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Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. IV. FEBRUARY, 1880. No. 12.

JOHN D. H. BROWNE, } LOCK DRAWER 29, HALIFAX, N.S., } EDITORS.
EDWYN S. W. PENTREATH, } MONCTON, N. B.

"The Communion of the Church of England, as it stands distinguished from all Papal and Puritan innovation; and as it adheres to the doctrine of the cross."—
From the will of Bishop Ken, A. D. 1710.

SPECIAL OFFER FOR 1880.

The next volume of CHURCH WORK begins in March, and as we are particularly desirous of bringing our circulation up to 10,000, we are now making special efforts in its behalf.

At the earnest solicitation of many well-wishers we have decided to omit "Business Notices," "Acknowledgements" and everything else which might in any way hinder the paper from being localized, and to offer every clergyman who sends us fifty names, with the money, to include covers free of charge.

The clergy will be able, if they so please, for a small sum in addition, to get printed at their local printing office, (and a few advertisements on the back of cover will pay for it,) any local matter which they may wish to bring to the notice of their people. The paper will be issued regularly fifteen days in advance of the date of publication, which will ensure abundant time for any local work upon it.

Sampl'es of covers may be had on application to this office.

All the Bishops, and, as far as

we know, all the clergy of Canada and Newfoundland, endorse CHURCH WORK; and by many its advent is looked for with interest and pleasure.

It has done, so the clergy say, and is doing a good work for the Church and Christianity.

Every parish in the land can now have its own Parish Magazine.

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If the clergy will only give CHURCH WORK a trial they will be surprised at the good results attending its introduction.

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OUR MASTER'S WORK.

AMONG the many blessed passages in Holy Scripture, inciting us to work for our Dear Master, there is none more full of glorious encouragement than that contained in

the two last verses of the Epistle of St. James. The work is plainly and directly pointed out to us, and if, in Christ's name and for His sake, we take it up with heart and soul, His blessing must rest upon it, for we shall be co-workers with Him. Wordsworth, in his exposition of the passage, says that by thus 'doing the work of Christ, in seeking to save that which was lost, we are made *partakers* in His Work and in His Glory.'

What a thought is this! The humblest Christian soul can thus enjoy a dignity which no earthly greatness can bestow, doing the very work of Christ, saving a soul from death, covering a multitude of sins! And if our faith be indeed FAITH, a living conviction that God is and that 'He is a rewarder of them who diligently seek Him' how can we fail to exert ourselves to bring others to that fountain of living water of which we ourselves have tasted? 'If any of you err from the Truth,' the Apostle says; alas! in our day they are not far to seek, the world is full of such, they are on every hand, perhaps among those we love most dearly, to whom our hearts go out with fond affection, and in whose earthly welfare we feel the tenderest interest. Do we need the Apostle's words of wondrous encouragement to make us do Christ's work of turning even such a *loved* soul from the error of his way? Have we not *every* incentive beside that greatest of all—the thus making ourselves *one* with Christ? The very sense of our own utter unworthiness should make us all the more eager, the more passionately desirous of doing *something* for Him. The very consciousness, it may be, of past failure in some

feeble effort thus to do His work should but spur us on to *renewed* efforts with stronger faith and deeper love. Or even if in our secret soul we have to confess that perhaps by our own lukewarmness or our own faithlessness in time past we may have hindered the growth of faith in others and been the very stumbling-block which turned them from the right path, then should we with humble, contrite hearts seek to redeem the time, while it is called to-day. Thus in saving others we shall save ourselves. Not only shall we be the instrument whereby the mantle of Christ's Love shall cover in another the multitude of sins, but our *own* sins also shall be done away, nailed to His Cross and buried in His Grave.

But how to do His work? some will ask. What influence can I or I possess over another soul that can turn it God-ward and Christ-ward? What knowledge, what argument can I bring to bear upon such or such an one, perhaps utterly careless, or perhaps a scientific doubter, with all the counter arguments at his or her finger ends, or one who has put Philosophy in the place of Religion or who weighs the virtues of a Confucius or a Buddha against the attributes of Christ? There is but one answer to this. An intelligent, living Faith, cannot be at a loss to express itself, and cannot fail of influence. Even the scoffer must be silenced if not convinced in the presence of *such* faith. But a living faith means a knowledge of those things relating to itself, and its possessor must, at least to some extent, be able 'to give a reason' for its existence, such a reason as by God's Grace must carry weight to minds and

souls not utterly dead to higher perceptions.

And what happiness can this life bring equal to the consciousness of having done work for our Master, to that of hearing even *here* the blessed voice saying, "Well done, good and faithful servant," FELLOW-WORKER with thy Lord ! of knowing that by thus turning a brother or sister from the error of their way we have given the angels in heaven cause for rejoicing ?

—◆◆◆—
 "THE LOVE OF CHRIST WHICH PASSETH KNOWLEDGE."

I bore with thee long weary days and nights,
 Through many pangs of heart, through many tears ;
 I bore with thee, thy hardness, coldness, slights,
 For three and thirty years.

Who else had dared for thee what I have dared ?
 I plunged the depth most deep from bliss above ;
 I not My flesh, I not My Spirit spared :
 Give thou Me love for love.

For thee I thirsted in the daily drouth.
 For thee I trembled in the nightly frost :
 Much sweeter thou than honey to My mouth :
 Why wilt thou still be lost ?

I bore thee on My shoulders and rejoiced ;
 Men only marked upon my shoulders borne
 The branding cross ; and shouted, hungry-voiced,
 Or wagged their heads in scorn.

Thee did nails grave upon My hands, thy name
 Did thorns for frontlets stamp between Mine eyes :

I, Holy One, put on thy guilt and shame ;
 I, God, Priest, Sacrifice.

A thief upon My right hand and My left ;
 Six hours alone, athirst, in misery ;
 At length in death one smote My heart and cleft
 A hiding-place for thee. ,

Nailed to the racking cross, than bed of down

More dear, whereon to stretch Myself and sleep :
 So did I win a Kingdom,—share my crown :

A harvest,—come and reap.

—Christina Rossetti.

—◆◆◆—
 NOTES ON THE OCCASIONAL SERVICES.

I.—BAPTISM.

(Concluded.)

The Exhortation, the Lord's Prayer, and Thanksgiving, with which the Office of Baptism properly concludes, were added in 1549. In the Exhortation, as the child has not been guilty of actual sin, it can put no bar in the way. Therefore it is entitled to certain benefits. It is "regenerate." This does not mean "converted." Regeneration and Conversion were never confused until since the Reformation. The compilers of our Liturgy knew nothing of the modern usage of the word. Regeneration is simply a change of state. As we were once born into the world, so by a second birth we are born into the family of God. The child is translated from a state of nature to a state of grace, admitted to certain privileges. If these privileges be properly used, they will result in a state of glory hereafter. If not, though the *character* of Baptism remains, the benefits of it are lost. The ancient sense of the word "regeneration" was kept for sixteen hundred years. St. Cyprian says, speaking of children, "The grace of God is equally distributed in Baptism, but it may be either diminished or increased afterwards by our acts and conversation." The other benefit is being 'grafted into

the body of Christ's Church." Not, you will observe, baptised into the Church of England, but into Christ's Church, the Holy Catholic Church, of the Creed.

The Lord's Prayer.—This is a badge of discipleship. The child is now adopted into God's family, and entitled to say "Our Father." Now is the time for its use, when a new member has been admitted into the Divine Society.

The Thanksgiving.—In imitation of the Jews, who, after the circumcision of the children, returned thanks that they had been admitted into the covenant of Abraham, we return thanks for the admission into the better covenant. Prayer is then made, not for outward blessing, as in the Jewish rites, but for inward graces. The words of the requests are found in Rom. vi. 4-6, 11-13. You will observe that it is taken for granted that the benefits of Baptism will disappear unless they be improved. In the whole service the benefits are conditional. On God's part are promised: Pardon, Grace and Glory, on condition of Man's Repentance, Faith and Obedience.

Then follows the final Exhortation to the Sponsors. The opening words are noticeable: "Forasmuch as this child hath promised by you, his Sureties." As we have mentioned in a preceding paper, the child speaks, represented by the Sureties. Further on, the Sponsors are required to see "that the infant be taught, so soon as he shall be able to learn, what a solemn vow, promise and profession he hath here made by you." Here you observe the same idea. The Sponsors' vow for and in the name of the child. Provision is made for instruction. The Church binds the child back to

the parents and sponsors, and says in effect, "Train this soul for Heaven." He is to be instructed in Christian Faith, the Creed, Christian duty, the Commandments, Christian Prayer from the Model Prayer, and in all other things which a Christian ought to know and believe to his soul's health." If children forfeit their Baptismal privilege, it is in most cases from the absence or defectiveness of their training. Christian parents, see that you train your children for God!

"In the Vulgar Tongue."—In the common tongue, the language of the country in which they may hereafter live. The child is to be brought to Confirmation so soon as he is able to assume the vows of Baptism, and receive fresh supplies of grace.

When a child is baptised privately, in case of necessity, a form is provided for ratification in the Church building. There is nothing further in this that requires special explanation. There is also in the Prayer Book a form of Baptism for such as are of riper years, said to have been composed by Dr. Griffith, Bishop of St. Asaph at the time of the Restoration, 1660. It seems that during the time of the Commonwealth "various sects had arisen who disregarded the baptism of infants." It became necessary, therefore, to provide a form for such as "had grown up in those disturbed times without being baptised." Such persons are required to answer for themselves. The exhortations are addressed to them. The sponsors in their case are merely witnesses to their vows, and desired to exhort them to observe the same. In our next we shall speak of the office of Confirmation, or laying on of hands on the Baptised.

LENT.

This Holy Season is a regular and necessary part of the Christian year. With joy we celebrate the Saviour's Birth, Manifestation to the Gentiles, His Resurrection, His Glorious Ascension. But shall we follow Him only in His hours of joy and triumph? If we are worthy of His name we must follow Him in His hours of suffering and humiliation also; we must "watch with Him" in the Garden of Gethsemane, as well as rejoice with Him on the morning of his Resurrection. If we are not willing to bear the Cross with Him, we shall not be worthy to wear the Crown; and we may truly say that it is these only who at this time humble themselves for the sins which caused the bitter death of the Son of God who can worthily join in the Song of the Resurrection. That this Fast of forty days was settled at a very early period of the Christian Church, is evident from the writings of the Bishops of those times, who refer us, in vindication of it, to the examples of Moses, Elias, and our Lord, all of whom fasted *forty days*. From this, then, we see that though fasting is frequently alluded to in the Scriptures as a Christian duty, yet the *set times* for it are to be referred solely to the authority of the Church.

The Lenten Fast does not embrace all the days included between Ash Wednesday and Easter, for the Sundays are so many days above the number of *forty*. They are excluded, because the Lord's Day is always kept as a *Festival*, and never as a *Fast*. These six Sundays are, therefore, called *Sundays in Lent*,

not of Lent. They are in the midst of it, but do not form part of it. On them we continue, without interruption, to celebrate our Saviour's Resurrection.

The primitive Christians thought Lent the proper season for exercising more abundantly all sorts of charity, and surely we can think no otherwise. Thus what they spared their own bodies, by abridging them of a meal, was usually given to the poor. They likewise employed their vacant hours in visiting the sick and imprisoned, in entertaining strangers and in reconciling differences. The imperial laws forbade all prosecution of men in criminal actions, which might bring them to corporal punishment and torture during this whole season. All public games and stage plays were prohibited at this season, as also the celebration of all festivals, birthdays and marriages as unsuitable to so solemn a period.

May we Christians of to-day learn to appreciate and use this holy season as the early Christians did, that our love may be kindled and shown in works of charity and in honest progress in holiness.—*Selected.*

 CATECHIZING.

CATECHISM is a word derived from the Greek, and signifies a form of oral instruction in the rudiments of knowledge by way of *question* and *answer*. The candidates for Baptism were called *Catechumens*, and they formed a large distinctive class in the Primitive Church; and a Catechist was attached to every congregation, whose office it was to instruct them in the *first principles of the oracles of God*, prior to their ad-

mission to that Sacrament. The practice doubtless originated with the Jews, who were particularly anxious that their children should be instructed in the obligations of the Mosaic Law. Thus our Lord, at the age of twelve years, was found "in the Temple in the midst of the doctors, both hearing them and asking them questions, and all that heard him were astonished at his understanding and answers." There is this difference between the teaching of earlier and later times, that the change of circumstances renders catechizing more necessary now *after* baptism, than when sufficient religious knowledge was required *before* the rite from those of riper age. The duty, therefore, is now enjoined upon every Christian minister in order that the younger members of his flock may be prepared to renew their baptismal vow by Confirmation, and the more aged be reminded of the *truth of those things wherein they have already been instructed.*—*Selected.*

THE first Sunday in Lent, being about *forty* days before Easter, came in early times to be called Quadragesima Sunday, and Lent the Quadragesimal Fast. Hence the Sundays next preceding were called *Quinquagesima, Sexagesima* and *Septuagesima*, as if in round numbers 50, 60 and 70 days before Easter respectively. The Collects, Epistles and Gospels begin to teach us humility and self-denial.

The Collects in Lent are all taken from the ancient services of the Church, except the first, which was composed at the Reformation. The Epistles and Gospels are the same as before the Reformation.

PARISH VISITING.

Clergymen are often condemned for not visiting as freely and frequently as they should; no heed being paid to the fact that they have an amount of outside business to attend to of which their people have but little conception. The theory of the Church implies at least two clergymen to a parish, and even three or more. But, in St. Louis especially, where debt cumberers every enterprise, and one priest is barely supported, the burden is very heavy, and the need for sympathy much greater than is sometimes shown. It is simply an impossibility to do more than get around once in twelve or eighteen months, where, as with the parishioners of the Holy Communion, the families are scattered over six square miles, and the Rector has the whole distance to walk, without any aid from street cars.

Then, in a large parish, strangers may move in, and attend service, and the fact not be known to the Rector. Why do they not send him their cards and numbers? Why do they wait for him to find out by accident, who they are, and where they live?

But more practical still, is it the duty of the Rector to do all the visiting? Persons who have never shown their faces in their Master's house, are sometimes the most exacting in claiming that he shall visit. Let the laity examine themselves, and see if the reason for seeing so little of their Rector is not due to their own shortcomings, as well as his.—*The Church Guide.*

THERE are over 25,000 Clergy of the Church in England.

MONEY AND RELIGION.

Many people are offended if they hear their clergyman talk of money and religion as though they had any connection with each other, particularly if it is in church. Such people often believe in religion, as they will patronizingly inform you. They do not object to the making and spending of money; but they would keep the two things as far apart as possible. As we were once informed, "Religion is free." To mix it up with questions touching "filthy lucre" is to degrade and pollute it. They forget that religion must always teach honesty in getting money, the duty we owe to man and God, as well as to ourselves, in the spending of it. They forget that, in the very nature of things, religion and money cannot be divorced; but that, as it is shameful to make money dishonestly, so it will ever be a shame that we spend all that we have upon ourselves.

Such people as those to whom we refer want churches built, but others may build and pay for them. They want services kept up, and they are free to criticise the music, the sermon, etc., but they are not willing to bear, according to their means, a share of the expense. They want a clergyman within call, in case of death, or to officiate at a wedding, or perhaps to visit the sick; but how he is to live in the mean time troubles them not. These same people, too, are outraged at what they call a "collection," as though they had been induced to come to church to hear of the better things, the better hopes, and then had been taken advantage of, forced to pay for keeping the building open, warm and light.—*Epiphany.*

On the eleventh of September last the venerable Doctor Hill, of Athens, Greece, completed the eighty-eighth year of his age. He passed the summer very comfortably; and both he and Mrs. Hill still retain their usual health.

RECENT LARGE ACCESSIONS.

In December, 1878, we published in our monthly, CHURCH WORK, a list of the names and addresses of seventy-two persons, who, within a period of two years, or less, had come into the Church from the ministry of Rome and dissent.

To show our readers that that was no exceptional list of the accessions for two years, and that we were not taking advantage of some special "drift" in the direction of the Church, we give below the additional names of forty-nine others, who, since our previous list, or within a year, have come to us from the ministry of these bodies.

It must be borne in mind in this connection that very many accessions we never hear of, and that it is only incidentally, or in some Bishop's address, that we learn the fact, so that we can not therefore get together the names of all, or probably nearly all, those who are thus yearly joining the Church and entering her ministry.

This exhibit should satisfy all candid minds that the stream which set in towards the Church some years ago is steadily increasing, and that these accessions are becoming yearly more numerous:

1. Mr. Geo. Rodgers Methodist Minister, Diocese of Kentucky.
2. Mr. Fred. Palmer, Congregational do., Bishop of Massachusetts.
3. Mr. W. S. Knapp Unitarian do, Bradford, York, England.

4. Mr. J. McC. Fulton, Methodist do., Brandon, Vermont.
5. Mr. Joshua V. Himes, Second Adventist do., Bishop of Nebraska.
6. Mr. Henry B. Jefferson, Presbyterian do., Bishop of Connecticut.
7. Mr. James H. Foster, Lutheran do., Diocese of Connecticut.
8. Mr. Isaac Fastbrooks, Baptist do., Diocese of Western New York.
9. Mr. L. F. Cole, Adventist do., Bishop of Minnesota.
10. Mr. W. Robinson, Congregational do., Huncorn, England.
11. Mr. G. W. Fitch, Methodist do., Bishop of Nevada.
12. Rev. J. G. Law, Roman Priest, Brompton, Eng.
13. Mr. J. G. Faith, Methodist Minister, Arcadia, Wiscon.
14. Mr. J. L. Boxer, Baptist do., LaPorte Indiana.
15. Mr. C. Hayden, Baptist do., Cincinnati, Ohio.
16. Mr. Thos. MacClintock, Methodist do., Palmyra New Jersey.
17. Mr. E. L. Leavitt, Presbyterian do., Cin., Ohio.
18. Rev. F. W. Ellis, Roman Priest, Truro, England.
19. Mr. Redman, Swede Chicago, Ill.
20. Mr. T. Lent, Congregational Church, Sandbeach, Cheshire, Eng.
21. Mr. N. L. Whitmarch, Baptist do., Warren, Ohio.
22. Mr. G. Bradley, Congregational do, Boston, Mass.
23. Mr. F. B. Allen, do., do., do.
24. Mr. Faulkner, do. do., Brooklyn, Long Island.
25. Mr. H. J. Martyn, Independent do, Preston, Eng.
26. J. T. Wiggery, Wesleyan do, Winterbourn, Eng.
27. Mr. Cowan, Presbyterian do. Chicago, I. I.
28. Mr. J. E. Creel, Methodist do., Diocese of Texas.
29. Mr. A. P. Cnapman, Methodist do., Diocese of Connecticut.
30. Mr. J. Smythe, Wesleyan do., Jamaica, B. W. I.
31. Mr. Chas. J. Gordon, Baptist do., Diocese of N. J.
32. Rev. Dr. Passalinti, Roman Priest, London, Eng.
33. Rev. S. W. Hill, do., Bishop of Ohio.
34. Rev. C. B. Young, do., Bishop of Winchester.
35. Mr. David Jenkins, Congregational Minister, Quay, Wales.
36. Mr. Eben T. Jenkins, do. do.
37. Rev. H. J. Pate, Roman Priest, Ongar, Essex, Eng.
38. Mr. Jared Joss, Presbyterian Minister, Diocese of Minnesota.
39. Mr. McK. Pittinger, do. do., Bishop of Southern Ohio.
40. Mr. Joseph C. Acomb, Methodist do., Bishop of Springfield.
41. Mr. Appleton, Baptist do., Bishop of New York.
42. Mr. Elijah Downing Methodist, do., Bishop of Southern Ohio.
43. Mr. Robert Kirk, Congregational do., Bishop of Niobrara.
44. Mr. Jesse Brush, do. do., Diocese of Connecticut.
45. Mr. J. B. Morse, Baptist do., Bishop of N. Y.
46. Mr. Geo. H. Anderson, Methodist do., do.
47. Mr. Edward A. Rane, Congregational do., Diocese of Massachusetts.
48. Mr. R. Downing, Methodist do., Clarkeville, Ia.
49. Mr. Robert Keith, Congregational do., Diocese of Niobrara.

Classified, they are as follows: Eighteen Presbyterians and Congregationalists; thirteen Methodists and Wesleyans; seven Baptists; six Romanists; one Swede; one Lutheran; one Second Adventist; one Adventist, and one Unitarian.—*Church Guardian.*

TEMPERANCE.

TEXT: Prov. xxiii. 31, 32 "Look not thou on the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder."

There is an old saying that every man has his price. What that price is, the devil is not slow to find out, for his only aim is to get each of you to sell your souls as cheaply as possible.

Judas sold himself for thirty pieces of silver. Some of you sell your souls for less even than he did.

It is not done in a day, but by little and little, for the devil is cautious in making his bargain, for fear lest men should turn back before it is too late, and seeing what fools they have been ask God to save them from the devil and from their own folly.

Then be warned in time, and never make light of the danger of drink, lest you sell your soul for an extra glass.

A man who begins by "getting tight" and thinking no shame of it, has struck a bargain with the devil which will cost him more than he dreams of now.

He is taking a serpent to his heart, which has a most deadly

sting, and sooner or later he will bitterly rue it.

Go to your great jails, ask what fills them with prisoners; out of one thousand men and women in one of them, eight hundred and seventy-nine were there for crimes committed when they were in drink. Is that no serpent's string?

Ask in our large pauper lunatic asylums what brings most madmen there; out of every hundred men in one of them eighty-seven were maddened by drink. Is that no devil's sting?

Deny yourselves, lest your example should encourage others to go into temptation. Turn away from any company which helps you in forming bad habits, in getting accustomed to the sight of sin.

And never, by word or jest, laugh at those of your companions who have put themselves in the devil's clutches.

How can a drunken man be an object of ridicule? God and His angels look on in grief and anger to see a man so defile himself; will you laugh at it?

Rather turn away and pray, remembering that "drunkards shall not inherit the kingdom of God."

Let not the devil triumph by man's sin, but strive both to live a temperate, sober, life yourself, and do all in your power to help others to do so too.

"For what shall it profit a man if he gain the whole world and lose his own soul? or, What shall a man give in exchange for his soul?"—*Standard of the Cross.*

ONE hundred thousand Jews have become converts to Christianity since the year 1800.

COUNSEL FOR LENT.

Fly the tumult of the world as much as thou canst; for treating of worldly affairs is a great hindrance, although it be done with sincere intention.

Keep company with the humble and single-hearted, with the devout and virtuous; and confer with them of those things that may edify.

Esteem not thyself better than others, lest perhaps in the sight of God thou be a counted worse than they. If there be any good in thee, believe that there is much more in others, that so thou mayest preserve humility.

If thou wilt make any progress in godliness, keep thyself in the fear of God, and effect not too much liberty. Restrain all thy senses under discipline, and give not thyself over to foolish mirth.

Please not thyself in thy natural gifts or wit, lest thereby thou displeaseth God, to whom appertaineth all the good whatever thou hast by nature.

We must be watchful, especially in the beginning of temptation; for the enemy is then more easily overcome, if he be not suffered to enter the door of our hearts, but be resisted at the very gate, on his first knocking.

Blessed is the memory of those who have kept themselves unspotted from the world! yet more blessed and more dear the memory of those who have kept themselves unspotted in the world.

The greater portion of the prayers offered should be intercessory, lest prayer itself should take the form of selfishness. Take care that your prayers be not that your own will may be done.

Turn thine eyes unto thy self, and bewa e thou judge not the deeds of others. In judging of others a man laboreth in vain; but in judging and examining himself he always laboreth fruitfully.

Instruct the ignorant, correct offenders, counsel the doubtful, comfort the afflicted, suffer injuries with patience, forgive offences and wrongs, and pray for the living.—*Selected.*

PEACE IN CHRIST ONLY.

Yes! Confucianism, Buddhism, Mohammedism have all furnished a literature of aspiration; Christianity alone has furnished a literature of sweet content. Many a Moses has said, "Thou shalt," or "Thou shalt not;" many a David has cried, "Blot out my transgressions;" but only one Christ has said to the tempest tossed soul, "Go in peace." The one religion that gives rest from the haunting past is the religion that carries to a burdened world the message of a divine Sufferer, and a divine Sin Bearer.

BE REVERENT.

Be reverent yourself in the House of God, and in so doing, you will silently but effectively protest against all acts of irreverence. To one who realizes that a Church building is the House of God, where in some way invisible to us the presence of Christ is manifested, where, if we read aright St. Paul, angels are spectators of man's worship, the behaviour of many is very saddening. What must the angelic visitants think of the amazing folly of created beings who can go into the presence of the

King of Kings in the careless, irreverent and godless way in which many do. Oh! human soul, you ought to go to meet and worship your God. Be still, then! Lift up your voice in prayer and peace. Fix your mind on what you are doing!—Lift your soul to God, and depart with the blessing of peace to take with you to your home.

THE PRAYER BOOK VINDICATED.

"A Popish Liturgy! How dreadful this expression sounds to many! How it appeals to passion and prejudice! Yet how *totally false* as applied to our Book of Common Prayer! On this point we especially challenge investigation. Examine the Prayer Book carefully, and what will be found? It will be found that the errors of the Roman Church are distinctly protested against; that the expressions *said* to be Popish are *Scriptural expressions*; that nine-tenths of the Prayer Book is in *the precise language* of the Bible; and that the rest is so nearly like it that it is impossible to use the one, without catching the inspiration of the other.

"A Popish Liturgy! It would be equally true to say—A Popish Bible! The Episcopal Church, Romish! I ask the men who make this assertion, where do you borrow weapons wherewith you assault Popery? Whose arguments do you use, whose learning do you employ, whose books do you study, when you attack the Papacy? Do not every one of you go to the armory, which the Old English Divines have so richly furnished, for every weapon you use against Romanism? Can you bring forward a Protestant

argument, which is new, or which cannot be found in the writings of the champions of the Reformation in the Church of England? If all this be so, why do these zealous boasters stultify themselves by continually ringing changes upon that well-worn saw of Popery in Episcopacy? But more than this, I challenge any body of Christians to produce one tithe of the amount of printed standard authority for doctrines, which are *anti papal*, as the Protestant Episcopal Church can show in her Prayer Book and Homilies."—*Bishop Randall*.

SOMETHING ABOUT SICKNESS.

Perhaps, as you read this, you are in perfect health. You will not always be so. As a Christian, as a member of the Church, you will have some special duties and needs when sickness comes; and it is well to know about them beforehand. I mean real sickness; not a merely trifling ailment on the one hand, nor yet only such sickness that is serious; that may possibly end in death; or that shuts you out from ordinary life for some length of time. In such God calls upon you to think, and to prepare. What shall you do then? For answer, read this next Sunday, carefully, the Service appointed in the Prayer-Book for Visitation to the Sick. You are advised to "send for the minister." It is an important rule. He can act with double freedom, and with double power, if the visit is asked by you, instead of being urged on you by him. And if your pastor has in any degree gained your love and trust, you will not fear so to send for him. Do not

think you are necessarily in danger of death because he comes.

When he comes, remember he comes not for compliment, nor for gossip, but for most precious work. He is to pray for you; to pray with you; to help you to pray; to ask and teach you about your faith, about the honesty of your repentance, about your forgiving charity. Be as free with the physician of the soul as you are with the physician of the body.

Let it be understood distinctly, in time, that your friends are not, for fear of alarming you, to keep your pastor away from you. Almost every intelligent physician knows that a loved pastor's kindly visit does good and not harm.

If you have not recently received the Holy Communion, and your sickness may for some time prevent you from doing so, ask for it. But you will see, from the service appointed for that purpose, that it is intended for cases of sickness really serious, or such as to shut one out from God's house for a long time.

And lastly, let your friends and physicians know that if your sickness is likely to prove fatal, they are not in unbelieving cowardice to rob you of your Christian right to settle all your worldly affairs, bid farewell to loved ones, and commend your soul to your Saviour.

We repeat, study the Service for Visitation of the Sick now, while you are in health, and learn the lessons it has to teach you.—*Epiphany Parish Guide*.

COMFORT IN DEATH.

It was the quaint saying of a dying man, who exclaimed, "I have no fear of going home. God's

finger is on the latch, and I'm ready for Him to open the door. It is but the entrance to my Father's house." And said another, "Why should I shrink from dying? It is the funeral of all my sorrows, and evils, and sins, and the perfection of all my joys forever."

CLERGYMEN LIKE THE STAND-BYS.

The simple presence of such persons in the church is of itself to every minister a powerful help and encouragement. He is glad, of course, to see new faces coming in from time to time. The poor mother, the stand-by at home, who has a breakfast and a husband and a half dozen children to get ready in the morning, so that she herself can come out only now and then, whenever she does come is seen with pleasure. The young men of his flock, flowers of the kingdom, whose eyes and religious natures open usually only in the latter part of the day, but who occasionally under the inspiration of a new suit of Sunday clothes blossom out in the forenoon, excite in him, till he learns better, a gleam of hope. The religious casual, the small and infrequent worshipper described by Horace, owning a pew but occupying it so seldom that when he does use it, it has to be found for him by the sexton, is not by any means unwelcome; and there is always an inspiration of some sort in the great crowd of strangers who appear Sunday night when it is advertised that he is going to speak on the kingdom of Satan, or the doings of the devil, or the sowing of wild oats, or some kindred theme. But after all it is the stand-bys, the men—usually o'd

ones—and the women living often farthest from church, who are absolutely sure of being in their places punctually every Sunday, and the day, whatever the season or the weather or the subject may be—these that he looks upon with special delight and finds to be the fountains of his greatest inspiration.—*Sunday Afternoon.*

GOD'S REFUGE.

In one of the o'd cathedrals in England the visitor of to-day is shown a gate to which in olden times any criminal might flee and entering into which any criminal was safe. By night and day a monk kept watch by the window above and at the first wild knock below made haste to open; and, once within, the fugitive was safe. He must submit to whatever penance the superior chose to put upon him; but the civil law could not touch him with its lightest finger. It was a rude type of a sublime truth. The gospel proffers to every soul a refuge; and when one has once entered into it not even the wild beating of his own remorseful heart can follow him there.—*Select. ed.*

BAPTISM, THE DOOR OF EN- TRANCE INTO THE CHURCH.

If we are guided by Scripture, we can scarcely contemplate Baptism apart from the state into which a man is admitted by it; just as we can hardly think of a door or a gate apart from the building or inclosure of which it is the entrance

In the Scriptures, all the baptized are assumed to have entered, at their Baptism, into the Kingdom

of God upon earth. They are supposed to have been baptized *into* one body, the body of Christ, and so brought "within." They are supposed, then and there, to have been made partakers of the grace, privilege, calling, brotherhood, relative sanctification, or whatever else it may be called, of the Christian covenant. If they sin, they are assumed to fall from grace; if they do not, they are supposed to continue in it.

No matter what the difficulty of reconciling all this with theories or facts, it is so. There is no other mode of addressing professing Christians in the inspired volume.

Baptism, then, even in the case of these of those adult persons who show deficiency of Faith, is always assumed to be the beginning of a life, the entrance into an enclosure, the grafting into a body, the means of joining a brotherhood, or fellowship. From the moment of his Baptism, a man is, by the Apostles, instructed or warned on a different principle to what he would have been had he continued a heathen. The highest possible appeal is made to him to live *holy*, for he is appealed to as a member of Christ.—*Rev. F. M. Sadler.*

GRUMBLERS.

Don't be a grumbler. Some people contrive to get hold of the prickly side of everything, to run against all the sharp corners and to find out all the disagreeable things. Half the strength spent in growling would often set things right. You may as well make up your mind, to begin with, that no one ever found the world quite as he would like it; but you are to take your

share of the trouble and bear it bravely. You will be very sure to have burdens laid upon you that belong to other people, unless you are a shirk yourself; but don't grumble. If the work needs *doing*, and you can do it, never mind about the other boy who ought to have done it and didn't. These workers who fill up the gaps and smooth away the rough spots, and finish up the jobs that others leave undone, they are true peacemakers, and worth a whole regiment of growlers.—*Old Church Path.*

A TALE OF A LONDON CONFIRMATION.

"Oh! for Thy truth and mercy's sake,
 Forgive, and bid me sin no more;
 The ruin of my soul repair,
 And make my heart a house of prayer."
 —*Anon.*

"I am convinced," wrote Dr. Champneys, "that a Confirmation, well worked, carefully prepared for, employed as a providential opportunity for the systematic teaching of the great doctrines of the Christian faith, and for united prayer, never fails to be a recruiting-time for the army of the living God. Few sights are more touching than to see these young soldiers of the cross come up in ranks to take the military oath, to confess their great and glorious Leader, to range themselves under His banner, and join the veteran army of the faith.

"It was the evening before a Confirmation. According to my practice for many years, the candidates were assembled for worship in the Church, that we might pray together there—as we had so often prayed in our place of teaching—that parents and friends might

unite with us, and that those who had been confirmed in former years might revive the resolutions of their own day of dedication, and seek fresh grace to go on.

"I had spoken the last words of warning and encouragement, and gone into the vestry, when a woman came hastily in and said, '*Sir, I cannot stand out any longer. Will you let me be confirmed to-morrow?*' I knew her, and her character. She was a woman of strong passions and determined will. She had resisted deep convictions which had been working within her for some time. Her wish had been, '*Let me repent, but not not.*' She could, however, no longer fight off the decision. It was made. Her will was overcome, the citadel won, and she surrendered. It had cost her no little struggle to ask what she had asked, and, knowing this, I would not refuse because she had come late, even at the last hour: so, after speaking with her, I told her that I would give her the card to go with the other candidates. She went, and was confirmed.

"Hers had been no sudden whim, no hasty impulse. The strong feelings that almost overcame her were not the result of a storm and thunder-shower of emotion, but the bursting up of a stream of deep, and strong, and at last irresistible convictions, which had been for a long time working their way amidst many a hard stone and rough rock that crossed their course.

"Her Christian career, after this, was such as one would be sure her career would be if once she became a real Christian. She never did anything by halves. It was not in her nature to do so. She was no double-minded person in her reli-

gious duties; but firm and determined, she worked her way onward and upward. She had not, as it appeared afterwards, long to live. Fatal disease began to set in. She came to church as long as she could come; but at last she was confined to the house first, then to her room, then to her bed.

"I have her now before me the last time I ever saw her alive. I have the room before me—small, yet very neat; the bed, with its dark-green hangings, its clean covering, and its dying tenant.

"She was so near to death, that the very air, if roughly put into motion, seemed enough to put out the feeble, flickering flame that just gimmered in the socket. As I entered the room, she put up her hand for me to move gently round the bed. I did so. After a few words I opened my Bible, and read to her the latter verse of John. xvii., showing her how the Saviour had prayed for His Apostles first, and then how He had prayed the same for all 'those who should believe in Him through their word;' how He asked that they might all behold His glory, 'the glory which He had with the Father before the world was.' How he said, 'the glory which Thou hast given Me I have given them.' Her bright eyes, made more bright and full by the influence of the insidious disease that had been breaking down her frame, till it was all but broken up, were fixed full on me, as I read God's Book, and Christ's words out of God's Book. '*Will you get me my large Bible?*' she said, in a low, faint whisper. I got it. '*Will you open it at these words?*' I did so, turning it at the same time round towards her, though I think that

she could not see to read it. *Will you take hold of my hand, and place my fingers upon these words?* I did so. *Think you; that is all.* She wished to grasp with her very hand, as it were, the exceeding great and precious promise. While her soul, strong in faith, clinging to them with characteristic energy, she wished her very hand to touch them. She put her fingers on the seal; she made that promise her own by touching it. She set to her seal that God is true. She was just passing through the waters, and those words buoyed her up—and so she died.”—*The Spirit in the Word*, by the late Dr. Champneys, Dean of Lichfield.

THE CHURCH'S CHARITY.

It is not to be expected that every member of the Church should of necessity assent to every position in the Liturgy. This would imply, in effect, that all should have their understandings equally enlightened, their consciences equally pure. From the Clergy, who are appointed to teach others, consent and subscription is required, because a competent knowledge of the Church's doctrinal system, and a firm persuasion of its truth, is manifestly essential to the due discharge of the pastoral office. Belief in the several Articles of the Apostles' Creed, and a hearty confession of the same, *make a lay member*; and if there are some things in her Liturgy to which assent is less cordially given, this is no valid reason for forsaking her Communion. The Church proceeds, in the rule laid down by St. Paul, that Christians, “whereto they have already attained, should walk by the same rule and

mind the same thing,” so that “if in anything they be otherwise minded,” God in due time may “reveal even this unto them.” Hence she is willing to accept members in various stages of spiritual progress, in the hope that they may “grow in grace.” She trusts that the weak in faith may gradually become strong, and that the ignorance of childhood may give place to the wisdom of maturity.—*Selected.*

THE DIOCESE OF LINCOLN.

DURING the last autumn the bishop made his third triennial visitation, and delivered no fewer than ten addresses containing interesting statements respecting the Church life and progress of the diocese. Within the preceding three years 18,259 persons were confirmed—7,272 being males, and 10,917 females. Number of churches in the diocese, 807; and of clergy, above 1,000. In three of these churches the Holy Communion is administered only three times in a year; in forty six churches it is ministered quarterly. Ash-Wednesday is duly observed in 700 churches; Ascension-day in 750; and Good-Friday in 800. Baptism is administered publicly during divine service in 647 churches; catechizing in presence of the congregation in 220; and in 93 churches there is daily service. Within these last three years there have been 80 deacons and 76 priests ordained in the diocese, against 57 deacons and 48 priests in the similar period last preceding.

REV. DR. BAIRD, who for so many years labored as pastor of the Carle-

ton Presbyterian Church, has come over to the Church. It seems that shortly after the reverend gentleman left St. John, last fall, he went to New York, where he studied for some time with Dr. Tyng, rector, of Holy Trinity Church there, and a few days ago was confirmed and became a member of the Church.

The friends of the Greek mission will be gratified to learn that on the 13th of October there were six hundred and sixty scholars enrolled in the mission school. Twelve teachers are employed, of whom four are "student teachers."—*N. Y. Churchman.*

On Sunday, August 10th, the missionary at Wuchang, the Rev. Samuel H. J. Hoyt, baptized four adults, making forty-one baptisms since his return. Among others who were attending regularly the services of the Church, six were candidates for baptism. Dr. Bunn, the physician, is much missed by the mission, and by many of the poor natives also

On Sunday, September 14th, Bishop Schereschewsky confirmed nine natives in the church of Our Saviour, Shanghai. The Rev. Mr. Sayres, who is advised by the bishop to begin at once his especial work of teachings at St. John's College in that city, holds services daily, morning and evening, in his own house.

A correspondent of the *Church Guardian*, has brought up the number of recent accessions to fifty-four.

WAWANOSH HOME.

Willie 25 cts.; Roy 25 cts.; H. M. B. 25 cts.; Charles, William, Lillie and Nellie each 5; Freddy 25. Sunday School, Quaco, N. B.	\$1.20
Christ Church Sunday School, Maugerville.....	3.19
A little sick Boy's savings, do.....	1.61
	<hr/>
	\$6 00
Contributions in full.....	\$136.50

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Mr. Thomas Duncan, Stanley, York Co., N. B. .30; Mr. Jones, Paddeck, B. .60; Miss M. A. Hamilton, Truro, N. S. \$1; Mr. Hugh Monaghan, St. Patrick's, N. B. .30; Mr. William Burgess, Westfield Station, N. B. .30; Mrs. J. C. Baker, Staunbridge Que., .30; Mrs. J. R. Palmer, do. .30; Miss Butch. St. John, N. B. .30; Miss E. L. Janett, Fredericton, N. B. .20; Mr. George Hill, Halifax N. S. .60; Rev. George Schfield, St. John N. B., \$1; Mr. M. P. Reynolds, Febyburg, Que., .30; Mrs. Balleine, D'Esouse, C. B., .90; Mr. J. B. Silver, hester, N. S. .60; Mrs. E. A. Perkins, Kingston, N. B. .30; Mr. John W. Jones, St. Mary's Bay, N. S., .30; Mrs. Ahern, Vaudreuil station, Que., .30; Rev. F. J. V. Axford, Cornwallis N. S., \$1.80; Wm. Keyes, Caladonia, Ont. \$20; Mrs. Noyes, Millidgeville, N. B. \$1; Rev. J. R. Edwards, Mission House Count y Harbor N. S., .30; Mr. Wm. Morrell, Brule, Colchester Co. N. S., .30; A. F. Street, Esq., Fredericton N. B. \$1; Rev. H. S. Fuller, Wakefield, Que., .30; Rev. E. P. Flewelling Bay du V. N. B., .30; Mrs. Ausley Bowser, Sackville, N. B., .50; Rev. J. Campbell, Quaco, N. B., .30; James B. Huds-worth, Esq., do., .30; S. K. Daly, do., .30; Mr. Wm. Daly, do., .30; Mr. R. D. y. de., .30; Mr. Cudis Millen, do., .30; Mrs. Wilton, do., .30; Mr. Charles O. Rourke St. Martin's N. B., .30; Miss Margaret Clarke, do., .30; Mrs. Lucy Clarke, do .30; Miss P. A. Rourke, do., .30; E. V. Rourke Esq., do., .30; Mrs. Tremain, Halifax, N. S., .30; Miss Haliburton, Wolfville, N. S., .60; Mrs. Captain Forbis, Baed des Veuts, N. B., .30; Mrs. Tom Day, Neil's Harbor, Victoria Co., N. B., .50.	
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