



# 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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For CHURCH WORK.

**“UNTIL THE DAY BREAK AND  
THE SHADOWS FLEE  
AWAY.”**

—Song of Solomon—ch. 2, v. 17.

Oh ! Father, we are treading  
Where shadows deep are thrown  
Across life's dreary highway—  
And helpless—while alone,  
We look to Thee for succour—  
We know Thy Holy aid  
Can keep that Church together  
Whose stone Thy Son hath laid.

Oh ! Master, we are stretching  
Our feeble hands to Thee,—  
Guide us through earthly darkness—  
Thy Word our lamp shall be.  
Guide us on in those pathways  
Thy Holy feet once trod,—  
On to life's golden sunset  
Where lie the Hills of God.

Dear Saviour ! Thine own anguish  
Gethsemane hath seen—  
Teach us to tread that valley  
Where Thou alone hast been.  
Jesu, who 'neath sin's burden

Didst sink in bitter pain,  
Thou, who bore our transgressions  
Wilt feel for us again.

Master and King ! Thy answer  
Comes to each longing heart ;  
Welcome the Cross that leads us  
Onward to where Thou art.  
“ Until the fair day breaketh,  
The shadows flee away,”  
While in the changeless sunshine  
Gloweth Thine Eternal Day.

VIOLET GREEN.

(Author of poem on 1st p. of May No.,  
signed B.)

## THE CHURCH'S PRAYERS.

Do we ever think of the advantage we as Churchmen possess in the spirituality of the Church's worship, arranged according to “the pattern given the Mount ;” the heritage of the Christian ages ; the lineal outgrowth and development of apostolic prayers and usages ? It brings to us the devotions of the holiest men of all past days, and our devotions linked with the prayers of all saints and martyrs, when offered by us on our knees, are like the vials of precious odors on the golden altar which was before the throne.—

*Iowa Churchman.*

*Ann Arbor*

*Apr. 90*

*PROTESTANTISM VERSUS  
CATHOLICISM.*

Our Church is both protestant and catholic. Her articles and formulae shew how vigorously she protests against the errors of the Church of Rome, and of all forms of more modern addition to or subtraction from the faith and practice of the Primitive Church. She is therefore Catholic also, as we shall now attempt to show, by rejecting that sort of protestantism which consists of mere negations.

Human life in this world is too short to afford time, whilst the day of grace and probation lasts, to allow ourselves to be bewildered amongst many differing counsellors as to the narrow way which leadeth unto life. Doubt leads to willing delay, and at length to indifference and ultimate infidelity, and therefore it is not marvellous that Satan, the world and the flesh are opposed to the creeds and rules of God's Church.

A literary man of great ability, in San Francisco, having been educated without definite religious training, in order that he might choose a religion for himself, became an infidel, like so many others who are taught that "one religion is as good as another." Finding no spiritual comfort or consolation for his own soul, in denying or ridiculing the humble faith of others, he at length, by God's grace, was led to embrace

the faith of our Church, of which he afterwards became a most able and eloquent clergyman. He thus summarizes the vague teachings of mere un-catholic protestantism,—if we may be permitted to coin a word expressing vagueness and inability to guide a soul in search of truth, but bewildered among many counsellors.

Protestantism of this sort, he says, teaches

1. That Christ left a Church on earth, but no particular Church.
2. In this Church He ordained sacraments, but no particular sacraments.
3. A ministry, but no particular ministry.
4. Religious truths, but no particular religious truths.
5. A Lord's Day, but no particular Lord's Day.
6. A way of salvation, but no particular way of salvation.

This is Broad Churchism carried to its logical conclusion. It has charity for everything but humble, primitive faith. In this sort of system, as it teaches that Christ left no particular Church on earth, it is impossible to obey Christ's command,—“Hear the Church.” Every man is a Church in himself, and an infallible pope in himself. Thus, instead of all being one, the flock of Christ becomes a herd of heathen men and publicans, in a spiritual sense.

If Christ has ordained no particular sacraments, it is no sin to refuse

Baptism or the Holy Communion, and men holding this opinion may well be expected to deny the spiritual benefit and possibilities of these great means of grace.

If Christ ordained no particular ministry, the ordination of Apostles, Elders and Deacons by Christ's first Apostles was an idle ceremony, and our Saviour's special call, and the authority given them in S. John xx, 23, and His promise to be with them always to the end of the world, fall to the ground.

If there is no particular religious truth, Christians are in a far blinder condition than the servants of Satan, for there is abundance of seductive falsehood on every side of all enquiring for the old path and the good way, that they may find rest for their souls.

If there is no particular Lord's Day, Sabbath-breaking is no sin, and public worship is but an invasion of man's liberty. This was not so understood when the disciples met together on the Lord's Day, *i. e.*, the first day of the week, "to break bread."

If there is no particular way of salvation, what about the narrow way that leadeth unto life? What about the way of self-denial? Are we free to follow all sorts of ways, — even those most contradictory in some respects, but converging into a broad way which will accommodate the "liberal minded," the followers of "free thought"?

"O ye blind guides" who in our day are so anxious to decry the Creeds of the Catholic Church!

"Surely in vain the net is spread in the sight of any bird." But the net of the Infernal Fowler is not spread in vain in the sight of men without faith. Men are not satisfied without some sort of religion. Giving every man the liberty to prefer rules of his own devising to the definite faith of the ancient Catholic Church always has been and always will be popular in the present state of mankind. Free thought was the temptation by which our first parents were led to choose the knowledge of evil. Free thought, in man's naturally blind condition, leads inevitably to the loss of Christian truth and unity.

It is vain to talk of unity amongst Christians until they by God's grace acknowledge

1. That Christ has a Church on earth which can be found and heard.
2. That Christ ordained the two great sacraments of this Church,—one for engrafting and the other for feeding.
3. That Christ ordained a particular ministry to propagate, teach and guide His Church.
4. That the God of all truth desires that His truth, committed to His Church, to be taught to His people, shall be particular, and not vague nor indefinite.
5. That God ordained one particular day in each week, under the

Old Testament Dispensation, as a day of rest from all servile labour, and this day was distinguished above the other six as a day of public worship,—and further, that as this was God's day of rest from His work of Creation, so under the New Testament Dispensation, He ordained, through His Church, that the first day of the week should take the place of the seventh, as it was the day in which Christ rested from His glorious work of Redemption.

6. That a particular end can only be reached by a particular way, and as without faith it is impossible to please God, therefore God ordained—not a system of denials and contradictions—but a definite way of salvation, and how shall we escape if we neglect it, or prefer some way of our own devising?

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*HOIST WITH ITS OWN  
PETARD.*

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A cutting from a New Orleans paper suggests one or two pertinent remarks. There is a discussion as to when the centenary of New Orleans as a bishopric shall be celebrated. The first Roman bishop of this city was Bishop Pinalver, who arrived on July 17th, 1795, but no copies of Bulls for the consecration of Pinalver are to be found either in Rome, or Cuba, or New Orleans. Now according to the line of argument adopted by Romanists in the case of Barlow, the chief consecrator of Archbishop Parker, the first bishop of New Orleans was never consecrated, and the same conclus-

ions which are drawn with regard to Barlow necessarily follow with regard to all the episcopal acts of Bishop Pinalver. The two cases are evidently parallel, for if the loss of the record of consecration in the one case is fatal, so it is in the other. That is the dilemma which the Romanists have created for themselves in building up the fiction of Barlow's deficiency upon the mere loss of a record, which may yet come to the light, and which is in great measure rendered unnecessary by the fact that the records of his nomination, election, and confirmation, together with those implying his consecration, are all preserved. The Roman contention is of course absurd, and serves only to throw dust in the eyes of those who are not aware that, even if Barlow had not been consecrated, his deficiency was supplied by the bishops who acted as co consecrators. But what of Bishop Pinalver? Is the see of New Orleans to have no centenary because that prelate's papers cannot be found?—*Church Times.*

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A PITCHER OF WATER.—With peculiar beauty does a man bearing a pitcher of water meet the disciples on their going to prepare the Passover; that hence the design of this Passover might be illustrated, in its effect of entirely washing away the sins of the whole world. For the water is the laver of grace; and the pitcher denotes the frailty of those human instruments, by whom this grace was to be administered to the world.—*Venerable Bede.*

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Broad Churchism is a blind guide to such as require a definite faith. It blocks the way to unity, peace and concord.

FOR CHURCH WORK.

*HINTS TO INFANT CLASS  
TEACHERS.*

II.

In the Dec. number of CHURCH WORK I wrote a few Hints to Infant Class Teachers regarding the treatment of little children, especially bad boys—so called. I would now say a few words concerning some of the subjects that should, I think, be brought from time to time before the little children in our Infant Classes.

In the school, and in the home, the child is trained mentally, and perhaps physically; but his spiritual training is sometimes almost wholly neglected. So we must look to the Sunday school for some help in this direction. By spiritual training, we mean, of course, not only religious and moral training, but a great deal more. It shall include the *whole uplifting* of the better part of the child's nature, and this can be done partly, at least, by filling the child's *heart and mind* with good and beautiful thoughts, which, as a matter of course, will exclude evil thoughts, and consequently evil actions. One of the best ways to accomplish this end is to lead the child to look for and see the beauties and wonders of nature, and to observe the wonderful care of God for his creation, and his love in providing so many good and beautiful things for us.

For instance, now that the spring time is coming—next Sunday, for instance—break a twig from off a tree and lead the children to notice the tiny little leaf-buds, all wrapped up in their good strong brown overcoats. Open them and look at the little leaves inside, and lead them to think of how really wonderful it is

that our Heavenly Father should make those little leaves last year, and should provide such good strong coverings for them, so that neither storm nor Jack Frost could hurt them. Let them catch the idea that He takes care of the little baby leaves just as He takes care of His little children. Then watch the progress the leaves make in coming out. Draw attention to the lovely refreshing showers and the beautiful sunshine which our Father sends for the leaves, the grass, the herbs, the flowers, and notice each Sunday how they are advancing, and you can rest assured that they will notice them during the week; and that the heart of that little boy who appeared so inattentive last Sunday will be drawn nearer to his Heavenly Father thereby.

Do not forget to observe closely the flowers, and to talk of God's goodness in making such a variety of colors and hues, just to make us happy. Our Saviour said "Consider the lilies of the field." You know

"God might have made the earth bring forth

Enough for great and small;  
The oak tree and the cedar tree,  
And not a flower at all."

Then there are the sun, and the moon, and the stars, to talk of and to think about.

Lead them, too, to notice the little animals that are awaking from their long winter sleep, and the birds that are returning from the south, and to see Our Father's goodness in it all. Get a last year's bird's nest, and examine its wonderful structure, and at the same time instil into their minds that it is wrong to destroy birds' nests or to be unkind to animals, when God takes such care of

them. "Consider the ravens," (St. Luke, 12:24.)

But some one may say: "This is bringing secular studies into the Sunday Schools. We should leave this to the day school." But the fact is that it is only in our best schools that these ideas are presented in this way. Besides, I do not mean that we should take up the studies of botany, astronomy, or geology, but simply that the children's attention should be drawn to God's wonderful works, as seen in nature. That they should be taught to think of everything as coming from God, so that they may realize what a kind, loving Father we have; and I know from experience, that the *three or four minutes* taken each Sunday from other work is most profitable to the children. You can so easily interest them in nature, and so touch their hearts and lead them from nature to nature's God, and as I said before uplift and ennoble their whole spiritual nature by filling their minds with good, true, and beautiful thoughts, so that there will be no room for evil.

I have found it a good plan to ask the children often to name some of the things God has given us or done for us, especially dwelling on the fact that He gave us his well-beloved Son to die for us, and then ask them how they could please Him or what they would like to do for Him. Sometimes some one will say "Sing for Him." We immediately stand and sing some little hymn of praise, and, as their young voices are raised to Heaven, one cannot but feel how sweet must be the music to Him who has said: "Suffer little children to come unto Me, and forbid them not

for of such is the Kingdom of Heaven."

Will not some of our young Infant Class Teachers try this plan? Never mind if you do not quite get through your other work. Above all things keep yourselves "in harmony with God and with nature," and you will be sure to reach the hearts of the little ones.

#### INFANT CLASS TEACHER.

[The foregoing was unfortunately overlooked last month. It is the fruit—not of mere theory—but very successful experience, and we hope may be followed by other articles on the same subject from the same gifted teacher, for Church Work finds its way into many Sunday Schools. —ED. CH. WORK.]

"I landed a cargo on the wharf in a Turkish town not far from Constantinople," said an old sea-captain. "It was toward evening, and I suggested to the Mahommedan gentleman in charge of the quay that a guard be placed over the goods." "Have no fear," he said, stroking his beard—"there is not a Christian within forty miles."

The British and Foreign Bible Society's great building in London, where the Bible is printed in 178 languages, stands on the spot where 300 years ago, at Rome's bidding, a bonfire was made of every copy of the Bible that could be found.

It is related of Napoleon that when Marshall Duroc, an avowed infidel, was once telling a very improbable story, giving his opinion that it was quite true, the Emperor quietly remarked: "There are some men who are capable of believing everything but the Bible."

## NO THANKS.

"How lovely our church looks," said Lottie Lee to her companion, Ethel Walters, as they walked home together on Easter morning.

"Y-e-s," said Ethel slowly, "I suppose so, but I did not take much notice of it."

"Ah! that was because you did not come to make it look lovely. Why did you stay away?"

"Well, you see, I *did* go to help decorate the Church for Christmas; I gave up going to Mrs. Smith's party on purpose, but I got no thanks for it."

"No thanks," said Lottie in surprise, "what do you mean?"

"Why neither the Vicar nor Mrs. Stanley even said 'thank you,' they only said how nice it looked."

Lottie looked up with a twinkle of fun in her eyes, and said—"When I went to see you the other day, the flowers in your little sitting room looked lovely, you had arranged them so nicely, who thanked you for doing it?"

"Oh! nobody of course, its my own room, and I don't expect anybody to thank me for keeping my own room nice. I like to see it look pretty, and that's quite enough for me."

"Well, dear Ethel, and isn't the *Church* your own 'oo?"

"No," replied she promptly, "its Mr. Stanley's Church, and Mrs. Stanley is his wife, and she might have thanked me for helping to decorate her husband's Church."

"But this time last year Mr. Stanley was not here," said Lottie, "and I was: in fact I have never been to any other Church, for I was baptized when a baby, in the very same Font

I was decorating yesterday, so I think I certainly have a *longer* claim to it than Mr. Stanley; but here he comes, so we will ask him about it."

"No, no," said Ethel, but it was too late, for he had heard his name mentioned, and as he joined them, he asked on what subject his opinion was required.

"Miss Waters felt hurt that you did not seem to appreciate her efforts at Church decoration at Christmas," said Lottie.

"Oh, but indeed I did," said Mr. Stanley. "I thought you arranged the Christmas roses and ivy on the Chancel stalls beautifully."

"But you never thanked her," said Lottie bluntly.

Ethel turned very red, and Mr. Stanley looked at her in some surprise, saying—

"Why should I thank you? I hope you did not think you were doing it for *me*."

"Oh, please do not say anything more about it," said Ethel, looking very much vexed and confused, "only you know papa and all of us liked you so much that I was only too pleased to do anything for you."

"Oh dear!" said the Vicar, "I am very grieved to think that people did anything for God's house because they liked me."

"Well, but it's *your* Church," said Ethel.

"And *your* Church also," replied he. "I am only one of the servants there, it's just as much yours as mine: it is our Father's house, and we ought all to love to make it clean and beautiful; who thanks you for making your earthly father's house pretty?"

"That is just what Miss Lee asked me," said Ethel, "but Church can-

not be the same to me as that, for you know I have a *right* to do things in my father's house, and it is expected of me."

"Quite so, and also you have a *right* to do things in your *Heavenly* Father's house, and it is expected of you: It belongs to each one of us, and if we love the Master of that house as we ought, we should never tire in making it beautiful, or grudge the time spent in keeping it clean. The best of our flowers, the best of our work, the best of our music, in fact, the best of everything would go there, and then we should only feel that the best was not worthy of being offered to Him."

"Lottie looked triumphant, for the Vicar had put her own thoughts into plain words, but she was a little puzzled on one point; he had twice spoken of keeping the church *clean*, as well as keeping it beautiful, so she asked him what he meant, to which he replied by another question—

"Do you like to see your house dirty?"

"Certainly not," said she, with much vigour.

"Well, and how is it kept clean?"

"By the servants, of course; we pay them to do it."

"Very true, and who ought to keep God's house clean?"

"Why, old Martha *ought* to, but she doesn't; the dust always makes a mess on my dress when I kneel down."

"And so you think old Martha is the only servant that God has in this place, as you own that it is the servants' place to keep their Master's house clean?"

It was Lottie's turn now to color up and look confused, however she

tried to make good her argument by saying, "She's *paid* to do it."

"Yes, and I think God always pays all His servants, even if they neglect His work; He gives us *everything* we have, but I fear we do not always do the work He expects of us."

"Do you mean then, that it is the work of all who go to Church to keep it clean?"

"Most assuredly I do, and we ought to look upon it as a sacred privilege to be a servant in that House, and be called to do a servant's work there."

"But just think of all the people who go to Church and have to work hard all the week round."

"Yes, and just think of all the people who go to Church and have nothing to do but please and amuse themselves all the week around."

Lottie's last argument was broken down, so she looked shyly up at Mr. Stanley, and said—

"Do you think *I* ought to help to keep the church clean?"

"Yes, if you don't think it ought to be dirty," said he.

Ethel was standing with wide open eyes. It was such a new idea to her that the people who went to Church had anything to do with it in any other way. She had always looked upon it as "the Parson's" Church, and she remembered how, not long before Mr. Stanley was appointed Vicar, her father had come home one Sunday morning very angry, because he thought he had been "preached at," and he said, "I'll never go to that man's Church again," and he never did till Mr. Stanley came. Therefore, feeling that she must be true to the creed she had been brought up in, she said—

"But the Churches *are* the Clergyman's, because people stay away if they don't like him. Mr. Dash's Church is nearly empty, because he preaches such long sermons, he must feel angry with his people."

"Pray remember that we Parsons are not judges, it is a small matter to us personally who comes to Church and who stays away, but, believe me, it will not be a small matter to those who *do* stay away, when they come before GOD as their Judge; these petty likes and dislikes will avail nothing then. Each of us has a place in Church by *right*, for we are made 'children of God' in our Baptism, and if our places in our Father's house on earth are empty, so will our places in our Father's heavenly abode be empty. Think of this, and remember that your Church is your own personal property that no one can take from you: you can only lose the right of it by offending the Master of it, but that is not I, or any other of God's priests, but God Himself; then I think when our next Festival comes round, you will offer the best you have without expecting *earthly* thanks."

So saying, Mr. Stanley kindly bid them good morning. Before next Eastertide seven members of the congregation, including Lottie and Ethel, had formed themselves into a Guild for the purpose of keeping their Church clean and in good order, and there were no more complaints of dust on Sunday dresses. The embroidery work always looked like new, the brass work was always bright, the flowers of the freshest, and tiled pavements spotlessly clean.

— *Church Bells.*

The will, and not the feelings, is the real test of faithfulness to God.

### HOLY ORDERS.

The Rev. Dr. Thomas S. Childs, of Washington, who has lately applied for Holy Orders, gives as among his reasons for leaving the Presbyterians: "There are two tendencies in the Presbyterian Church, one towards disintegration, and one towards unity. This tendency towards disintegration is that which produced the wide differences of opinion. I find in the Episcopal Church a doctrinal faith in substantial harmony with our own. I find a communion of saints, in which I see the experiences of the past and have a pledge of the still wider communion of the future. I hold as satisfactory the basis of the Christian union proposed by the House of Bishops of the American Episcopal Church, and revised by the Lambeth Conference. The first three terms, the Scripture, the Creeds, and the Sacraments, could hardly cause serious discussion among Protestants. All accept them. We are unable to see why there should be any more difficulties with the Historic Episcopate. Calvin admitted it: the best historic scholarship of our age, the House of Bishops, made their deliverance intelligently and honestly. They do not ask us to accept any particular theory of the episcopate. They ask us to accept the fact; and there is the fact, whether we accept it or not. We are unable to see a simpler basis of union than this."

Bill Nye says: The peculiar characteristic of classical music is that it is really much better than it sounds. (Herein it differs from some professing Christians.)

## WEIGH YOUR WORDS.

Here is a very common case—

*A* commits a crime, or does a dishonourable thing. He is disgraced, and every one condemns him. The wrong done is serious. There is no excuse for it.

*B* is one of the multitude that condemn the fault. Either by virtue of his position, or as a private person, he has to speak his mind; at least, he thinks he should do so. He is one of the people aggrieved. Perhaps he has suffered loss by the offender's wrong-doing. At any rate, he is right in expressing his opinion, and everyone says he may do so.

Here comes in the difficulty. In the course of his remarks on the fault committed, *B* uses unguarded language. Perhaps he sees the danger before him, and is careful as to what he says. But in presence of a "friend," so called, and in the course of a private conversation, he lets his excited feeling get the better of him. He, like his neighbors, is justly indignant at a wrong which has hurt innocent people, and has brought misery to more than one quiet home. Speaking to *C*, he feels that he may speak plainly. He says just what he thinks, and unfortunately uses one careless inappropriate word. The mischief is now done, and it cannot be mended, for

*C* repeats the unguarded expression that *B* has used. He does not mean to do harm, or to blame *B* for using the word or words. Perhaps he half believes in the appropriateness of the language employed. And in the course of a private conversation with *D*, he repeats the words. Now comes the catastrophe.

*D* is righteously indignant. For

some reason, good or bad, *D* is disposed to take up the cause of *A*. He did not know it before, but now he feels for *A*, and is anxious to get justice for him. He has heard many people blame him, and he has consented, nay, even joined in the condemnation. But the remark that *B* made has turned him round altogether. From this moment he takes a new line. He forgives and forgets all the misdoings of *A*, and keeps all his resentment for the one unwise work of *B*. Now, mark what follows.

*E*, *F*, and *G*, and a great many more people in the neighborhood, hear what *B* has said. They have got tired of talking about the fault committed by *A*. They want a change, and they have got one. They have begun to feel a little for *A*. They remember that faults of the same kind were committed years ago by other people, and those offenders got off easily. They fancy that *A* has already suffered enough, or more than enough. They have begun to feel for him, and are anxious to make things less uncomfortable for him; or, even if they do not care for *A*, the feelings stirred up against him are cooling down, and they are ready to warm up again about any new offender. That offender is *B*.

The offence that *B* committed is magnified. First, some very scrupulous people profess to doubt his having used so injurious a word. It is impossible. He is a religious man, a man of some respectability and position. He could not so far degrade himself; if he did, they could have no more confidence in him. This "if he did" is the carefully-prepared arrangement for securing

severest condemnation when it is impossible any longer to doubt the truth of the charge. Then, when *C* has been questioned by more than one advocate of *A*, the truth of the charge against *B* is fully proved!

And now the farce of popular injustice expresses itself in all its hollowness. Would you believe it?—of course you will, for you have seen it—the positions of *A* and *B* are reversed. *A* is no longer a culprit; *B* takes his place; *B* is no longer the accuser; *A* takes his place. For the future, and till the whole affair is settled, the offence of *A* is forgotten. He is cruelly wronged by the rash words of *B*, and therefore his crime must be forgiven—nay, it must not be mentioned again as a thing that needs forgiveness. His “plea of injured innocence” is accepted, and everyone is forward to assure him that full confidence is restored. True, they do not say it all in these words, but the current of their thoughts lies in that direction, and is manifested more or less clearly. On the other hand, *B* takes the place of *A*. He is the culprit, and against him all men’s indignation is excited. Those who accuse him never stop to ask, Why? They do not remember that they have a real offender *A*, and that the unfortunate *B* is “made an offender for a word,” being otherwise free from blame.

All these things, all considerations of right and wrong, are cast aside. *A*, the sinner, is made a hardened one by being made a martyr. *B*, who is trying to be a saint, is soured and spoiled by being the victim of popular injustice.

#### MORAL.

Weigh your words. Be specially careful in your words of condemna-

tion. If you say one word too much, or if one of your words is too strong, you risk all the interests concerned in the case. The result will be that you hurt yourself, and get yourself put into the place of the sinner you denounce. This may be a small matter to you, but consider also that you defeat your own object by removing from a notorious offender the censure which his offences ought, for the public good, to endure. And you give scandal to the person you address, and to all others who, with uplifted eyes, express their astonishment at your “un-Christian” language against one who—as they now discover—is “more sinned against,” and is “no worse than his neighbours.”

A plain statement of the case as it is, avoiding all details that are doubtful, with a sparing use of adjectives, is the wisest, safest method of saying disagreeable things that must be said.

#### THE HOLY COMMUNION.

In this way Bishop Harvey Goodwin discourses on the witness of the Holy Communion to the doctrine of the Incarnation: “Prayer and praise bear no witness to the truth of this doctrine; they would be equally our duty whether God had been manifest in the flesh or no: I do not say that these and all other means of Communion with God do not receive both light and warmth from the fact of the human nature of the Lord Jesus Christ, but still they do not derive their whole meaning from it, and would not cease to be duties if it could be shewn that the doctrine were false. But the Communion of the Lord’s Body and Blood stands on very different

ground ; it is manifest that that ordinance has no meaning unless the human nature of Christ be a truth : when Christ said of the bread which He had blest ' This is My body,' and of the wine ' This is My blood,' and when He commanded that ordinance to be continued to all generations, He furnished amongst other results a perpetual witness in His Church to the reality of the truth of the text, that ' the Word was made flesh, and dwelt among us.' "

The same sermon ends with these words : " I say that the divine mode of preaching to mankind the human nature of Christ, is the celebration of the Sacrament of Christ's Body and Blood : now therefore I invite you celebrate that truly Christian feast, and to find in the bread of which Christ said ' This is My body' and in the wine of which he said ' This is My blood,' the sure witness and pledge that the Son of God became flesh, that we might become sons of God through Him."

The Preface says what the sermons prove, that " Much may be said in a few words, and a service which is itself the most eloquent of all sermons concerning the Cross and Passion of the Lord needs no laboured introduction, I had almost said forbids it."

" It is plain from Scripture, that every baptized child should be brought up and treated, both at home and in school, with a constant eye and frequent reference to the fact of his New Birth, and his consecration to be the Spirit's dwelling."

He who can be skeptical to the power of God, can be credulously superstitious as to the power of man.  
—*Bulwer.*

### JOHN WESLEY'S DEFENCE OF THE TRUTH.

You say, "In the Sacrament of the Eucharist, several abuses were introduced." You instance, first, in mixing the wine with water. But how does it appear that this was any abuse at all? . . . You cannot be ignorant of this fact, that the cup used after the Paschal Supper was always mixt with water.

'Tis certain "praying for the dead was common in the second century." You might have said, and in the first also ; seeing that petition, "Thy Kingdom come," manifestly concerns the saints in Paradise, as well as those upon earth.

As to the "consecrated oil," you seem entirely to forget, that it was neither S. Jerome nor S. Chrysostom but S. James who said, "Is any sick among you? Let him send for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord ; and the prayer of faith shall save the sick and the Lord shall raise him up."

You proceed, "If the Scriptures are a complete rule (I reject the word "sufficient," because it is ambiguous) we do not want the Fathers as guides, or, if clear, as interpreters." . . . I answer (1), the Scriptures are a complete rule of faith and practice, and they are clear in all necessary points. And yet their clearness does not prove that they need not be explained ; nor their completeness, that they need not be enforced.—*Rev. John Wesley's Letter to the Rev Conyers Middleton, occasioned by his Free Enquiry, 1749.*

The stone of vagueness is a poor substitute for the bread of sound doctrine.

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*GOD AND FATHER.*

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Small as the amount of prayer is, its usual character is still a sadder subject of thought than its small amount. I mean, its being so much a dealing with God simply as a Sovereign Lord, a Governor and Judge; and so little a dealing with Him as the Father of our Spirits.

There is much feeling that "power belongeth to God alone," combined with the encouraging persuasion that "to Him also belongeth mercy," moving to prayer, and sustaining prayer, which yet is not enlightened and exalted by the knowledge of God as a Father, and the apprehension of our true well-being as embraced in the sonship which we have in Christ.

Reader, let me ask you, do you pray as a child of God, whose first and nearest relationship is to God your Father—whose first and most deeply-felt interests are bound up in that relation, in what lies within that relation contemplated in itself? Do you pray as one to whom the mind of God towards you, and your own mind towards Him, are the most important elements of existence, and whose other interests in existence are as outer circles around the central interest,—so that you see yourself and your family and your friends, your country and your race, with the eyes, because with the heart of one who "loves the Lord his God with all his heart, and mind, and soul, and strength?"

Is this at least your ideal for yourself, what you are seeking to realize—to realize for its own sake—not for any consequence of it in time or eternity? For whatever the blessed consequences of its realization will

be, they shall be far and forever inferior and secondary to itself.—*Rev. J. McLeod Campbell, on The Nature of the Atonement.*

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"We may not have received the "Tracts for the Times," we certainly do not defend or approve of all that was said in them; but it was the "Tracts for the Times" that roused the Church from its slothfulness and its slumbers: it was the "Tracts for the Times" that set men's minds on the watch for the truth, and whether they were or were not the actual means of leading them to it, at all events they showed them where it was to be found, and how to find it. As it was the Truth, and not Wesley's organization; as it was the Truth, and not Simeon's preaching, that moved and revived the Church in former days, so it was the Truth, and not the "Tracts for the Times" which moved and revived it in ours. The Tracts were the vehicle which conveys it to men's minds.—*Newland.*

NOTEWORTHY.—Wesley, Simeon and others,—the time of the "Evangelical Revival"—the Church copied Dissent, but since the publication of the "Tracts for the Times," Dissent has been copying the Church.

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At a recent introduction of a bishop to his see, somebody noticed a Dublin graduate wearing an Oxford hood. He pointed it out to the bishop, and said that this person stood there with a lie on his back. "Well," replied his lordship, "you can hardly call it a lie, but it is certainly a falsehood."

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An effort made for the happiness of others lifts us above ourselves.

*AN ECCENTRIC CLERGY-  
MAN.*

An eccentric clergyman had been much annoyed by a way the members of his congregation had got into of looking around to take stock of later comers. After enduring the annoyance for some time, he said, on entering the reading-desk one day: "Brethren, I regret to see that your attention is called away from your religious duties by your very natural desire to see who comes in behind you. I propose, henceforth, to save you the trouble by naming each person who may enter, and I hope the services will then be allowed to proceed without interruption." He then began: "Dearly beloved," but paused half way to interlope, "Farmer Stubbins, with his wife and daughters." Farmer Stubbins looked rather surprised, but the minister, with perfect gravity, resumed his exhortation. Presently he again paused. "Sam Curtis and William Diggle." The abashed congregation kept their eyes studiously bent on their books. The service proceeded in the most orderly manner, the parson interrupting himself every now and then to name some new comer. At last he said, still with the same perfect gravity: "Mrs. Symons of the Red Lion, in a new bonnet." In a moment he felt his mistake, but it was too late. Every feminine head in the congregation had turned round.

Now, when sectarianism shows signs of breaking up, it is the work of enemies within the Church to pave away her sacraments, belittle her episcopacy, and water down her prayer book. Wanderers require definite teaching.

*TWO ENDS.*

When a small boy, I was carrying a not very large ladder, when there was a crash. An unlucky movement had brought the rear end of the ladder against a window. My father, instead of scolding me, made me stop, and said very quietly:

"Look here, my son, there is one thing I wish you to remember, that is every ladder has two ends."

I have never forgotten it, though many years have gone. Do we not carry things besides ladders that have two ends? When I see a young man getting "fast" habits, I think he sees only one end of the ladder, the one pointing towards pleasure, and he does not know that the other is wounding his parents' heart.

Ah! yes, every ladder has two ends, and it is a thing to be remembered in more ways than one.—*Pacific Advocate.*

*RELIGIOUS EDUCATION.*

The faithful and patient training of the children and youth of the State is a noble and endearing work. With great beauty and truth did Daniel Webster once say: "If we work upon mable, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble to dust; but if we work upon immortal minds, if we imbue them with principles, with the fear of God, and love to our fellow men, we engrave on these tablets something that will brighten for all eternity.

"No lie thrives,"—either in this world or the next. A lie is a sandy foundation for this world's building. In the next the liar is shut out of the Holy City.

## Children's Department.

### OUR SAMUEL.

OR, HOW SOME BOYS GET THEIR  
EDUCATION IN OUR HIGH SCHOOLS.

*Rev. G. H. Gregorian, Yozgat, Turkey.*

I will relate to you the story of one of our boys who is attending our high school, to give you an insight into our school work.

Our Samuel is a little red, broad-faced fellow of some 14 years of age. He is an intelligent, bright and patient little creature. He comes to us from a village some thirty miles from here. His father is a poor farmer, but rich in grace. He told me that, like Anna, he dedicated to the Lord his son before he was born. Last year, when we opened our high school we saw this man bring his little Samuel to our school. He was driving two donkeys before him, one of which was loaded with provisions for the child; upon the other, he put his son. The father first related to me his vows and intentions, then added, "I am a poor man, but will do all I can to educate my son. I do now commit him to your care, as Anna did her little Samuel to the care of Eli, and promise to bring from time to time such provisions as I can get for his support. Only help him to get a good education, and above all to learn the fear of the Lord which is above all wisdom." We received the child into our school promising to take care of him, and the faithful father kept his promise to bring from time to time provisions as he could get for the needs of his son. It was an impressive sight to see this good man coming any time, whether in the heat of summer or in

the storm of winter, coming to visit his Samuel with gifts laid upon a donkey, while himself on foot. He was doing his duty faithfully, happily and lovingly.

On the other hand, our little Samuel is worthy of all commendation, and promises to meet all the expectations of his father and of ourselves. Child as he is, he is enduring hardships remarkably, while as scholar he is becoming one of the brightest in the school. He does not get home-sick. Even during vacations when we send him to see his mother, it is only for a day or two, then he longs to come back to his school and studies.

Our hearts go out to sympathize with such parents and pupils as these, who so faithfully try to help themselves, and are ready to sacrifice almost all to secure a good education. Our Samuel's father said to me a few days ago when he brought him back to the school: "We have a cow at home, our only milch-cow, my wife and I thought that we should give this cow to you both to be a sign of our gratitude to you for what you are doing for our boy, and also, that our son may have some milk while attending school; and as to ourselves, we can get along at home some way, only, let our boy study to become a useful man."

### HEART BEATS.

Dr. Richardson, of London, the noted physician, says he was recently able to convey a considerable amount of conviction to an intelligent scholar by a simple experiment. The young man was singing the praises of the "ruddy bumper" and saying he could not

get through the day without it, when Dr. Richardson said to him :

"Will you be good enough to feel my pulse as I stand here ?"

He did so. I said, "Count it carefully ; what does it say ?"

"Your pulse says seventy-four."

I then sat down in a chair and asked him to count it again. He did so, and said, "your pulse has gone down to seventy."

I then lay down on the lounge and said : "will you take it again ?"

He replied, "why, it is only sixty-four ; what an extraordinary thing !"

I then said : "When you lie down at night that is the way nature gives your heart rest."

You know nothing about it, but that beating organ is resting to that extent ; and if you reckon it up, it is a great deal of rest, because in lying down the heart is doing ten strokes less a minute. Multiply that by sixty and it is six hundred multiply it by eight hours and within a fraction it is five thousand strokee different, and as the heart is throwing six ounces of blood at every stroke, it makes a difference of thirty thousand ounces of lifting during the night.

Now when wine is taken in excess, the influence of the alcohol is to increase the number of strokes, and instead of getting this rest, you put on something like fifteen thousand extra strokes, and the result is you rise up very seedy, and unfit for the next day's work till you have taken a little more of the "ruddy bumper" which you say is the soul of man below.

Envy like the dust of earth,  
Clings to holy things of worth.

Mortify in trifles small,  
Lest in combats great you fall.

The way the Bible best is read.  
Is by the heart, not by the head.

### ENCOURAGEMENT.

From a clergyman in the Province of Quebec :—"Church Work" ought to be in the hands of every Church family."

From a subscriber in Fredericton, N. B.,—"We still find "Church Work" improving, and a very profitable little paper."

From a lady in Yarmouth, N. S.: "I take much pleasure in reading "Church Work," and could not do without it, as I learn so much by it."

All these enclosed the cash,—a tangible proof of good will,—as did all previous writers of appreciation. "*O si sic omnes !*"

All who find red marks enclosing a paragraph on the first page of their paper will greatly oblige us by remitting AT ONCE, as the money is needed. These small sums are a mere trifle to subscribers, but in the aggregate are a serious matter to us. Help us, friends !

A fond mother called the other day upon President Patton, of Princeton, and asked anxiously if her son would be well taken care of at college. Said Dr. Patton : "Madam, we guarantee satisfaction, or return the boy."

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

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