house of His friends.

Charity is a theme of which we, as teachers of religion, should never tire, but set forth by word and example. "Be pitiful, be courteous," was the exhortation of the Apostle Peter. "Mark those who cause divisions amongst you, and avoid them," was the warning of St. Paul.

It is comforting to know that the black sheep amongst the clergy are few and far between, whilst as a body our clergy are faithful to their calling, abounding in labors of love, and—in almsgiving and other offer-

ings to God—contributing more to the help of the needy and the spread of the gospel, according to their means, than any other class of men.

Even if every twelfth man amongst the clergy were a devil, the proportion should be no more alarming now than it was in our Lord's day. Judas went to his own place, yet the other apostles and clergy shewed by contrast the power of the in-dwelling Spirit, and by their means "the Lord added to the Church daily such as were being saved."

An illustration of what is called the "dissidence of Dissent" recently came across an able editor in the North. An Edinburgh Presbyterian minister on one occasion, happening to visit a resident of his parish, asked what church he was in the habit of attending. The man answered that he had belonged to a certain congregation, but that he and others could not assent to certain views which were accepted by the majority, and they had therefore formed a secession. "Then, you worship with those friends?" "Well, no; the fact is, I found that there were certain points on which I could not conform, so I seceded." "Oh, then, I suppose you and your wife engage in devotion together at home?" "Well, not precisely. Our views are not quite in accord; so she worships in that corner of the room and I in this."

A certain country sexton, in making his report of burials, is explicit enough. "Died; John Smith, male; aged three days; unmarried."

ON DEATH.

An extract from the letter enclosing the following article explains the circumstances under which it was written, and gives it more than ordinary interest.

"I send the accompanying manuscript to know if you would accept it for the *Parish Visitor*. The writer of it, my daughter, has entered upon life eternal. After she was taken from us I found it among her papers. On reading it we understood more fully her calmness in the prospect of death. For as she said shortly before leaving us, 'I am glad to go—I am going home.'"

Bacon says very truly in one of his essays that "men fear death, as children fear to go into a dark room," and as with children this fear is intensified and increased by ghostly tales and vain imaginings, so it is with children of a larger growth in regard to that "dark room" to which death *seems* to lead—I say *seems*, for do we not as Christians believe that it really leads to our Father's home, where await us joy that "eye hath not seen, nor ear heard, neither have entered into the heart of man"?

The natural fear of death born in us through our sin, we enhance and magnify, by thinking how dreadful it is to lie in the dark grave, shut out from the air of heaven, fresh blowing, pure and sweet, and of the sad good-bye to all the loved ones, forgetting who has promised "*as thy day, so shall thy strength be;*" we shudder at the thought of the "dark valley," as though forced to grope our way, unaided and unguided, through its heavy shadows.

To the heathen, and to those who

even now are well nigh dead in trespasses and sins, death *may, nay must, be a terror*—to the former, because through spiritual darkness they cannot discern the light that is beyond the dread portal—and, to the latter, because it will bring the summons to meet a just God." But to the Christian, if he will turn from vain imaginings about the grave, where his body like a garment no more fitting, shall lie, surely death will appear at the Gate of Life, a gate resembling, perchance, that shield we read of which hung from an arch across a certain road. One traveller, approaching, declared it to be of gold, while the horseman spurring towards him, asserted it as positively to be of silver, only to find, when they had done battle for their respective assertions, that each was right, gold or silver, according to the side they stood on. So with this Gate of Life, the massy portals *seem* from *our side* dark, gloomy and forbidding, but to those on the other side, methinks, they shine most gloriously, and great must be the joy in heaven when they swing ajar to let some of the Lord's followers through.

If, as I said, the fear of children is increased by idle tales, equally true is it that it is lessened, if not dissipated, by filling their minds with wiser thoughts, and teaching them about the loving Father to whom the darkness is as the light. Let us, then, seek to lessen our shrinking from the door which must open some day for each one of us, by filling our minds with bright, cheering thoughts.

Our own sweet poet Whittier says death seemeth but

"A covered way
Which opens into life."

And these words recall to my mind a bridge crossed many a time during my sojourn in the mountains some years ago. The road leading up to it through Monroe County was rough, stony and wearisome to travel, but crossing the covered bridge which divided the counties, we passed into Pike County, and found a beautiful road, naturally macadamized, and passing through a country where every turn of its many windings revealed fresh beauties of nature. However thorny our road through life may be, once we cross the covered bridge of death we shall find untold joys in another and better country.

In the Bible we find this: "And Enoch walked with God; and he was not; for God took him." Took him where? to God's own home, where one of the many mansions, prepared for those who love Him, awaited his coming.

It is as if a child had been sent to school, and now, his education finished—his course completed—his father has come to take him home, where his place in the family circle and glad welcomes await him. Life is a long period of education and training to the child of God, but the hardships of school life will all be at an end when the Father's messenger, Death, summons him home.

Edwin Arnold, in his exquisite poem, "Death in Arabia," very beautifully says,

"For death,
Now, I know, is that first breath
Which our souls draw when we enter
Life—which is of all life centre."

And another poet expresses a somewhat similar idea, when he speaks of this heavy load of Death called Life, which us from life doth sever.

We all know what great rejoicing

there is when a son and heir is born and no one thinks that his entering into life is an occasion for sorrow and gloomy forebodings, but we rather think of the blessings lying in store for him. Even so, there is joy in heaven when an inheritor of the kingdom draws this first breath of life, and becomes partaker of the blessings to which he is heir. Shall we not long, then, for this first breath of Life?

Yea, we do long for it; and there are but few amongst us who do not say with Tennyson—though we may not put it in just his words,

" 'Tis life whereof our nerves are scant;
A Life, not death, for which we pant;
More life, and fuller, that we want."

And this want will never be supplied till we draw the first breath of Life, called death.

ANGES L. MACDONALD.

Entered into Life Dec. 28, 1886.

THE RUSH ROMEWARDS.—With unblushing effrontery, the perveyor of Roman Catholic paragraphs to the secular press takes advantage of the commencement of every dull season to secure the insertion in the daily journals—mostly those which are published in the evening—of the fictitious statements which are bred with marvellous faculty in his fertile brain. We have quite lately been treated to more details of the "rush Romeward," and it would be hardly necessary to state, were it not for a few alarmists who are so simple as to believe in the infallibility of the penny-a-liner, that the information in question is of the usual unreliable character. Thus the public is gravely informed that the "rush" has by no means spent its force, and that in the fifteen Roman Catholic dioceses in England the conversions

number from seven hundred to one thousand annually. The writer, amongst others, specifies Viscount St. Cyres as being one of the most recent "converts," and even enters into such a detail as his supposed active interest in Newman House. Herein he showed a want of his usual caution. Having departed from a general statement, he laid himself open to a direct contradiction, which he promptly received from Lord Iddesleigh, who denied absolutely the figment invented by the writer.

But further, a refutation of the whole statement is supplied by a Roman priest, who recently maintained at an important Roman Catholic Conference held in Wigan that never since Elizabeth ascended the throne had the prospects of the Catholic Church been darker in England. In most parts of the country the Church was not only losing numbers relatively, but absolutely. Liverpool was the only diocese in the country which shows an increase of Catholics, and even there not proportionately to the increase of population.

CHRISTIAN WORSHIP.—Since the very earliest years of the Protestant reformation in England, there has been among all Protestant bodies, save the Anglicans in England, and Episcopalians in America, a more or less pronounced and decided objection to the use of forms in worship. This is especially true of Baptists. This feeling is in part matter of denominational heredity, having its origin, probably, amidst the battles and controversies of that now remote age when Puritanism had its birth. One part of the contention, then, had respect to those things

which had been during many centuries symbols of ecclesiastical abuse; the dress of the clergy, sacramental excess, the mass with its palpable idolatry, and in general those forms whose chief purpose was believed to be the investing of the priesthood with a kind of sacredness and making those ceremonies in which their part was so predominant the only channels of grace. Puritanism held all this, from first to last, in deep abhorrence, and made the utter abolition of the whole a chief part of its mission. It was entirely natural that after this battle had been practically won, there should still remain in exercise the spirit in which it had its origin; equally natural that from the one extreme of ceremonial show and rigor of formal methods in worship, there should be a verging toward the other extreme of what might appear to some excessive simplicity.

Of late years, a quiet protest has seemed to show itself in various denominations, including our own, against what has been felt as a meagre monotony in those parts of the sanctuary service which are more strictly devotional in purpose. In different ways new features have been introduced, to the extent in some cases of responsive reading, and what is very properly expressed in the phrase, "common prayer." Brethren of distinction in the pastorate have prepared manuals for use in public worship, designed to meet a need in this regard, and to secure for the appropriate parts of the service what shall supply needed variety, and, at the same time, both stimulate and express the devotional feeling proper to Christian worship. The purpose

sought in books of this character is, most certainly, a good one. The fathers of our American Protestantism were good men and wise men. Their ideas and methods, nevertheless, cannot be accepted as in all things perfect. We, their children, without sitting in judgment upon them, and without going back, in any degree, to that from which they broke away with so much of deserved abhorrence, may still find it possible to vary that Puritan simplicity which favors so much of monotony, with what shall be more truly apostolic, while better suited to the needs of the present hour.—*Baptist Paper.*

For downright disregard of principles that should ever be borne in mind by Churchmen, there is no body to match a "Protestant" Bishop, says *The Church Reformer*, in reference to the recent ordination by the Archbishop of Dublin of a deacon for some schismatical body in Portugal, whereat he used a mixed service made up from the Irish Prayer Book and that of the Portuguese sect. Our contemporary continues: "We thought that after the disestablishment, ample security was taken for the good and lawful behaviour of the Irish Bishops. Perhaps it all depends upon which side a bishop transgresses. However this may be, it should not be forgotten how the Bishop of Derry was bullied for doing what he could not help, and it remains to be seen what notice is taken of the conduct of Archbishop Lord Plunkett." The allusion to the bullying of the Bishop of Derry is very *apropos*. It refers, of course, to Dr. Alexander's sermon at the Cardiff Church Congress.—*Living Church.*

PRAYERS FOR THE DEAD.

The following opinion, given at the close of 1882, by Bishop Magee, of Peterborough, to a Leicester memorial on the subject of prayers for the dead is of interest:—"Prayer for the dead does not necessarily imply belief in any Roman doctrine. There is a doctrine respecting the state of departed souls, and there are prayers for these founded on that doctrine, which are distinctly Roman—namely, the doctrine that the souls of the faithful departed pass through the cleansing fires of purgatory, and that remission of these pains may be obtained for them by Masses and prayers offered on their behalf by the faithful on earth. This our Church distinctly condemns in her Articles. On the other hand, there is a doctrine as to the state of the faithful departed, and there are prayers for them founded upon that doctrine, which are not Roman but primitive, and which our Church has never condemned. The belief was undoubtedly general in the Church, that the souls of the faithful, though free from suffering, were capable, while awaiting all their final consummation and bliss, of a progress in holiness and happiness; and that prayer for such might therefore lawfully be made on their behalf by the Church on earth. Accordingly prayers for the rest and refreshment of the departed abound in the early liturgies of the Church, and especially in connection with the celebration of the Holy Communion. To say that such prayers imply a belief in Roman doctrine is not only unjust and uncharitable but also, in regard to our controversy, with Rome, extremely rash and unwise."

THE UNITED STATES.

The rapidity with which the church has increased in numbers and membership throughout the United States within the last few years, has not escaped the notice of its denominational brethren, and from time to time various reasons have been assigned for its phenomenal growth, other than that of its Apostolical character and historical claims. Perhaps in no one city has this been more marked than in the great commercial metropolis of New York, and indeed on the whole of Manhattan Island. The matter has lately engaged the attention of the Rev. Dr. Shauffler, of New York, who, in an article contributed to the *Treasury* for April, gives the result of his deliberations thereon, and points out what he considers to be the most potent of all the causes which brought about such rapid increase. He attributes this to the doubling of the ordained working force which the Church has thought wise to inaugurate in that city. He compares the membership of the Episcopal and and Presbyterian bodies respectively. He says that in 1872 there were in New York city 19,673 communicants of the Protestant Episcopal Church; in 1882, 25,733; in 1890, 36,135. In 1872 there were 18,773 Presbyterian church members; in 1882, 25,120; in 1890 24,230; showing that the Episcopal communicant membership increased from 19,650 to 36,135, whilst the Presbyterians only grew from 18,773 to 24,430. Dr. Shauffler adds "the other bodies have not grown with anything like the same rapidity."

Dr. Shauffler points out that according to the year book of the P. E.

Church for 1890, there were 22 out of 75 churches in New York city that had more than one ordained minister in each, these 22 having 53 clergy, and the churches pretty well distributed throughout the city, and "not massed in aristocratic parts alone." He then proceeds to give the names and church membership of these several parishes for 1872, '82 and '90, premising "that this dual force of ordained men did not begin as far back as 1872, but has only been in force a few years." The result of his examination is that the 53 churches, with one man each, in 1872 had 11,121 members, communicants, and in 1890, 18,755; whilst the 22 churches alone had, in 1872, 8,529 members, and in 1890, 17,280, showing that the former had much less than doubled, and the latter much more than doubled their strength.

This is certainly a most remarkable growth. These churches now have nearly one half of the entire membership of all the Episcopal churches in this city. They number 17,280 members, to 18,855 for all the other 53 Episcopal Churches our metropolis. That is to say, 22 churches, which eighteen years ago had nothing like half of the membership of the combined Episcopal Churches of the city, have so gained on their sister churches that now they almost equal the other fifty-three. These figures are full of food for thought, nor will it do any longer to say that the denomination in question grows because of its superior attractiveness in its ritual, or because of its doctrinal looseness, or for any other reason. If that were the true reason for the remarkable increase of membership, then all the churches.

of that denomination (sic!) ought to have grown with equal pace, as they all have these advantages. But the growth in the "single minister" churches has not been anything like that in those which have more than one ordained man.

UNITARIAN UNBELIEF.—The outcome of all Unitarianism is illustrated by the recent action of the Western Unitarian Conference at Cincinnati. This conference has been drifting away from everything distinctively Theistic or Christian, and has shown a disposition to accept statements of thought or belief so wide or indefinite that it exposes itself to the charge that Unitarianism, as illustrated by it, is not a religion at all, but an "ethical" aggregation dreading even the name of God as "dogmatic," and rejecting the word Christian as suggestive of "narrowness!" It seems incredible that the Western Unitarian Conference should refuse to accept two resolutions "declaring its purpose to promote pure *Christianity*," and "to promote a religion of love to God and love to man." Such resolutions were rejected on the ground that the name God implies a theology, and Unitarianism is "ethical," and that Christianity is a word of limitations and Unitarianism is "free religion." But of the fact, there seems to be no doubt, and it has become a matter of record, It is not said that every Unitarian society, East and West, has adopted this nonreligious basis, but it is said that this is precisely what has been done by that association known as the Western Unitarian Conference. It has not done these things without opposition, but it has done them nevertheless, and so it illustrates the tendencies and

results of that negation known as Unitarianism. The day has come when it is ashamed to confess the faith of Christ crucified, and declares with mean disloyalty, that the Christ who is the Light of the world and the Propitiation for the whole world, suggests thoughts of narrow limitation. Such "free" religionism has no mission on this earth; it does not dare to teach more than infidelity accepts. There is scarcely a form of religious faith in the world but that can teach it some truth to which it has been recreant. The words of St. John are verified: "Whosoever denieth the Son, the same has not the Father."

A fragment from the *Packet* reminds a correspondent of an anecdote of Bishop Griswold of an eastern diocese related to him by one who was present. It was at some gathering of the clergy, and a young man who had preached very much to his satisfaction in the morning, was to preach again in the afternoon. "Ah, Bishop," said he as he rubbed his hands together, "what had I better give them this afternoon?" "Suppose you give us a little of the Gospel"—pronounced *Gospil*—"suppose you give us a little of the *Gospil*."

An aged clergyman met a man loudly declaiming against foreign missions. "Why," asked the objector "doesn't the Church look after the heathen at home?" "We do," said the clergymen quickly, and gave the man a tract.

Ruskin says that all true science begins in the love, not the dissection of your fellow-creatures; and it ends in the love, not in the analysis of God.

THE DEAR OLD CHURCH.

The Rev. Joseph A. Brown, whose return to what he affectionately calls 'the dear old Church' was duly chronicled in this paper a short time ago, thinks that the papers on 'Church Reunion,' published by the Church Unity Society, 'cannot fail to have a great effect upon the religious thought in the various denominations, and that the accessions to the ministry of other communions during the present ecclesiastical year are likely to exceed in number those of the last year.'

In reply to a request from us he gives his reasons for returning to the Church as follows :

I was brought up in the English Church and spent my boyhood in it. At fourteen years old I was thrown among English Nonconformists, and at eighteen became an Independent or Congregationalist. The following are the reasons which led me to seek again the Church of my childhood :

'1. I grew dissatisfied with the attitude of sectarian bodies towards the children. The children of the Church members are not regarded as Christians except in a nominal way. Even if baptized they are not regarded as members of the Church, but are left to grow to maturity, when efforts are made to "convert them." Meanwhile the tendency of teaching they receive is such as to lead them to regard themselves as not the children of God until they are converted. The result of this is that a large proportion of such children, as they grow up, drift away from the Churches, and become Churchless men and women.

'2. The loose and indefinite

teaching of sectarian bodies concerning the sacraments. I am persuaded that Baptism and the Lord's Supper, as held by many Christians, are practically meaningless ceremonies. Baptism is simply "dedicating a child to God" or, "fulfilling the commands of Christ." It is "not a saving ordinance;" it is, therefore, not indispensable. Indeed, in the case of a man who has been converted, and enjoys the assurance that he is saved, it is almost superfluous. The same might be said concerning the Lord's Supper.

'3. The decay of the idea of worship among the sects. People go to church to hear sermons; the services are preaching services, the idea of entertainment, not worship, predominating.

'4. The lack of authority in matters of faith. Sectarianism ends practically in individualism and religious anarchy. It makes every man his own authority in religion; makes him stand up for his own opinions, teaching him that he has "the right to interpret the Bible according to his own ideas." In fact, it would logically lead every one to make a Christianity to suit himself.

'5. And, finally, the persuasion that sectarianism is radically wrong, destructive to the church, and finally to the Christian Faith. It breaks up the Church, which its Divine Founder meant to be one and undivided, into a host of conflicting bodies, thus dissipating the forces of Christianity, and courting the assaults of infidelity. By its multitudinous statements of faith and creeds it tends to weaken faith, and by making every man his own authoritative religious guide opens a wide road to naturalism.

'Having become convinced of the existence of these evils, I began to look for a communion in which to escape them, and found it in—and only in—the Episcopal Church.'—*Canadian Churchman.*

INFANT BAPTISM.

There are several denominations which once held to infant Baptism. As a matter of fact, however, it is fast dying out among them. By the vast majority among them it has been given up. Some time ago, *The Living Church* called attention to the fact (a very significant fact), that among the Congregationalists of Michigan, there did not average one infant Baptism to a congregation, and that in the State of Illinois, the average was but little greater. Practically, infant Baptism has with them, in these States at least, become obsolete. We do not know what the statistics would indicate for the Methodists in this respect, but our impression is that it is pretty much the same in their case. It is at least safe to say that among the denominations generally, infant Baptism is the exception, not the rule. The Baptists may make much of it. The fact is patent. Why should not these denominations give up the practice altogether? Logically, it has no place in their teaching. At the best, they regard infant Baptism as a mere consecration. The Scripture doctrine of the Sacraments they have lost sight of altogether, both as regards Baptism and the Holy Communion. In the one case it is only a consecration, and in the other only obedience to a command.

The Baptists are, according to their system, logical and consistent,

and they are the only Protestant denomination that is. If Baptism is merely a consecration of the child, then it is of little or no significance. If it does not make children members of the Church, then it had better be deferred until they can be made such. Practically, for the various bodies of Christians around us, it is so deferred.—*Living Church.*

A BROAD CHURCHMAN ON EVANGELICAL PERSECUTIONS.—Mr. Page Roberts, the minister of St. Peter's, Vere street, said in his sermon on the Prayer Book, last Sunday, "If the intentions and system of ideas which controlled the reformers of our services are honestly examined, they will be found inclining to Rome rather than to Geneva. High Churchmen have no need to apologise for their place in the Church of England. It is we, and our Low Church brethren who ought rather to ask for consideration; and to see Low Churchmen persecuting their High Church bretheren is something like seeing the occupier of an apartment endeavoring to eject the legitimate tenant of the house, as the cuckoo's bird useth the sparrow."

The longer I live, the more I feel the importance of adhering to the following rules: (1) To hear as little as possible whatever is to the prejudice of others. (2) To believe nothing of the kind till I am absolutely forced to it. (3) Never to drink in the spirit of one who circulates an ill report. (4) Always to moderate, as far as I can, the unkindness which is expressed towards others. (5) Always to believe, that if the other side were heard, a very different account would be given of the matter.—*Simeon.*

WHICH WILL YOU TAKE.

Entering the office of a well known merchant I lifted my eyes and found myself confronted with the most thrilling temperance lecture I ever steered myself against in the whole course of my life. It was an inscription marked with a pen on the back of a postal card nailed to the desk. The inscription read :

WHICH ?

WIFE OR WHISKEY ?

THE BABES OR THE BOTTLES ?

HOME OR HELL ?

"Where did you get that, and what did you nail it up there for?" I asked the merchant.

"I wrote that myself, and nailed it up there," was his reply, "and I will tell you the story of that card."

"Some time ago I found myself falling into a drinking habit. I would run out once in a while with a visiting customer, or at the invitation of a traveling man, or on every slight occasion that offered. I soon found that my business faculties were becoming dulled, that my stomach was continually out of sorts, my appetite failing, and a constant craving for alcoholic stimulants becoming dominant. I saw tears in the eyes of my wife, wonder depicted on the faces of my children, and then I took a long look ahead.

"One day I sat down at this desk, and half unconsciously wrote the inscription on that card. On looking at it upon its completion, its awful revelation burst upon me like a flash I nailed it up there and read it over a hundred times that afternoon. That night *I went home sober*, and I have not touched a drop of intoxicating liquors since. You see how startling is its alliteration. Now I

have no literary proclivities, and I regard that card as an inspiration. It speaks out three solemn warnings every time I look at it. The first is a voice from the altar, the second from the cradle, and the third and last from——."

Here my friend's earnestness deepened into a solemn shaking of the head, and with that he resumed his work.

I don't think I violate his confidence by repeating the story of that card. In fact, if it should lead to the writing of similar cards to adorn other desks, I think he will be immeasurably gratified—*Saturday Evening Call.*

COMRADESHIP.

Christ's call to the age is to comradeship. Now as a churchman by recognising that that the Church is not simply a body of Christians who meet together for the purpose of worship and instruction, but it is the unity of Christians in the whole circle of their lives. The true Church idea is that Christians are meant to live together and to help each other in their common life, and that this common life, lived in faith and love, is the truest sacrifice, the most reasonable service which we can render to God. In other words, the church of England idea is this, that wherever a cure of souls exists there we have a unity, not purely congregational, but territorial, in which the intention is that the whole life of the neighbourhood should be brought under the influences which circle round parish church.

The Church means that the parish clergyman tries to influence in some way every soul living in the district assigned to him by law. It

means further that systems of charitable relief, of day and Sunday schools, of district visiting, of mothers' meetings, of social and provident clubs, and all similar institutions are set on foot, in which every one to whom they apply is invited to join, not because they are members of a certain congregation, either actual or prospective, but simply because they live in the district. It means further that by the support of such institutions, the richer parishioners are privileged to aid their poorer brethren, and that all, of whatsoever social standing they may be, who have any talent or willingness to work for others, may find opportunities and stimulus for such gifts of social service.

At Ripon Cathedral last October, Dr. Farrar remarked that there was not a town or parish in England which could not bear witness to the holy influence of the clergy. In thousands of parishes, to the benefit alike of the Church and the nation, the English clergy had learned this lesson. "In quietness and confidence shall be your strength. Often in deep poverty, often living on the merest pittance, amid the daily burden of growing anxieties, they were yet working with a zeal, with a dignity, charity and self denial far beyond all that could be required of them by any voice less thrilling than that of Him who said, "Son, go work in my vineyard." Never was the Church of England more zealous, more earnest and loving than today. It was not learning, nor armies, nor wealth that was the secret of the Christian victory; It was not clamor, it was not organization, it was not vain argument which would be the bulwark of threatened churches.

TEACHING OF A LOCKED-UP CHURCH.

The contrast between the ever open and inviting doors of Rome and the closed, forbidding doors of Protestantism, is so suggestive of a superior welcome and a more home-like character in the former that at any cost it should be avoided. And the difficulty in practice is solved wherever there is an old Church pensioner or two, who if might given small sum remain in or near the Church while open. In many places it would not be necessary even to provide this shadowy protection. The Romanists would *usually* respect the consecrated place of worship.

As to the use of the Church if left open, it is not by the measure of utility that we should settle our duty in this matter. That it would be sometimes used for prayer we have no doubt whatever; and curious enough, one of the most striking answers to prayer we have known was connected with prayer offered concurrently by two anxious hearts in an open Church on a week-day. Every now and then some parishioner, who had no retired place in his own over-crowded home, would come and make a spiritual house of the Church, especially if this use was suggested; every now and then a passer-by entering, would read and not refuse—"Whosoever thou art that enterest this Church, leave it not without one prayer for thyself, for those who minister, and for those who worship here."—*Irish Ecclesiastical Gazette*.

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

A TRIAL OF WIT.

Bertholde, of Bertagnoma, near Verona, a curious character, was conducted to the Court of Alboin, the first King of the Lombards, where he was challenged to a trial of wit by the king. And this, says an old French book, is the substance of the discourse, as it is preserved in the ancient records of the country:

"What thing is that which flies the swiftest?" cried the monarch.

"Thought," answered Bertholde.

"What is the gulph that is never filled?"

"The avarice of the miser."

"What is most hateful in young people?"

"Self-conceit, because it makes them incorrigible."

"Who are the most lavish of their caresses?"

"Those who intend to deceive us, and those who have already done it."

"What are the things most dangerous in a house?"

"A wicked wife and the tongue of a servant."

"What way will you take to bring water in a sieve?"

"I'll stay till it is frozen."

"How will you catch a hare without running?"

"I will wait till it is on the spit."

Why should there not be progress after death? Every analogy of life is in its favour, and nothing against it. And, if progress be possible, its nature and the means of securing it are of secondary importance. What of those who *enter* into *life* halt, maimed, and blind?—*Church Bells.*

He wants no other company who has Christ for a companion.

Bishop Spaldiege held a Confirmation service in the church of the Good Shepherd, Colorado City a short time ago. Among those presented for Confirmation by the Rev. J. C. S. Weills, rector of St. Andrews, Manitou, and in charge of the work at Colorado City, were John Harrington, wife and two daughters. Mr. Harrington was the Methodist minister at that place, resigning his work in order to enter the Church. He was a faithful and successful minister among the Methodists, and the change was the result of a course of reading and close study. He has been admitted as a candidate for Holy Orders, and will become the assistant of the rector at Manitou, having charge of the church of the Good Shepherd.

We agree in deploring the lack of pulpit teaching on the necessity of systematic almsgiving, but the real need of the Church seems to us to lie far deeper. If Christians were only consecrated to Him who loved them and gave Himself for them, they would not be satisfied with mean and paltry offerings for his service, and if they considered them as only stewards of his bounty, all the opportunities for extending His Kingdom which now present themselves might be taken advantage of. Let us pray that the Church may be delivered from its present half-heartedness and indifference, at the same time thanking God for those who do esteem it a privilege as well as a duty to lay all they are and all they have at his feet.

Repentance has two eyes: a weeping eye for the past, and a watchful eye for the future.

Children's Department.

THE PETITION OF THE SONG BIRDS.

BY M. A. T.

Spare us, gentle ladies,
We are very small,
Innocent and helpless ;
Wherefore must we fall ?

Lords of the creation
Seek our tender lives,
That our wings and feathers
May adorn their wives.

Say, ye do not need them,
Wives and daughters fair !
Trophies of our slaughter,
Say ye will not wear.

Don not, on your head-gear,
Signs of pain and death ;
Wear the buds and blossoms,
Signs of spring-tide breath.

Do they fade soo quickly ?
Art will, from her loom,
Yield a lasting semblance
Of the sweetest bloom.

Wear, on hat or bonnet,
Triumphs of her skill ;
Life is very precious,
Song-birds do not kill.

Sweet it is to warble ;
Sweet it is to fly ;
Cut not short our pleasures.
Make us not to die.

Some of us have nestlings,
Food to find, we roam ;
They must die of hunger
If we go not home.

Spare us, gentle ladies,
Let us live and sing,
Choristers of nature ;
Heralds of the spring.
Philadelphia, April, 1891.

MY CANARY BIRD.

A Baltimore lady asks me to say
something for canary birds kept in
the hot sun, neglected and suffering.
I believe that cruelty to a caged

bird is a sin in the sight of God, and
if those who do it, or permit it, are
not somewhere held accountable,
there is no such thing as justice.

I have a canary myself. I permit
him to fly about our rooms for
several hours a day. I don't starve
him on poor canary seed. I feed
him on what I think he would like
if he could help himself,—crumbs of
coarse bread and flour bread, always
a cracker in his cage, fruit, lettuce,
chickweed, anything I think a bird
would like, and he takes, like other
people, just what he likes, and refus-
es what he don't like, and is tough
and strong and as happy as a bird
can be. I have had him now going
on three years. He plays with me,
comes to my fingers, shoulders, head.
I chase him and he chases me, and
he sings little songs of triumph when
I fail to catch him.

I never leave him in a hot sun.
I never hang him up in a hot room
to suffer and wilt. I never put him
in a cold room to shiver. If he was
sad, I should be sad, and if he
should sicken and die, I should shed
more tears than I should over some
of those who abuse little birds and
other so-called dumb creatures. I
make him very happy when he is
caged by giving him a little mirror,
which I so hang that the sun or lights
shall not dazzle him. When I want
him to stop singing, I always give
him the mirror, and he will stand
and look at his pretty self hours to-
gether, and keep perfectly quiet.

He sings in the morning his happy
song of thanksgiving, and just before
sundown his evening hymn and some-
times later I hear his soft, sweet
notes as though he were saying his
little prayers to his Maker and mine.
As I believe in an omniscient God,

without whose knowledge not a sparrow falls to the ground, so I believe that I shall be held accountable for the happiness or unhappiness I may bring into this little bird life that God has kindly given to make my life happier.

Never sit down and confess your self beaten. If there are difficulties in the way struggle with them like a man. Use all your resources, put forth all your strength, and "never say die." The case may seem hopeless, but there is generally a way out somewhere. Are you bound and fettered by hurtful habits? Do not despair. Do not despair. You can't do much to help yourself, it is true, but there is One who never fails to strengthen the young man when he makes an honest attempt to overcome temptation and master every evil passion. "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." That is the experience of thousands of fellows who have felt their feet slipping, who have begun to sink in the quicksands of sin, and have reached out a hand to accept the loving help of the strong and gentle Christ. While he lives and loves, no man need ever give up.

FROM A LADY IN ONTARIO

"I like your paper very, very much. I shall try and get some more subscribers. My mother, to whom it is addressed, has been a invalid for nearly seven years, and we both have been confined to the house the most of that time. Found CHURCH WORK a comfort—always welcome."

WARMING THE CHURCH

How much more spiritual life there would be in all our churches if Christians would exercise to the full, their high priest's office of intercessory prayer. Much of the lack of spiritual life that is attributed by the pews to the pulpit, is located by God in the pews. Dr. Cuyler, speaking of his experience as a pastor, tells of two or three men in a certain congregation who met in their pastor's study to prostrate themselves before God and to ask for a baptism of the Spirit. They emptied themselves, and prayed to be filled with Christ. He did fill them. Then they interceded most feverently for the awakening and conversion of sinners. Presently a most powerful revival shook the whole Church, like the mighty blast which filled the room at Pentecost.

Another clergymen relates that for fourteen successive winters there was a rich spiritual blessing brought down upon a certain Church just because it was the custom of the church officers to pray feverently for the minister far into the night before each Lord's Day. How many Churches could be warmed by similar means. This is more likely to serve a church than the common method of leaving it and joining another

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

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