

Parish Magazine,

RICHMOND, ONT.

VOL. I.

MARCH, 1894.

No. 10.

RECTOR: REV. G. SADDINGTON.

CHURCH WARDENS:

ST. JOHN'S.....	} R. C. CHANONHOUSE, M.D. A. H. FOSTER,
ST. THOMAS'	

LAY DELEGATES:

WM. McELROY,
W. H. BUTLER,
JAS. McGUIRE.

SERVICES:

ST. JOHN'S—Every Sunday at 11 a. m. and 7 p. m., except the second Sunday in the month, when the services are at 2.30 p. m. and 7 p. m.

ST. THOMAS'S—Every Sunday at 3 p. m., except the second Sunday in the month, when the service is at 10.30 a. m.

SUNDAY SCHOOL—St. John's every Sunday at 10 a. m., except the second Sunday in the month.

Editor: REV. C. SADDINGTON.
Financial Manager: WM. McELROY.

50 CENTS A YEAR IN ADVANCE.

THE annual missionary meetings were held in this parish on Thursday and Friday, Feb. 15th and 16th. The deputation consisted of the Rev. J. W. Jones, of Westport. The congregations were not so good as they might have been. The collections were as follows:—

Richmond.....	\$11.16
Rathwell's	8.37

The amount at Rathwell's was not quite so large as last year, while that of Richmond was slightly better. We hope there will be an improvement in the parochial collection which is now being made. The names of all the contributors on the collecting cards, are to be printed this year for the first time. The Rector himself is making the parochial collection from the congregation at Rathwell's Corners. The amount sent up last year by this parish from all the collections for the Mission Fund was \$100. We hope in the Magazine for next month to be able to say we have done better than that this year.

SERVICES are being held at Richmond every Wednesday evening and at Rathwell's Corners every Thursday evening during the season of Lent. The services thus far have been fairly attended.

THE fourteen acres of land belonging to the Church in the Village of Richmond have been sold to Mr. Wm. Hemphill.

THE twenty fifth of March this year is a double festival. It is Easter Day, the day on which we commemorate the great truth of the Saviour's Resurrection, when He burst the bonds of death and rose

triumphant over the grave. This is the great foundation truth of our most Holy religion, for "if Christ be not raised, our hope is vain." But, besides being Easter Day, it is also the festival of the Annunciation, the day on which the Church reminds us of the visit of the Angel Gabriel to the Virgin Mary at Nazareth to announce to her that she should conceive and bring forth a Son and that He should be the Saviour of the world. We find the account of the Annunciation in St. Luke l., 26 to 36

THE time for the Easter Vestry meeting will soon be here,—try and attend and shew by your presence that you take an interest in the welfare of your Church. The election of a Lay delegate for three years will be made at the Vestry meeting at Rathwell's Corners. This is an important matter, as we expect the election of a Bishop for the new diocese of Ottawa will take place in the near future.

THE Rector would take this opportunity of thanking the congregation at Rathwell's Corners for their kindness in sending him quite a lot of grain for his horse.

"AND note, that every Parishioner shall communicate at least three times in the year, of which Easter to be one." So says the Prayer Book. We are to communicate at Easter because it is the greatest of our Church Festivals. But we are not to come to the Table of the Lord without self-examination. When we are going to any earthly feast we get ourselves ready beforehand. How much more should we prepare ourselves when we are about to join

CHURCH WORK.

We speak concerning Christ and the Church.

A Monthly Pamphlet of Facts, Notes and Instruction,

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

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No. 5

The red marks enclosing this paragraph indicate that the subscription is due, and the Proprietor will be glad to receive the amount as early as possible. The date marked with the address on each paper is that to which that paper is paid up.

"DOE THE NEXT THYNGE"

BY REV. W. STURTEVANT RAFTER, B. A.

In letters of gold, o'er the casement writ,
I noticed the sentence by sunlight lit,
And though months have passed I hear the
ring
Of the words of gilt: "Doe the next
thyng."

At first they seemed of but little import,
And easily forgotten a sentence so short
But often at eve when alone I sit,
I see the words in my mem'ry writ.

There's a meaning deep to those who will
note,
And worthy they are to be learned by rote;
You've ended your task, "Now I'll rest,"
you say,
And in laziness spend the best of the day.

Like one rowing up stream who rests his
blade,
Drifts back, and looses the goal nearly
made,
You throw aside trials, and the thoughts
they bring,
Seek ease, when you should "Doe the next
thyng."

Or perhaps you've failed, as any man may,
"No good in trying," no doubt you will
say,
What! You will give up the fight? Leave
the ring?
No! never while you can "Doe the next
thyng."

If one door is closed another will ope.
And true are the words, "While there is
life, there is hope;"
So if with one thing you can't go ahead,
Why then "Doe the next thyng" my boys,
instead!

A CONFERENCE.

MR. JONES, *loquitur*:—Mr. Smith,
you are a nominal Churchman, but
not an "Evangelical." I hear you
are "High." How is this? The
Church-people in your parish a few
years ago were all Low Churchmen,
your father and his family among
the rest. Now it is the other way
with yourselves and most of your
neighbours. This is very wrong.
I am afraid it is mostly owing to
the influence of your parson, who
puts the Church above Christ and
therefore is high indeed. Low
Churchmen put Christ in the first
place, and the Church below Him.
Hence they are evangelical, and
your sort are 'Sacerdotalists,' and
'Ritualists.'

MR. BROWN:—Yes,—Sacerdotal-
ists, because they believe the Church

of England Ministers are Priests who offer a sacrifice at every administration of the Lord's Supper,—and Ritualists because by a lot of tomfoolery they are leading their people into Romanism as fast as they can.

MR. SMITH:—"One at a time, gentlemen," as the parrot said, when attacked by two crows. Give me a chance to explain the change which has come over our parish. Before our present parson came amongst us we knew nothing of the distinctive principles of our own Church, because we attended the Dissenting places of worship almost if not quite as much as our own, and thereby were pretty well acquainted with their manner of misrepresenting her. Our former parson was silent on these points, and whilst speaking strongly in his sermons and conversations with us against 'Sacerdotalism' and 'Ritualism,' frequently attended Dissenting gatherings, and occasionally joined in their religious services. Meantime every Dissenter was 'High' in his own distinctive principles. No 'low' Presbyterian, Baptist or Methodist counted for much among them. All supported their own denominational colleges, whilst ours were opposed or neglected, except such as could correctly pronounce the 'Shibboleth' of a party. In our parish, mixed marriages carried off almost every partner belonging to the Church, such—with their newborn zeal soon becoming our most

resolute opponents. Not having been trained in the distinctive principles of our Church, we could not hold our own, but like mourners at a funeral, were assured by those who had carried them off, that our loss was their gain

Our pastor having been carried off by a call to another parish, our loss was soon followed by the gain, gradually effected, by the distinctive teachings of his own successor, a man of much teaching power,—not dealing in negatives against his Church, but positive instructions as to her history and principles,—not going out of his way to denounce outsiders, but "speaking the truth in love." Our neighbours soon began to occupy our empty sittings and to learn that as for ritual with its accompaniments, the Church of God, not only under the Old Testament Dispensation, but the undivided Catholic Church in the New, had ever recognized God's truth that the soul of man is reached not only through the ear but the eye, and that so far as Sacerdotalism is concerned, not only were there three orders in the ministry of the Old Dispensation, but that "It is evident unto all men diligently reading the holy Scripture and ancient Authors, that from the Apostles' time there had been these Orders of Ministers in Christ's Church; Bishops, Priests and Deacons." Further, that a Covenant between God and man, to be acceptable, must

be accompanied by sacrifice. Under the Old Dispensation the bloody sacrifices daily offered could never take away sin, except through the coming sacrifice of Christ to which they all pointed. That this great Sacrifice, once offered, could never be repeated, but was to be continually pleaded not only in our daily devotions, to make them acceptable, but particularly in the holy Eucharist of Christ's Body and Blood, to be continually pleaded as our memorial of Him until He come. We could see in this the fulfilment of Malachi's prophecy:—
 "From the rising of the sun even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering: for My Name shall be great among the heathen, saith the Lord of hosts."

Our new pastor also met a long-felt want, experienced by humble minded and conscientious souls, not only amongst ourselves but our neighbours. "Comfort ye, comfort ye, My people, saith the Lord," "The priest's lips shall keep knowledge." Therefore in one of her solemn exhortations and advice to conscientious souls desirous but afraid to approach God's holy Table, our Church requires her priests to say, after a salutary warning as to the danger of unworthy approach to this great mystery:—"Because it is necessary that no man should

come to the Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

Our pastor's hearers saw at once that in him they had a man who had carefully studied his Prayer Book, and finding its close applicability to spiritual needs, and the identity of its teachings with those of the primitive Church and holy Scripture, was not ashamed of any part of it, even those most disputed, nor inclined to speak of them with bated breath, or to deny his priesthood or its responsibilities, and thus to reduce the Catholic Church to the level of a modern sect. So, as a thinking person, even as a child in school, willingly follows the instructions of a qualified and confident teacher, even so were the teachings of our priest accepted and followed by his hearers.

This is the reason, joined with many others arising from our clergyman's manner of life and conversation, for the increase in spiritual strength, and numbers, in our formerly halting and wandering congregation,—and I think, gentlemen, it answers your question as to the increase of High Churchmanship in our parish. Our quondam Dissenters will be only too happy to give you further information if required.

WHAT CHURCH SHALL I GO TO ?

BY THE REV. J. W. SHACKELFORD, D. D.

That depends upon what you are going to church for. If you are merely going to hear fine music, find out where the best music is performed and go there, whether it be a Roman Catholic church, or a Methodist, Baptist, Swedenborgian, or what not

If you are merely going to hear fine preaching, find out where that best suited to your taste is to be heard, and go there, whether to hear Beecher or Talmage, in Brooklyn, or Bishop Potter, Dr. Dix, Dr. Hall or Dr Taylor, in New York

But if you want to go to church to worship God, then it would be well to find out, first, whether Christ authorized any special worship; secondly, if He did, where can we find it.

The popular idea, as to the first question, is that when our Lord said to the woman of Samaria, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth," He swept away all special and external appointments of Divine Service and left man to worship as they please.

But is this true? We know that our Lord worshipped every day in the Temple, in the stately, solemn ritual of the Jewish Church; and when He held his famous conversation with the woman of Samaria, He certainly rebuked the sect spirit which had led the Samaritans into schism, claiming for the Jewish Church a divine authority ("We know what we worship"), and while He went on to state the Catholic character of the coming Church, He said not one word about departing from the established principle that

worship in truth is to worship the true God, and to worship Him as He has appointed. To worship Him in spirit, is to bring to that worship the spirit of reverence which bows the whole nature, body, mind and soul, before Him in adoration. There is not a hint of any abolition of the existing principles of worship

Christ certainly established a Church. He chose men to minister in and rule it. Certain acts were to be done, and they only were to do them. He gave them a solemn commission—"Go ye make disciples of all nations, baptizing them." He gave them the Holy Ghost, that they might rightly fulfil their ministry. They were to represent Him when He should be gone away into Heaven; in His name to bless, in His name to pronounce penitent sinners' pardon. "Whosoever sins ye remit, they are remitted." Here was a commission given to a particular order of men, and they were to hand it down to others "As My Father sent Me, so send I you. He sent Me to send you. I send you to send others." And so they did. The priesthood was not to be confined to a tribe or a family, but spiritual fathers were to have spiritual sons. So the Apostles appointed successors to rule the Church when they should be taken away. Timothy was consecrated by the laying on of the Apostle's hands, to be the first Bishop, or Overseer (the name matters not), of Ephesus, and Titus to be the first Bishop of Crete. They had under them elders, or presbyters, or priests (they are called by all three titles), and deacons, and these all ministered in holy things. St Paul, in his epistles, gave directions to the Bishops about the ordination of the lower orders of the min-

istry showing that this kind of government was to be perpetuated.

But the principal act of this new priesthood was to offer the memorial sacrifice of the cross. When Christ instituted the Christian Passover, to take the place of the Jewish rite, He said: "Offer this," that is, this sacrifice which I am about to make upon the cross, as a memorial of Me. This makes the Christian ministry a priesthood, and shows us the necessity of this priesthood to offer what St. Paul calls "the mysteries of God."

Now this service is the worship which Christ established to take the places of the bloody sacrifices which made the worship of the Jewish Church. Our first question, then, is answered; Christ did establish a worship for His people, and it was the Holy Communion, the Holy Eucharist, or thanksgiving, the Holy Sacrifice, the memorial of His passion and death, and is the only service He commanded. There was to be the teaching of the people, in the way of sermons and catechizings; there were to be supplications and prayers offered up constantly, but the one great act of worship was to be in Holy Communion, the pleading before the Father of His one Sacrifice upon the Cross and the partaking of the Sacrifice, the spiritual food for the spiritual part of our nature, our souls, His precious Body and Blood.

Secondly, where shall we find this worship?

We have seen that the Christian priesthood alone has the right to offer the Christian sacrifice, and according to the rule of the New Testament, he only can be considered a priest who has received the laying on of hands of a successor of the apostles

who has received authority from them, as they received theirs from Christ Himself.

There is one other point Christ left to His Church a definite Faith which was to be held and taught. It was embodied in a form which we call the Creed. St. Paul says to Timothy: "Hold fast the form of sound words," that good thing which was committed unto thee, keep by the Holy Ghost.

Now you know where to go to church if you wish to worship God in the way He has appointed. In such a church the Faith He left to His Church must be taught; there must be a lawful priest who has received this authority, not from man, or a congregation of men, but from Christ through the Apostles and those whom they consecrated to succeed them in the government of the Church; and the Sacrament which Christ commanded to be offered and received. That is a true Church which has received these. That is a true Church has these three things in it, and no other can be.

At the Hobart Church Congress, N. S. W., the Dean of Adelaide advised the Bishop to exercise more care as to whom they ordained, and insisted on the necessity of all clergy being men of education. He rather caustically remarked, "It is well known for many years past that it has not been very difficult for a man to obtain Orders in Australia. If a man not too old is a failure in business he seeks ordination by commencing as a catechist, and soon after he is a priest." We fear that this is not altogether untrue of Canadian Orders to some extent.

**"I DON'T WANT ANY MAN TO COME
BETWEEN MY SOUL AND GOD."**

Don't you? But what has that got to do with it? I mean what difference does it make whether you wish it, or no? *You* haven't got to choose. This is a matter of religion, and the question is not what you want, but what God says. He is the Master. You are one of his creatures. It is for Him to say what is to be,—not you. Beggars mustn't be choosers. It is your part to take what He is pleased to give you, and in the way He thinks best; not for you to say what you want and how you will have it. The only religion which is worth anything at all is the religion which God has revealed. You can't open up communications with God. You can only avail yourself of those which He has made. A man-made religion is worth simply nothing at all. It is a Tower of Babel whose top can never reach to Heaven. It is a broken cistern, which can hold no water. If you have found out a heaven of your own, you can, perhaps, find out the way to it—such as it is. But if you want to get to God's Heaven you must be content to go to it by His way. Don't try to dictate to God. You can't put out the sun by objecting to its light; but you can shut out its light from yourself, to your own great loss if you choose to be so foolish. If you reject God's religion it is you who will be the sufferer. If you try to find a new way to Heaven it will be your own fault and loss if it turns out that your new way doesn't lead you there at all. Sometimes a perverse child will not eat the food which his kind father provides. The loss is his own—he suffers the hunger, though his father is sorry

to see him acting so unwisely. Do not behave to your loving FATHER in Heaven like a wilful and disobedient child. The LORD Himself has said (St. John xv. 16), "Ye have not chosen me, but I have chosen you."

So you see this saying, "I don't want any man to come between my soul and God," is a piece of Counterfeit Religious Coin. It has a pious look about it; but when it is tested it rings false. It is really a piece of base metal. It is really Self will, with a Religious face upon it. It is like a Jubilee sixpence passing itself off as a half-sovereign.

"Ah! but (you say) that isn't what I meant. I meant that *it isn't God's Will* that any man should come between my soul and God. Well, there you are exactly wrong. Just the opposite of what you say is true. It *is* God's Will that men should come between your soul and Him. It is God's Will to give us His gifts for body and soul by means of our fellow men.

To begin with, there is the great gift of life. You will not deny that our bodily life comes from God. But you cannot deny either that it comes to us through our parents. Fancy anyone saying "I don't want any parents to come between my life and God"! It has pleased him to use their ministry to convey this from Him to us.

By this life, when once it has been given, must be preserved by food. We do not provide our own food for ourselves. We get it from butchers and bakers and others. By their ministry GOD's gift of food comes to us.

Sometimes, we are sick. Disease is interfering with the gift of life. We go to the doctor and he ministers to us GOD's gifts of medicine.

As it is with the body, so it is with the mind. We go to school and we are taught how to read. The schoolmaster is the minister by whom we receive food for the mind.

So it is also with the soul. God has His gifts for the soul, and He gives them to us through the ministry of our fellow-men,—just as He gives His gifts for body and mind through our fellow-men. The gift of spiritual life comes to us in Baptism. Then we are “born again of water and of the SPIRIT,” as the LORD said we must be (St. John iii. 5). But we cannot baptize ourselves. So we receive the first gift for our soul through the ministry of a Clergyman. Well; the good work begun then needs help later on: the young life requires to be strengthened. So children are brought to the Bishop to be confirmed by him, and by the laying on of his hands they receive the HOLY GHOST, as people of old did by the laying on of the Apostles’ hands (Acts. viii. and xix.)

God uses the Bishop as His instrument. The Apostles were not able to convey the gift of the Blessed SPIRIT by their own power or holiness, and yet men “saw that through the laying-on of the Apostles’ hand the HOLY GHOST was given” (Act viii 18). And so it is now with our Bishops.

Sometimes, the spiritual life is attacked by the deadly disease of sin. Then medicine is needed. This medicine is called Absolution, or the Forgiveness of Sins. It comes from God, of course, as every good gift does. But it comes to us through the Priest, to whom it has been said, “Whose sins thou dost forgive, they are forgiven.”

Again, the constant food of the Christian soul through life is the

Body and Blood of CHRIST in the Sacrament of Holy Communion. Here again, therefore, the gift comes to us from God through His appointed minister and steward.

So it is, too, with Bible-reading and with sermons. Holy men of old, moved by the HOLY GHOST, wrote down the books of the Bible. Others copied them out, and others at last printed them. In the ministry of the Words and Sacraments our Clergy, who are God’s stewards, give to the members of the LORD’s household “their portion of meat in due season” (Luke xii. 42.). It is the LORD Who has made them rulers over His household.

Little children get their first ideas of God from their mothers. The mothers come between the children’s souls and God. He means them to do so. Not, of course, to hinder them from coming to Him; but to bring them to Him, as the Jewish mothers of old brought their little ones to the SAVIOUR (St. Mark x. 13).

This foolish saying, then, about having no man between your soul and God is nothing but wicked self-will. You might as well say Put no water-pipe between my house and the reservoir. Or, Put no stair-case between me and my bedroom. Or, I don’t want any post-man to come between my friend and me. Don’t you see that these things are channels and help—not hindrances?

And, moreover, the Clergy and the Church did not invent them. The Sacraments were appointed by our LORD JESUS CHRIST Himself. So that if you say that you won’t have anything to do with them, it is not merely the Church whom you are rejecting, but the Lord. And

do you think it is wise or safe to do this? I do not ask, Is it loving or obedient? because plainly it is not.

Many years ago there was a man who had caught the dreadful disease of leprosy. He went to a Prophet of God, who told him to wash himself seven times in the River Jordan and he would be cured. But Naaman (that was his name) made a difficulty. He said, Why must it be this River Jordan? Won't any other river do as well? Can't I wash in one of the Rivers in my own country? No, only the River Jordan would do. Why was this? Did the water of Jordan taste any different, or look any different, or smell any different from the others? Perhaps not. But GOD said distinctly, The River Jordan. And when GOD says a thing He means it. And He doesn't think that anything else will do as well, or will do at all.

I said at the beginning of this tract that the saying "I don't want any man to come between my soul and God" is a piece of bad religious money. So it is. And yet is often passed from one to another by those who would have nothing to do with it if they only knew its real character. It is a saying which belongs really to those who reject the LORD That brought them. There are some who say that they do not want any Mediator to come between their soul and God,—no LORD JESUS CHRIST to bring back to the FATHER. They deny what the LORD said, "No man cometh unto the FATHER but by Me." All this sounds very dreadful to you. You say that all your trust is in the merits of the SAVIOUR. This is well. But are you quite sure that you do yourself really believe in the LORD JESUS CHRIST? If

you believed in Him surely you would obey Him. Surely, you would "hear the Church" (St. Matthew xviii. 17). Surely, you would receive the Holy Sacrament of His Body and Blood which he left for you with His last words. Imagine the case of a sick man. As he lies on his bed you hear him express the greatest possible faith in his doctor. "I am sure he can cure me," he says. But you notice a row of unopened medicine bottles at the bedside. You say "why don't you take your medicine?" The sick man says, "Oh! the medicine is only a form; the great thing is to believe in the doctor, and I do believe in him thoroughly. It isn't medicine that will cure me, it's the doctor." "Ah!" you reply, "but why should a skilful doctor give you medicine if it was of little consequence whether you took it or no! How can you say that you believe in the doctor when you neglect his orders?" And how can Christians declare that they believe in the LORD JESUS CHRIST when they despise His Church and His Sacrament? They say that they believe; but in their acts they deny it. They want to come to the FATHER, not through CHRIST—not in the way that CHRIST has appointed,—but in their own way. They turn away from the One Mediator. Because to despise the things which the Lord instituted is to despise the LORD Himself. "Why call ye Me LORD, LORD, and do not the things which I say?" (St. Luke vi. 46) Why, indeed?

Dear Reader, see how all this applies to you. GOD has set up a certain religion. It is called the Holy Catholic Church. In it He gives gifts to men,—such gifts as He knows that we need. He gives

these gifts to us in His own way, the way which He Himself has chosen. That is, He gives them through the ministers of His Church. He might have given the gifts in other ways, if it had so pleased Him but it has not, that is not, perhaps, the religion which you would have invented, if it had fallen to your lot to make a religion. Fortunately, this is not your business. Your business is (is it not?) to avail yourself gratefully of those blessings which the LORD won for you by becoming Man and dying on the Cross. You are a poor sinner, afflicted with a worse leprosy than Naaman's,—the leprosy of sin. Surely, you will not "go away in a rage," because the way of salvation is laid down for you, and you cannot make a new way for yourself. "If the Prophet had bid thee to do some great thing, wouldest thou not have done it? How much more then, when he saith to thee, Wash, and be clean?" You believe that the Lord is perfect Love. Believe also that He is perfect Wisdom. The way which He has chosen for you, the way of the Holy Church, is not merely the only safe way. It is also the best possible way. Say to Him, "LORD, I will follow Thee whithersoever Thou goest. Thou knowest that I love Thee. Thou only hast the words of everlasting life."

Thy way, not mine, O LORD,
However dark it be;
Lead me by Thine Own Hand,
Choose out the path for me.

The Kingdom that I seek
Is Thine; so let the way
That leads to it be Thine.
Else I must surely stray.

Look upon the bright side of your condition, then your discontents will disperse. Pore not upon your losses but recount your mercies.—*Watson.*

TEACH ABOUT THE CHURCH.

The Church Sunday School Magazine (C E S. S. I.) for March, says:

A Sunday school teacher describes, in the following extract from a letter, a state of things which we fondly hoped could no longer exist amongst our Church Sunday schools:

"On the strength of having been a subscriber to the Sunday School Institute for many years, though now unfortunately no longer so, I write to ask if the Institute can recommend me a good sensible work on the real tenets of the Church of England—explained, and reasons for belonging to the Church, etc. It is for a young man in this parish, where our worthy Vicar has for many years preached against the errors of Ritualism, without ever giving his people a single good word for The Church itself. Hence the young people on leaving this parish go over wholesale to Dissent, mostly to the Plymouth Brethren, and I find that hardly any of the choir boys have been baptized, though attending the Church Sunday school from infancy. The Church Catechism is not allowed to be taught, and most of the teachers are Baptists.

"I find these boys intelligent lads, very ready to learn, and several of them have asked me to commence an evening class for them. This is an appeal I cannot resist, and I should like a book to LEND, if possible, to one of these lads, who, I fear, will leave the Church definitely very soon if I cannot find something suitable to induce him at least to wait."

Our correspondent here directs attention to a matter which Churchmen of all shades of opinion must consider most unsatisfactory. We believe that it will be found that the mere denunciation of error is not

conducive either to individual advancement in spiritual life or to the progress of The Church. Certainly, in dealing with the young, the most effective method is to teach positively what the Christian faith is, and leave to a large extent the negative side to take care of itself. Our experience is, *that when The Church's doctrines and practices are taught fully, clearly, and discreetly, many even of those outside the pale of The Church are not slow to perceive their agreement with Holy Scripture*; but if room is left for doubt or uncertainty regarding Her teaching, important differences will arise, and in the end many of the most sincere and spiritually-minded will stray from Her Communion.

YOU MUST TRUST HIS WORDS.

"Charlie," said I to a little fellow of nine years, who was fast sinking into the grave, "are you not afraid to die, when you know that death is at your door?"

"Oh, no," was the reply. "I am glad to depart and be with Christ, which is far better."

"But how do you know that you are going to be with Christ?"

"Because," was the immediate reply, "I have sought Christ and found Him; and He says, 'Him that cometh to me I will in no wise cast out'."

"But," said I, seeking to test the boy's notion of true faith, "can you trust everything Jesus Christ says?"

"Trust what Christ says! said the dying boy, with a look of indignant surprise. "I never kened that He could be doubted. Oh, mister," said he, lifting his head feebly from his pillow, and looking at me sadly and anxiously, "ye dinna ken my Saviour, if ye think He could deceive me or anybody else.

Happy, artless disciple, it had never occurred to him that a Saviour's testimony could be doubted, and he was shocked at the suspicion of it.

"And yet," said he, after a pause, with a confidential air, "I have one doubt that has given me a great deal of trouble. I cannot understand how this vile body" (pointing to his own diseased and emaciated frame) "can be fashioned like unto Christ's glorious body, after it has fed the worms, and yet continue to be my own same body."

I endeavoured, of course, to answer that Christ did not always explain things. It was enough to us if He said them, although we could not tell how they were to be accomplished; that Christ was able to do all this, "according to the working whereby he is able to subdue all things to Himself."

Charles listened and reflected, but did not seem satisfied, until at a subsequent interview, he said: "I have got over all my difficulties now. I see I must trust it all to my Savior's word. And why should I not? Since I have given up my soul to Him for ever, I can surely trust my poor body till the judgement day

THAT THREEPENNY BIT.—"My dear fellow, you cannot get a decent cigar under sixpence (I never give less than that.) If a fellow offered me one costing less than that I should think either that he wished to insult me, or that he was grossly ignorant."

The same gentleman said to his wife next day in church: "My dear, I have nothing smaller than sixpence. Just see if you have a threepenny bit you can let me have."—*The Illustrated Church News*

It is sometimes said that young men are deterred from seeking Holy Orders on account of the privations which belong to the life of a priest. There are hardships which may, where they have been observed, produce that effect. There are cases where the unfortunate priest with a family to maintain, finds himself subjected to the control of selfish men, who, without any true religion in their hearts, have gained chief influence in a parish. In this case we have hardship and privation enough, but it is not that which makes the situation intolerable; it is the fact that it is all to no purpose—the poor man is not allowed to preach the truth. Where young men have been led to suppose that such cases as this represent the normal or common condition of the ministry, it can be no wonder that they draw back from it.

The saying is true that for men to seek the ministry there must be some strong inducement to allure them. But when we say that, we do not refer to influential position, or high salaries, or snug rectories, or provision for old age, or any other inducements of a merely temporal or material character. We believe that opportunity to do good, and the liberty to do it; the chance of doing something real in life; the call to surrender all, not in order to become enslaved to the capricious will of any man or set of men, but to do Christ's work in Christ's way, bound only by His laws in His Church, to give oneself to bring peace and goodwill to lost souls—that this is sufficient inducement, now as in ages past to bring many manly recruits to the Master's service.

Surely, the chance to do something really heroic will now, as at

other times, attract those who have the calibre of heroism, and there is in these days no greater call to heroism than that which comes to the true priest of God from the destitute regions of our great cities.—*Sel.*

THE MERITS of a liturgical service were under discussion at a recent meeting of the Presbyterian Social Union, in Philadelphia, and the Rev. Dr. Fulton, pastor of the Northminster Presbyterian church, spoke strongly in favor of it. Doubtless our readers will be interested in some of his words on the subject:

God is not the author of confusion, but of order. Out of chaos came cosmos, and I think the tendency of all great bodies is harmonious order. John Calvin was fond of his liturgy, and John Knox practised a liturgy in hard-headed Scotland. I doubt if we have gained anything by the extreme simplicity and beauty. . . . This has been the fault of our service that it has been dismal, wailing, melancholy, rather than a joyful uplifting in all its attitudes. Do you wonder that the worldings are not attracted to the service? Do you expect that people who are accustomed to the best in art and music will be content with a service bare, bald, and barren, and not attractive in itself? Another point is that the migration is now from new sources, and the hope of the churches rests in drawing those people to ourselves. But they all, Hollanders, Italians, Germans, have been used to a liturgical service. We make a great mistake in supposing that we can get those people by offering them a less attractive service than that to which they have been accustomed.

PROPORTIONATE GIVING.

THAT this is an age of keen competition is, alas! only too evident to every one. The demands of a man's business upon his time and attention are, in many cases, so great that it is decidedly difficult, even for a thoroughly Christian man, to devote to religious work that amount of time which he would like to give. But if such a man cannot give more than a little *time*, he can at least make up for it in a great measure by giving *money* the more freely. And yet how poorly and how spasmodically even really pious people do give. The idea of systematic laying aside of a certain definite proportion of one's income seems to occur to but few. And yet the injunctions laid upon the Children of Israel as to giving a definite proportion of their yearly earnings for religious uses are before us in the Holy Scriptures, plain for all men to see. And St. Paul lays down the same principle in 1 Cor. xvi. 2, 'Upon the first day of the week let every one of you lay by him in store as God hath prospered him.' In the second epistle to the same Church the same great Apostle of the Gentiles emphasises the duty and privilege of giving, in the words 'God loveth a joyful giver.' These words in the Authorised Version are translated 'a cheerful giver;' but this is quite an inadequate and unsatisfactory translation of the words *hilaron doten*, which mean a 'hilarious or 'joyful,' rather than merely a 'cheerful, giver.

May we urge upon our readers that there is one, and only one, way of being a 'joyful giver.' This is to have a 'charity purse,' putting into it weekly, or quarterly, 'the Lord's portion.' With some, this may be a tenth, with some a fifteenth, with

some only a twentieth; but with the rich, one would hope that it would be nearer a fifth than a tenth, in the case of those whose hearts God hath touched. Improvement in the matter of national benevolence must begin with the inner circle of the Church—with our regular communicants.—*Sel.*

POWER OF ANTS.

ONE morning a gentleman of many scientific attainments sat quietly and alone at his breakfast. Presently he noticed that some large black ants were making free with the contents of the sugar bowl. He drove them away, but they soon returned, seemingly unwilling to leave their sweetened feast. Again they were dispersed, only to return in increased numbers. There was a lamp hook directly over the table and to try their ingenuity the gentleman suspended the sugar bowl to the hook with a cord, allowing it to swing clear of the table about an inch. First the sagacious little creatures tried to reach it by standing on each other's backs. After repeated efforts, all of which were failures, they went away, and it was supposed they had given it up in despair. Within a surprisingly short time, however, they were seen descending the cord by dozens and dropping themselves into the sugar bowl. They had scaled the wall, traversed the ceiling, discovered another road to the treasure.

At last the teachers employed by the London (Eng.) School Board are compelled to teach either Christianity or give no religious instruction at all. The schools had been used for the dissemination of socinianism under the guise of Christian teaching.

It is undeniable that, in these days of large business enterprises, when hundreds of men are employed by the same firm or company, the old ideas of the relations involved need readjustment. It is easy to say that if men do not like the terms on which they are employed, they may leave and go elsewhere. The simple truth is, that in many cases it is impossible to go elsewhere. Men are trained in a certain kind of work and, after years of one exclusive occupation, they cannot easily turn to something else, even if there were new openings. The true relation of an employer to his men has become something different from that which he bears to the machines which he uses or the animals which he may employ in carrying on his business. He has a peculiar responsibility for their welfare. The refusal to recognize this is at the root of much of the bitterness which we see around us, and which makes the developments of the future so uncertain. We believe, in short, that the only solution of the problem is the Christian solution, the recognition of the "stewardship of wealth;" that wealth, power, position, intellectual capacity, are given to individual men, not for their own exclusive advantage, but for the good of their fellows. When men see that their employers adopt as their principle of action, that when the members suffer, the head must suffer too—when they see that, they will reduce their own scale of living and subject themselves to some measure of privation; when the salaries of chief officials, and the incomes of the great magnates are first curtailed, and the reduction of the wages of the rank and file comes only as the last resort, we may hope that many

of our present difficulties will disappear. Is this proposing an impossibility? Surely, the difficulties are not greater than those which lie in wait for any one of the ambitious schemes for the regeneration of society by law or force. Selfishness breeds selfishness, and we are not yet converted to any theory of sociology which is based up on that hard foundation. We think there is just a possibility that a fairly respectable number of employers of labor may yet be led to adopt, on principle, a Christian rule of action, and that others may be brought into it as an alternative to something far worse even for their material interests. But how shall we convert the rich and powerful? Our Blessed Lord warned us of the difficulty when He said: "How hardly shall they that have riches enter into the kingdom of heaven"—*Living Church.*

UNITY.—"I have ever wished and heartily prayed for, the unity of the whole Church of Christ and the peace and reconciliation of torn and divided Christendom. But I did never desire a reconciliation but such as might stand with truth and preserve all the foundations of religion entire. Were this done, God forbid but I should labour for a reconciliation, if some tenets of the Roman party on one side, and some deep and embittered disaffections on the other, have not made it impossible, as I much doubt they have."

Archbishop Laud is right. Extreme men are often strong men, with loud voices and firm resolves. They do many things, some good and some bad, and they hinder those who "follow after the things that make for peace."

PROF. BRIGGS ON DENOMINATION-
ALISM.

Denominationalism is the great sin and curse of the modern Church. *Denominationalism* is responsible for the elaborate systems of belief which are paraded as the banners of orthodoxy and which by their contentions impair the teaching function of the Church and destroy the confidence of the people in its possession of the truth of God. *Denominationalism* is responsible for all those variations of Church government and discipline, for all those historical tyrannies and wrongs which have undermined the faith of the people in the divine authority of such imperious, self-complacent and mutually exclusive ecclesiastical institutions. *Denominationalism* is responsible for all that waste of men and means, all those unholy jealousies and frictions, all that absorption in external, formal and circumstantial things, which disturb the moral development of the individual and the ethical advancement of the community, and especially retard the great evangelistic and reformatory enterprises at home and abroad.

"The denominations have accomplished their historic task. There is no longer any sufficient reason for their continued existence. They should yield their life and their experience to a more comprehensive and more efficient Church plan, one that will embrace all that is best in each, combining the executive Bishop with the legislative presbytery and the electing people in one comprehensive organization."

"Hard times!" says Mr. Gunibag, and he reduces his religious expenditures. But to the clergymen, it is always "hard times," and why make them harder now?

"ROCK OF AGES."

"Rock of Ages, cleft for me,
Thoughtlessly the maiden sung;
Fell the words unconsciously
From her girlish, gleeful tongue;
Sang as little children sing;
Sang as sing the birds in June;
Fell the words like light leaves down
On the current of the tune.

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me;
'Twas a woman sung them now,
Pleadingly and prayerfully;

Every word her heart did know—
Rose the song as storm-tossed bird
Beats with weary wing the air,
Every note with sorrow stirred,
Every syllable a prayer—

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me;
Lips with trembling sung the hymn,
Trustingly and tenderly.

Voice grown weak, and eyes grown dim—
Let me hide myself in Thee."

Trembling though the voice, and low
Ran the sweet strain peacefully,
Like a river in its flow:

Sang as only they can sing
Who behold the promised rest—

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

If the business of bomb-throwing continues to result as disastrously for the throwers and their friends as has been the case recently, it will be considered that even the worst things have their compensations. A man in the outskirts of London falls down and is blown to pieces by the infernal contrivance with which he had designed to destroy the lives of others. Another entering a crowded church in Paris to spread death and destruction among the worshippers, is himself killed by a premature explosion at the very door. And now a bomb set off in a restaurant in the same city has inflicted the chief injury upon an anarchistic poet named Taillada, who was severely wounded in the head and had one of his eyes put out. In this case the perpetrator himself escaped for the time. It is needless to say that the poet is no longer an anarchist. He finds his old friends too indiscriminating in their operations.

Almost too trite to be worthy of mention is the familiar proverb, "Many a mickle makes a muckle." Yet there is fresh interest and value in noting that what seems at first so small a net profit as four cents per barrel of flour has given one of the Minneapolis companies a net profit in the year, of \$160,000. Small things are not to be despised whether it be in the business world or otherwise! Another old proverb receives new emphasis: "Take care of the pence and the pounds will take care of themselves."

One of our gentlemen, says a diocesan paper, took four well-dressed people into his pew the other Sunday; at the offertory the whole four gave—one cent. Another two; they gave—nothing. There were four hundred nickles in the plates on the first Sunday in September and between one or two hundred pennies. Nickles seem just made for church contributions.

Children's Department.

MADE OF THE RIGHT STUFF.

On the corner of one of the business streets of the city, the other morning, a shoe-black had just finished polishing the shoes of a well-dressed and gentle-appearing man. The latter was unfortunate in having a deformity which compelled him to wear a shoe on one of his feet with an exceedingly thick sole, thus endeavouring to make up mechanically for what nature had denied him. "How much shall I pay you?" he asked the boy. "Five cents, sir." "Oh, but you should have more than five cents for polishing my shoes," said the gentleman, tapping the thick sole significantly with his cane.

"No, sir," said the boy; "five cents is enough. I don't want to make no money out 'o your hard luck." The customer handed him a coin, laid his hand on the youngster's head for a moment, and passed on. Who says the days of chivalry are over?—*Exchange.*

TO BOYS COMMENCING BUSINESS.

Be on hand promptly in the morning at your place of business, and make it a point never to be late, and perform cheerfully every duty. Be respectful to your employers and all in authority over you, and be polite to every one; politeness costs nothing and it will help you wonderfully in getting along in the world. And above all, be honest and truthful. The boy who starts in life with a sound mind in a sound body, who falls into no bad habits, who is honest, truthful and industrious, who remembers with grateful love his father and mother, and who does not grow away from Church and Sunday school, has qualities of mind and heart that will ensure him success to a remarkable degree, even though he is endowed with only ordinary mental capacity; for honor, truth and industry are more than genius.

Don't be foppish in your dress, and don't buy anything before you have the money to pay for it. Shun billiard saloons and be careful how you spend your evenings. Cultivate a taste for reading, you will find in books friends ever true and full of cheer in times of gloom, and sweet companionship for lonely hours. Other friends may grow cold and forsake you, but books are always the same. And in closing, boys I would say again, that with truth, honesty and industry, and a living faith in God, you will succeed.

PRINCESS OF WALES STORY.

A lady in waiting to the princess of Wales told a friend a touching little incident which took place soon after the death of her son, the Duke of Clarence. The princess with her usual gentle reticence, tried to hide her grief for her first born. It was shown only in her failing health and increased tender consideration for all around her. One day while walking with one of her ladies in the quiet lanes near Sandringham she met an old woman weeping bitterly under a load of packages. On inquiry it appeared that she was a carrier and made her living by shopping and doing errands in the market town for the country people

"But the weight is too heavy at your age," said the princess.

"Yes. You're right ma'am I'll have to give it up, and if I give it up I'll starve. Jack carried them for me—my boy ma'am."

"And where is he now?"

"Jack? He's dead! Oh, he's dead!" the old woman cried wildly.

The princess, without a word, hurried on, drawing her veil over her face to hide her tears. A few days later a neat little cart and a stout donkey were brought to the old carrier's door. She now travels with them to and fro, making a comfortable living, and never has been told the rank of the friend who has tried to make her life easier for the sake of her dead.—*London Tit Bits.*

ENCOURAGEMENT.—From a clergyman in Ontario:—"I wish to thank you for the good CHURCH WORK has done in my parish—every month it carries Catholic truth into every family in my charge. I am glad to continue my 100 copies for another year."

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in the Feast of the King of kings. Lent is a time of preparation for our Easter Communion. We are to examine ourselves whether we repent us truly of our former sins, steadfastly purposing to lead a new life; Whether we have a living faith in God's mercy through Christ with a remembrance of His death, and whether we are in charity with all men.

BAPTISMS.

Joseph Milton McCaffrey, Feb. 2nd, 1894.

George Saddington Stanley, Feb. 7th, 1894.

SIX DELUSIONS WITH RESPECT TO THE CHURCH.

BY THE LORD BISHOP OF SOUTHWELL.

It is a delusion that the Church of England was ever Roman, or ever acknowledged as a Church any subjection to the Pope, or any other relation but that of an independent English Church (or churches), established by the preaching of missionaries from Rome, accepted by kings and people of what we call England

(2) It is a delusion that the Church of England seceded or separated from Rome, as indeed she could not if she was always independent of her. She was, in fact, so insular that she had no occasion even to protest, as the German Protestants at Spire. She renounced certain prominent mediæval errors promulgated from Rome, and at a certain stage in her reform the Pope desired all English who would follow him to withdraw from attending English Church services, and so the Pope made a (not very large) *Roman schism* in England, which remains till this day in our English (Roman) Catholic bodies.

(3) It is a delusion that the Church of England was a different church after the reformation from before, any more than England is a different country because she has abrogated the slave trade, or had a Reform Bill, than a drunkard's personal identity is lost if he reforms.

(4) It is a delusion that King, Queen, and Parliament either reformed the Church or ordered that the Pope should no longer be her head. The Church declared, what she has repeatedly testified on occasions of encroachment, that the Pope never had any more authority over her than any other foreign bishop. Civil enactments maintained that declaration, at home and abroad, in secular action upon it.

(5) It is a delusion that the recognition of the Royal Supremacy meant or means any *spiritual* headship, or anything else than what had been asserted—that the clergy of England, as well as the laity, are subject to English law, without appeal against it to a foreigner like the Pope, that the last appeal of all alike is to the sovereign. It is strange, in the face of the very clear and strong words of Henry and Elizabeth, that any delusion on this exists.

(6) It is a delusion that Parliament settled the Church of England, or even that the Church is subject to Parliament now, except in matters affecting personal or property rights.

The Church reformed her errors herself; her Prayer-book and her Articles are her own work. The Act of Submission, which is the limitation of her action, is in theory no more for her than for Parliament itself. It requires Convocation, as the Conqueror required, to be summoned by the sovereign, as Parliament itself must be, and it requires that Canons must have royal assent

for their enactment, just as Acts of Parliament themselves must have it. That has been the relation of councils and princes since Christianity was a recognized religion. Personal and property rights cover a great deal of ground, and civil compulsion in such matters can only be derived from Acts of Parliament, but Church authority is often of as much importance as civil force for obtaining action in Church matters, and the limitation upon that is not Parliament but the Crown, as it has always been in England, at least since the Conqueror resolved in that manner the haziness then growing over the relations between Synod and Witenagemot.—*Parish Magazine*

GETTING RELIGION.

It is an old-fashioned slur against "Episcopalians"—as by an unhappy fate Church people are so called—that they have no religion. This has come about by that mistaken and unscriptural modern notion that Christianity is some sort of a thing outside of our ordinary life that is to be got by a singular and supernatural experience called conversion. When persons get what they suppose to be religion in this way, they imagine the main idea is to let the world know it by means of talk. Regarding religion mainly as a garment put on from the outside, they cannot conceive any one to be a Christian who does not wear the same garment and describe it by the same shibboleth. They seem to be utterly unconscious that our Lord did not come to teach a religion. He never mentioned the world religion. He came to preach the gospel of the kingdom. And what is that kingdom for? To train and educate us for Himself. Therefore, we do not *get* religion, but God

wants us for his kingdom. This means the knowledge of God through the facts of our Redeemer's life on earth; the fibres of faith woven into our entire being; it means a growth, an education, our very life. Christianity in the individual is a growth from without. To those who grow up into Christ in this way the Christian life becomes the natural life, and they take to themselves no airs of self-consciousness, and do not assume to be specially religious, and their faith outworks of itself in acts and right living. Therefore the rightly-trained Churchman does not talk about his religion; does not claim to have any great amount, but what he has he puts to the best possible use. Carlyle said of his father that "he put his piety into every bridge he made." Doubtless it is better to put it into what we do than merely in what we say.—*The Church News, St. Louis.*

CANON Frusset tells of a Durham pitman that being found reading the Litany, he was asked why he loved the Prayer-Book. He answered, "One sentence in this book, if there were no other, would of itself be sufficient to save the world. It is this: "O holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners." Oh! sir, what have I experienced in these words! I have felt the sweet drawings of a Father's love, the cleansing power of a Saviour's blood, and the sanctifying influence of the Holy Spirit's grace; and I have felt my whole soul entwined, as it were, in the sacred Three." Some Christians object to call themselves "miserable sinners," or to confess that "the burden of their sins is intolerable." I admit that we need to walk very close with God to use these words honestly.