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Church Work.

WE SPEAK CONCERNING CHRIST AND THE CHURCH.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

VOL. VIII. HALIFAX, N. S., SEPTEMBER, 1883. No. 7.

"The Communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the cross."—FROM THE WILL OF BISHOP KEN, A. D. 1710.

"KEEP ME FROM FALLING."

"Keep me from falling!"

O Lamb of GOD, whose ever pitying eye
Looks down from Heaven at each disci-
ple's cry,

I come, a suppliant, heeding all Thy care,
And in my joys and grief repeat his
prayer,

"Keep me from falling!"

"Keep me from falling!"

When I am tempted by the world to sin,
Let Love Divine make pure my heart
within;—

Press nearer Lord;—be constant at my
side,—

Hear Thou my cry;—yea, with me still
abide,

"Keep me from falling!"

"Keep me from falling!"

Soon shall I tread the shores of that dark
sea,

Which all my hopes, my fears, divide from
Thee;

Then, Saviour, help me, shrinking from
Death's tide,—

Stretch out Thy hand my tottering feet to
guide,

"Keep me from falling!"

"LOVE AS BRETHERN."

How strongly ought Churchmen to condemn the party spirit, which sees no good in others, and which is always defiant and uncharitable. Schools of thought, there will, no doubt, ever be within the Church, and just as we claim the right (within the limits of an unreserved belief in "all the Articles of the Christian Faith,") to think for ourselves, so ought we to allow the same privilege to our brethren. Very frequently our differences are but slight, and are due more to misunderstandings than to any other cause. A form of expression may often lead us to entertain a most erroneous opinion of another's real views, and may encourage distrust and suspicion, when by comparing our views, charitably and with a longing desire to live in unity, we should find our differences vanish, or else recognize them in their true light, as matters upon which the Church has not expressed a positive and well defined opinion, and, consequently, permissible. Let us as brother Churchmen no longer

promoté and encourage differences and estrangements which have in the past destroyed the peace of the Church, but let us be ready to admit that diversities of thought are quite consistent with the most loyal adherence to the principles of the Church's Faith.

COMFORT IN THE WILDERNESS.

To believers this world is not a home, but only a place of sojourn; a wilderness through which, as pilgrims, oft weary and faint, they are passing onward to their eternal rest. But this is their comfort—if it is a wilderness, they are not to be long in it. When a few brief years at most have passed away, they will be out of it, and their weary sojourn in it, be but a fading memory.

But, better far, they are not alone in it. A friend is near on whom they can lean day by day, a friend so mighty that he can uphold to the utmost, and so precious that He is pre-eminently the Beloved.

"Who is she that cometh up from the wilderness leaning upon her beloved?" With ordinary friends we can only go a certain length in this despondency. If we lean too heavily on them, or too long, they are apt to get wearied of us. But with our blessed Redeemer, if there is complaint at all, it is not that we lean too much on Him, but lean too little. When He is the object of it, we can never exceed in trustful dependence. Even permission so to lean would be much, but we have far more; it is not only His desire, but His express command, that day by day (as they arise, we should cast our every burden and

care upon Him. "Be careful for nothing," says the apostle; "but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts, and minds through Christ Jesus."

One other thought is peculiarly sweet and comforting, namely, that when once fairly out of the wilderness, *believers never return to it again.* In the new and better Eden of the redeemed a second fall or a second expulsion is an eternal impossibility; for the saints are vitally one with the glorified Redeemer, and shall be so forever.

"Though I leave this blessed Island for a while," said the saintly Fletcher of Madley when about to go abroad, "I trust I shall never leave the kingdom of God, the Mount Zion, the New Jerusalem. There I entreat you to meet me. There are no parting seas there, no interposing mountains, no sickness, no death, no fear of loving too much, and no shame for loving too little."

WHY I ATTEND A FREE CHURCH.

THOUGHT on this subject was first awakened by a friend's being obliged, through change of circumstances, to leave the church of her choice and where she was deeply rooted. She was a person of energy and ability, of real service in many departments of parish work. Her husband died. The rents of the pews were raised. She asked that her pew-rent might remain unchanged, as she could not afford more, but the answer was returned

that she might remove to the gallery. She was a proud woman; it cut her to the quick; but she did take a pew in the gallery. Later, even that became too heavy and expensive, and she was necessitated to give it up. With fatherless sons especially needing a pastor's care, she was obliged to abandon all right to her church. In leaving, she said that she was being driven from the only one who had ever fed her soul, and at a time when she most needed religious comfort. Her pastor answered with a sigh, "O it is altogether wrong, this renting of pews!"

The next instance that came to my notice was that of a clergyman's wife, whose husband had no church of his own. Overworked, worn and weary, she would come to church, to be shown a seat near the door. Too crushed to see anything amiss in this, she would speak to me of the great comfort she derived from coming. "If that be the case," I asked, "why do I see you here so seldom?" "O, I should feel ashamed to come *every* Sunday," she replied. "I could not ask the sexton to show me a pew *every* week. I do not feel that I have any right to attend regularly where I own no pew."

"Young men," I said to some clerks of my grocer, "why do you not attend church?" "We would gladly," they answered, "if we knew where to sit. It is not likely you would allow us to sit with you?" Before consenting, I turned to my family for approval. They were shocked, horrified. It was enough.

—*Parish Visitor.*

"I came to preach the Gospel to the poor."

EARNESTNESS.

WE live in a stirring age. One in which no enterprise can succeed unless it is entered into with great energy and prosecuted with ceaseless activity. Especially is this true with regard to Church work and religious enterprises.—The Church that does not manifest itself a good degree of zeal and activity will not be likely to effect much—will exert but little influence in a community, especially on the business classes. They will conclude that an enterprise that requires but little enthusiasm, is of but little account. Business men are too shrewd not to observe these things; and anything that is entered into and carried on in a tame and half-hearted way does not command their respect, much less their co-operation.

The minister proclaims from the pulpit, and the members of the Church affirm that all matters connected with religion are of vital importance—vastly transcending in interest all worldly transactions.—And men of the world, hearing this, then seeing members of the Church applying their undivided energies to business—devoting scarcely an hour in the week to the duties which religion and the Church enjoin, lose their confidence in the men and their interest in the operations of the Church.—*Christian at Work.*

THE FONT, A DOOR EVER
AJAR.

BAPTISM is a Divinely appointed entrance. It is the Door at which we knock for admittance to the Kingdom of God upon Earth.

Never is the Door shut in the face of any one who stands before it with the simple qualifications demanded of him who would become one of the Family circle within. Ever ajar, a touch of the finger of Faith shall cause it to open; it is so delicately and mercifully swung, that a tear of penitence is the very oil upon its hinges.

You may think the act of baptism too simple to admit to so great privileges. Let me illustrate: A person is naturalized by hardly more than the stroke of a pen; but to what rights and immunities this introduces him. He had in a moment passed through the Door to the full status of Citizenship. In a few moments, Moses—child of slavery—became, by Pharaoh's adoption, heir of a throne.

At the door, the Eastern traveller removed his sandals and washed him with water. Take off, then, thy shoes from off thy feet, lay aside worldly thoughts and cares and ambitions when thou dost approach the Door, for the place whereon thou shalt stand is holy ground. It is, as it were, the very gate of Heaven. Not a merely ritual washing is this—but a sacramental. The element of Water is appointed by the Master of the household Himself; the Name "into" which thou art to be received, the inward and spiritual blessings of the deed, are designated in Holy Writ; and thou shalt stand "regenerate," "born again," that is: as thou wert once brought into a state of physical life, so now art thou born into one of spiritual, that state of grace and salvation in which, if thou shalt remain and not disuse or misuse the laws of the

new life, and the aids of Holy Church, thou shalt go on from grace to grace, until, though, no doubt, after many haltings and failings, thou shalt, at the last, come to the full measure of the stature of thy great Exemplar and Master Divine. Within the House, are means and helps. In due time, the Blessing of the Bishop at the steps of the Altar. Further on, the Blessed Feast spread by the hands of the great Head of the family Himself, at the Altar itself. And the staff of Prayer to lean on along the way. And the voice of Praise to cheer. And the silent wayside Shrine of Meditation. And the Star of Hope flashing ahead in the heavens. And the promises of the Word, the foretaste of their own sure fulfilment. Who would not knock at such a Door? Has castle of prince, or home of wealth—so easy an approach—so profitable an abiding—so hospitable a welcome?

"And may I bring the little ones of God's giving me?" Yea, verily. When some forbade, did He not chide them? Took He not the tender lambs of the fold in His gracious arms? And who are we, that we shall be wiser than He? To the Door of Circumcision, the childhood of Jewry had been brought; and, though too young to believe, and too pure to need to repent, the little ones had passed through the crimson Door that betokened the Font of then adopted children of the God of Abraham, of Isaac and Jacob. And, so, to the Door of Baptismal Regeneration, by the hands of parents and sponsors, may the childhood of Christianity be brought. It is too young to be able to believe. It

hath no stain of sin, save the inheritance of Adam. It is as pure as the robes it wears. The blades of grass that hang with the dew-drops of morning might as well be called on to repent, or be cast into the oven, as the eye of infancy trembled with the tear of repentance, or be shut out of the Kingdom of the Household of GOD, its Creator, and Christ, its Redeemer. Your little ones? bring them? Yea, verily, and Amen. If they may be members of Christ's Kingdom in Heaven, they surely may of His Kingdom on earth, His Church.

Christ Himself was grown at the time of His Baptism; but He was "circumcised" when eight days of age: He could not institute Baptism, till He became a Public Teacher.

Alas! that one body of Christians should withhold half a sacrament from its adults; and another, a whole one, from its little ones!

At the age of eight days, the Jewish child became a "Member of the Church." As one may become a member of the Family and of the State without his own act, so may he of the Church. As the whole nation passed through the Red Sea—men, women and children—that the little ones might be saved as well as others, so by way of the waters of Baptism, may "all nations" pass over to the sacramental "land of promise." If God received infants in the elder, why not in the later times? Said the son of GOD: Suffer the little children to come;" and "feed My lambs," said the same lips to Cephas. And so it was from the first. Heads of families and other "households"—those of Lydia, of

the jailer, and of Stephanas—were baptized, infant (no doubt) as well as adult members. Christian rites and sacraments are, in a measure, Jewish customs naturalized. The Lord's Prayer is from the Jewish Liturgy; Confirmation; the Lord's Supper; the number of the original Apostles: and, among other things, the Baptism of Infants is an ancient Jewish custom, now enshrined in a niche of the Christian Temple. John, the Baptist, found the crooked places made straight, and the rough ways smooth, for his *own* feet when he came, as the forerunner of Christ, baptizing with water. No prejudices had to be met, for baptism was familiar to all. Multitudes conformed to the baptism of John. That he baptized any little ones, we are not told; but that he did, we may infer. Why should he reject whom Jewry had not rejected? To baptize the female infant, to circumcise, and then baptize, the male, John, and every other Jew, had seen all their lives; and when, after him, twelve were called and sent out, if to exclude the young were a part of their commission, it were strange it had not been so expressly told them. "Baptize all nations:" All kinds that you have been used to see baptized! If infancy be not fit for membership in the Christian Church by Baptism, then it was unfit for the same in the Jewish; unless the nature of infants have, in the mean season, entirely changed. Imagine, too, the Apostles preaching to parents a Kingdom from which their children were shut off, as a better and higher and holier one than that into which they, and their children with them, were freely admitted! Then ten-

acious Jews gave trouble enough to Apostolic effort, as it was; imagine with what more they would have opposed this superior Kingdom that barred their children from its Doors!

Irenæus learned of Polycarp; and Polycarp, of St. John: he thus came close after the death of the last Apostle, and he refers to the custom of his day of "baptizing infants;" Origen, in the next century, the same; Augustine, Bishop in the Fourth Century, likewise does; and among other very old authors, Justin, Tertullian, Cyprian, Gregory, and the Chrysostom. In the catacombs of Rome, graves of baptized infants, cut there about sixty-four years after the death of Christ, are to be seen to this day. So near to the days of Christ can we trace back this Christian custom of making infants "members of the Church," by Holy Baptism.

In the year 251, one Fidusa had doubts about the exact day for the baptism of children. Cyprian, Bishop of Carthage, called together sixty-six Bishops, and they agreed that any day—whether the eighth day, or the first, or the thirtieth, or any other—was proper. They did not institute the custom—it already existed. The debate was not, "shall we baptize children," but "What day is the right one?" Any day whatever.

Indeed, till 1521, when one Munger formed a sect against it, the custom was world-wide. Are a few individuals right, and nearly the whole of Christendom, for 1500 years, wrong?

Nor is the mode important. The Church will "immerse" any who prefer it. See her Prayer Book. Nor is the quantity of

water; a few drops upon the head suffice as fully as the plunging of the whole body in a stream. The whole Jewish nation were baptized on *dry land*, for the Red Sea parted, and they went over dry-shod.

The jailer and his family were baptized at midnight, and in the prison: how unlikely that a river flowed through the jail. Joel speaks of a "pouring out," and the Book of the Acts call this pouring a "baptism"

Baptism is for "all nations;" for all! how, if there be but the one mode—immersion, can the sick, or the dying, or the feeble, be baptized?

Of those who are come to discreet years, how simple the direct personal covenant that is required. Faith, penitence and full purpose of amendment, and a walking from henceforth in holy ways. "Purify yourselves, even as He is pure." By nature, sons; but by grace, adopted children. Made members of Christ, and of His family, are we by Baptism—and yet, by faith, become we the sons of God: a perfect accord of sentiment. The Queen dies; the Prince becomes King. He is King by virtue of his relation to the State. He is King from the moment of his mother's death. He is King without any coronation. Has he not been King before coronation, he had not been after it. Crowning a subject would not make him a King. We are children of God, or Baptism could not make us children of God. If we have penitence and faith to *realize* our sonship, we may approach the Door of Baptism, and there our relation to God is *covenanted*, our title deeds to the

inheritance are *sealed*, and we are "made" members of Christ, which members our faith had already entitled us to be, as the Prince is crowned King, which King he was already entitled to become, and was. Glory be to GOD on high, for this His so great benefit. Thus called, let us walk worthy of our vocation. As children of light, let us flee the ways of darkness. At the opened Door, we enter the portals of the greatest and most glorious of all households. To be faithful, loyal and obedient members of this great family, for which our Lord Jesus Christ was content to be betrayed, should be the least of our duty, and the highest of our joy.—*Rev. R. W. Lowrie.*

PUSH.

PUSH means a lift for a neighbor in trouble. Push means a lift for yourself out of the slough of despond and shiftlessness, out of troubles, real or fancied. Push never hurts anybody. The harder the push the better, if it is given in the right direction. Always push up hill—few people need a push to get down hill. Don't be afraid of your muscles and sinews; they were given you to use. Don't be afraid of your hands; they were meant for service. Don't be afraid of what your companions may say; don't be afraid of your conscience; it will never reproach you for a good deed done—but push with all your heart, might and soul, whenever you see anything or anybody that will be better for a good, long, strong determined push.

Push! It is just the word for the grand, clear morning of life; it is just the word for the strong arms

and young hearts; it is just the word for a world that is full of work as this is. If anybody is in any trouble, and you see it, don't stand back; *push!*

If there is anything good being done in any place where you happen to be, *push!*

**WHERE IS GOD'S SHARE
OF THE INCREASE?**

HEAR Bishop Huntington:

"There is a circumstance which I think may be called extraordinary. It certainly shows that the Christian rule of giving in any proportion to income, or indeed any right rule, has but a slight regard, if any at all, among a great many people. About a year ago the price of an agricultural product, which is a kind of staple in several counties in this Diocese, went up at a well nigh incredible rate and profits were enormous. I am told that poor men became rich and rich men affluent, that discharged notes and mortgages, new buildings, investments, repairs, equipages, a costly style of living, added comforts and even luxuries followed this sudden aggrandizement. But it does not appear on examination that the hop crop has been so much as heard from in any appreciable increase whatever in our missionary revenue."

**THE OBSERVANCE OF
SAINTS' DAY.**

The object of the celebration of Saints' Days can hardly be better described than in the words of the "Prayer for the whole estate of Christ's Church" in the Prayer Book of 1549:—"We give unto

These most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy Saints * * * whose examples and steadfastness in Thy faith and keeping Thy Holy Commandments, grant us to follow." It is, first, thankful commemoration of them, and of Christ in them; and, next, instruction and encouragement by example. It is clear that, under both aspects, the very existence in them of imperfections and sins, overcome by the Grace of God, greatly increases the spiritual value of these commemorations to us; and also that our instruction is drawn from the contemplation both of the saintly character and work in general, and of the individuality of each Saint commemorated. Although the celebration of these days has been greatly revived, it is probable that we are still far from making full use of it. It is almost needless to say that it has no connection whatever with the Invocation or Worship of Saints, which the Church of England absolutely repudiates.—*Canon Barry.*

YOUNG ATHEISTS.

A SUGGESTIVE scene took place lately in a railway car that was crossing the Rocky Mountains. A quiet business man, who with the other passengers had been silently watching the vast range of snow-clad peaks by him seen for the first time, said to his companion,—

"No man, it seems to me, could look at that scene without feeling himself brought nearer his Creator."

A dapper lad, of eighteen, who had been chiefly occupied in caressing his moustache, pertly interrupted:

"If you are sure there is a Creator."

"You are an atheist?" said the stranger, turning to the lad.

"I am an agnostic," raising his voice. "I am investigating the subject. I take nothing for granted. I am waiting to be convinced. I see the mountains, I smell the rose, I hear the wind; therefore, I believe, that mountains, rose and wind exist. But I cannot see, smell, or hear God. Therefore—"

A grizzled old cattle raiser opposite glanced over his spectacles at the boy.

"Did you ever try to smell with your eyes?" he said, quietly.

"No."

"Or to hear with your tongue, or to taste with your ears?"

"Certainly not."

"Then why do you try to apprehend God with faculties which are only meant for material things?"

"With what should I apprehend Him?" said the youth with a conceited giggle.

"With your intellect and soul!—but I beg your pardon: "some men haven't breadth and depth enough of intellect and soul to do this. This is probably the reason that you are an agnostic."

The laugh in the car effectually stopped the display of any more atheism that day.

But this is a question that cannot be laughed or joked away. For the immature lads are not few in our colleges who loudly proclaim themselves agnostics or materialists, long before they are able even to compass their most ordinary studies, and challenge the Creator of the universe to stand on trial for their verdict.—*Selected.*

DOCTRINE OF APOSTOLIC
SUCCESSION.

A recent work on this subject starts with this position.—

"I. Every person who sets up a claim to be a minister and pastor of the Christian Religion must do so in one or other of these four ways :

"a. He may claim to have been sent directly by God Himself.

"b. He may claim to derive his commission in regular fashion from those whom God did send directly empowering them to send others in their turn.

"c. He may claim to be the elected choice of the congregation to which he ministers, or of the society of which he is a member.

"d. He may simply act on his own judgment of his fitness to be a teacher.

"II Only in the first and second cases can he be really *God's* messenger, with a *right* to speak in His name. In the third case, he is only *man's* messenger. In the fourth case he is nobody's messenger but *his own*."

The author shows how the second way is the 'Bible way,' taking first of all the Old Testament, then the New Testament. In reference to the latter he writes :—

"VII. Under the Gospel the same *principle* holds good, though the way of working it is different. Our Lord came to set up a kingdom on earth, and He chose the Twelve Apostles to be its chief officers (St. Matt. x. 1). He also chose seventy of the disciples as inferior officers (St. Luke x. 1). When a vacancy happened amongst the Apostles by the death of Judas Iscariot, the eleven others elected

St. Matthias by lot into their company, and set him apart for his office (Acts i. 23, 26). But more Apostles were added later. St. Paul, though specially converted and commissioned by Christ Himself, and given the power of working miracles, nevertheless was regularly ordained by the other Apostles at Jerusalem, as also was St. Barnabas, who is given the same title of Apostle (Acts xiii. 2 : xiv. 14) ; and later on we find Andronicus and Junia called Apostles too (Rom. xvi. 7)."

Then having pointed out the difference between the Old and New Dispensation in this respect, he writes :—

"IX. For fifteen hundred years after Christ, the body of the faithful everywhere throughout the world retained the three same ranks in the Christian ministry as those named above. Only, in honour of the first Apostles, they soon dropped that title as too sacred for their successors, and gave the highest order of ministers, the title of *Bishop*, a name which is sometimes applied in the New Testament to the second order of ministers, the Elders or Priests (Phil. i. 1 ; 1 Tim. iii. 1). To these Bishops alone the right of ordaining others to their own office or to any lower one in the Church was strictly confined, and just as the regular Jewish Priests born as sons of other priests in lawful wedlock formed the *Aaronic or Levitical Succession*, so the whole body of Christian Bishops and Priests, who have been duly set apart for their office generation after generation, form the *Apostolic Succession*."

He then reviews the position of those who do not accept the doc-

trine, e.g. the Baptists, Presbyterians, &c.; and under XV. he notices the chief objections.

In No. XVI. the writer sums up:—

"a. Apostolical Succession is the doctrine of the Bible.

"b. Apostolical Succession is the unbroken custom of the whole Church.

"c. Apostolical Succession is the law and practice of the Church of England.

"d. Apostolical Succession is not an uncharitable doctrine.

"e. Apostolical Succession is needful for all pastors who do not wish to violate the laws and defy the officers of the Kingdom of Christ."—*Selected.*

THE PRAYER BOOK.

THE English Prayer Book embodies, in tangible form, the chief principles of the English Reformation. It was no new book, drawn up by the religious leaders of the 16th Century, but was mainly a reformed republication of those old Services, which had grown up through nearly a thousand years of English Christianity, being themselves developments of the Liturgies of an even remoter antiquity. So far it exemplified the famous Declaration (in the Act against suing for Dispensations at Rome, A. D. 1533), that the English Church and nation in the Reformation "intended not to decline or vary from the congregation of Christ's Church, in things concerning the Catholic faith of Christendom, or declared by Holy Scripture and the Word of God, necessary to salvation." But, at the same time, it was the assertion of a right

to remodel and reform, to add to and to take from, those old services, so as to adapt them to the needs of the people and of the age; and in this respect it implied the claim of national religious independence, under the supreme authority of God's Word, and appeal to a General Council of the Church freely chosen, which was a distinct defiance of the Papal authority, and thus a resolute, though independent, adherence to the Reformation movement.—*Canon Barry.*

GO TO WORK.

Do not say that you are not qualified in any way to advance the kingdom of our Master; do not be idle in the great Vineyard, excusing yourself with the thought that your powers in this direction are so insignificant that whether active or passive the final results will be unaffected. Go and hear a trained band of musicians bring out from their instruments some of the great works of the old masters. In the rich harmony the music evoked by the few who are skilled in the use of the leading instruments and are therefore assigned to the leading parts by the Master, *may* be distinguished from the notes of the other performers, but the individual part borne by the vast majority in the combined effort, is lost in the perfect blending of each solitary note. Shall we therefore conclude that these relatively obscure factors are useless and unnecessary in the accomplishment of the end? Would not the absence of one from his place be instantly noted by the leader? Would not the discord of one instrument mar the rendering

of the magnificent melody of the author and injure the efforts of the other players? Dear fellow-Christians, you, whose eternal well-being has been purchased by the blood of God's son, are you idle in the Master's service? Go to work. Do not think you are too feeble. Though by the unopened ears of sins' votaries your part in the great chorus may not be distinguished, yet to our Divine Leader not a note, in the flood of melody that ascends to His throne, is inaudible; though by the blinded eyes of rebellious sinners individual efforts may not be noticed, yet to the unerring vision of the all-present God every single endeavour is visible. Brethren, we are engaged in the rendering of the greatest work of the Greatest Master, and if we are tempted to idleness, let us remember that He notices the absence of one musical unit from the perfect whole, and that when He discovers one soul out of tune it makes discord in His ears.—*Selected.*

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MISLEADING ECCLESIASTICAL WORDS AND PHRASES EXPLAINED.

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‘THE STATE CHURCH.’

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WHAT can they who use this sometimes flippant, sometimes contemptuous, and sometimes scornful designation of the National Church, understand and mean by it? Do they mean that the Church of England is the Church which the people of England, as a nation, have for successive hundreds of years adopted and supported? If so, there cannot out of that fact arise anything depreciative of, or derogatory to, the Church. Quite

the contrary. Such a fact would in every way redound to the honor of the Church and contribute to her prestige. Do they mean that the National Church is the ancient historical religious body in the kingdom which the State has, time out of mind, protected in the discharge of its religious functions, confirmed in its privileges, guaranteed in its rights and liberties, and secured to some extent in the at least partial possession of its property? Well, if so, there cannot be anything wrong in that. For the State to do this for the Church is nothing more than what it has done from ancient times for civil and municipal corporations in the kingdom.

But is it meant by the phrase or designation, ‘State Church,’ that the Church is of State origin, that the State created the Church, or called her into being, and gave her her mission, and that she exists only by its will and depends solely on its support? Then the designation is not only a misnomer, but more, it is a misrepresentation, and that one of a very mischievous character; for the Church was constituted, ordered, and governed according to its own laws, by its early Christian founders, and was firmly rooted in the hearts and minds of the ancient inhabitants of the land long before the State as such had a being. In fact, and in plain words, the Church is older than the State. The Church as such has done far more for the State than ever the State as such has done for the Church. The unpaid debt of obligation rests with the State. It cannot, therefore, but redound to the credit of the State to help the Church in any way it can in her good work, or, at least, to throw

no hindrances in the way of her progress; and it cannot be derogatory to the Church to receive recognition and help from the State in her efforts to carry out her divine mission in trying to do her Lord's work in this land. Those who have been accustomed to use the words 'State Church' as a designation depreciatory of and in derogation of the Church as a great spiritual and ecclesiastical institution and corporation will do well to reconsider the matter.—*Englishman's Brief.*

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**POWER OF SYMPATHY IN
 BUILDING UP A PARISH
 AND SAVING SOULS.**

We take the following from Bishop Welles' Address before the Brotherhood of Gethsemane, Minneapolis, Minn.

'Can we expect that any more, in our day than in His, the sin and misery which are in the world will seek salvation before a human sympathy is exerted to draw it to a Saviour?'

A few years since that wise and thoughtful Prelate, the Bishop of New York, considered this matter in one of his Conventional Addresses. He was speaking of Free Churches and used language of this kind: It will be of little use to build Free Churches and Chapels, and throw open the doors, and make proclamation—standing afar off—that all may enter who choose. The very ones you would reach are too distant to hear—or, if they dimly hear, to heed. They do not half believe in you; you must go to them; you must be tender and patient with them.

The great want in the active,

and aggressive work of the Church, in most of our Parishes, is the Ministry of personal attention and kindness—painstaking, well considered, persevering on the part of the devout members of the congregation. Church growth, beyond a certain point, must ever be the result of systematic labor in the Parish, wisely and lovingly conducted. Many a one there is, a stranger to the Worship of the Church—timid about entering her doors—who would gratefully respond to kindly overtures brought by a friendly visitor—by one who had made business relations, or neighborhood acquaintance, minister to spiritual interest.

When Sunday morning dawns upon a weary, careworn family it makes a mighty difference whether there have been visits from some earnest, loving disciple of Christ, which leave in that family the feeling that they have relations with the place of worship—that they have friends in the Church who will be hoping and expecting to see them there—or, whether the holy day wakes them to darkness and apathy, with no ties connecting them with the place of worship, with no blessings which they owe to the piety and goodness of the Christian people worshipping there, with no happy thoughts of what they have enjoyed and bright anticipations of what they may enjoy there—with nothing, in short, but dull, weary images of the fretful, sinful world around them.

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**CANDIDATES FOR THE
 MINISTRY.**

THE Rev. B. M. Smith, in a sermon, made the statement, that,

in the course of the thirty years which he had passed as a professor at Union Theological Seminary, he had observed it to be a fact that nearly all the young men who came to the Seminary came from families where as children they had been subjected to a careful religious training. Very few came forward, he said, to preach the gospel from families in which family religion was neglected.

What Mr. Smith's experience has shown him to be true, others have also discovered; and, unhappily, the great scarcity of candidates for Orders, shows that the favorable conditions are wanting in too many families.

Children's Department.

THE BOOKS OF THE BIBLE.

NEW TESTAMENT.

First *Matthew* tells of Jesus' birth
As King of Jews He came to earth.
And *Mark*, how patiently He bore
The yoke of service which He wore.
Physician *Luke* then sounds His praise
In all His human acts and ways.
And *John*, the one whom Jesus loved,
His heavenly birth and being proved.
The *Acts* record the Spirit given,
And Christ ascended into Heaven.
The *Romans*, written by Saint Paul,
Shows all have sinned—yet Christ for all.
Corinthians First, the Church with gifts
Forgets its grace, and pride uplifts.
Corinthians Second, when the Lord
Had dealt in judgment, grace restored.
Galatians, when the law had failed,

Tells how that faith, through Christ,
prevailed.

Ephesians—Christ our Head above :
His members here must walk in love.

Philippians—joy and oneness too,
Will make poor sinners know 'tis true.

Colossians—we, Christ's members here,
Must show His love to us so dear,

The *First of Thessalonians* paints
The hope of dead and living saints.

And *Second Thessalonians*, when
The judgment falls on sinful men.

(Concluded next month.)

INNOCENCE AND GUILT.

AN artist once thought he would paint a picture of the best and loveliest child he could find, so he drew the likeness of one as he was at prayer, and named it "Innocence," although the boy's real name was Rupert. He represented "Innocence" kneeling beside his mother, who was looking down upon him with eyes of love. His hands were folded on his breast, and his face in prayer wore the sweet expression of an angel's. This picture of "Innocence," the painter thought a great deal of, and he hung it in his study, where he could see it every day. Years passed away and the painter became an old man. He had long lost track of Rupert, but his picture "Innocence" still hung on the wall in the artist's studio. He had often thought of painting a picture to contrast with "Innocence," a picture with a face so villainous that beholders would turn away in horror. He had long looked for one whose face he might copy, but he had failed to find one. At last one day when visiting a prison, he found an

old man named Randal, heavily ironed. He saw in his face, the very wretchedness and vileness, which he wanted. He came with his brushes and painted it, and named it "Guilt." Then he took it back and hung it up beside "Innocence." But what was his surprise to discover that "Innocence and Guilt," were pictures of the same person — Rupert and Randal were the same! The child who was once so lovely and pure and good, as he grew to be a man, got into bad company, and soon the peace and joy in his face gave place to marks of guilt and shame. He went on from bad to worse, and sank deeper in crime, until at the time when the artist found him, he was chained as a murderer on the floor of a loathsome dungeon! So came to him at last a terrible end. And so evil companions still lead astray the pure and holy who neglect the commands of GOD, and pay no heed to the wise words of Scripture. "My Son, if sinners entice thee, consent thou not." Beware, dear children of the careless and wicked who would lead you astray. Listen to the wise advice of your parents. "Avoid that which is evil, cleave to that which is good." Take the Holy Child Jesus for your pattern always, and walk in His ways, that you may have peace here and eternal peace hereafter.

WHAT TO TEACH CHILDREN.

Teach them to be polite! Teach them that there is nothing but goodness of heart of so much desirability as pleasing manners. They will lose the idea after a while

that it is "smart" to be pert and boisterous, and they will take pride in being courteous and good mannered. To them to say "good morning," or "how do you do," to everybody with whom they are acquainted, never to contradict, hum, beat a tattoo with the fingers on the furniture, nor whisper nor loll around in lounging attitudes in company; to say, "yes, ma'am; no sir;"; "I beg your pardon," "If you please," "Thank you," and "excuse me" if it is necessary to pass before any one, or to leave the table before the rest. Teach them to be polite and kind to the old especially, and to the clergy of their parish, let them be instructed to give a proper and courteous salute whenever they meet them. Teach them above all else to be strictly obedient, and to grow up sincere Christians, as the best mark of good children. "Train them up in the nurture and admonition of the Lord," Show them that they must not toss things instead of handling them; nor meddle with things that belong to others, nor interrupt others when talking, nor contradict their elders. Let them be taught unselfishness and kind treatment of every one with whom they come in contact. A polite child is certainly the best of companions but a rude one is a troublesome nuisance and will probably find himself learning at eighteen or twenty the things which should have been taught him as a child.

A GARDEN LESSON.

THERE was a philosopher, a great man in Aberdeen. His name was Dr. Beattie, and he had a little boy, who was just able to

read, about five years old. Dr. Beattie wanted to teach his little boy about GOD; and how do you think he did it? He went into the garden, and in a corner, with his finger, he made in the ground he put some mustard and cress in them. About ten days after, his little boy came running into his study one mornig, saying, "Father, father, there is my name coming up in my garden; come and see." He took him out, and there was his name in the garden!

His father asked him whether it might not have come by chance. But the little fellow replied, "It could not come by chance."

His father said, "Do you think somebody put it there, then?"

"Yes, I do, father," said the little boy, "I think somebody must have put it there."

Then his father began to tell him about GOD. "That is just the way with you," he said, "Somebody *must* have made you. You are more wonderful than that mustard and cress."—*Selected.*

CHURCH HISTORY.

THE ANGLO-NORMAN CHURCH.

(Continued.)

Q. Against what did Gregory VII wage a crusade?

A. Simony, or the purchase of benefices, and clerical marriages.

Q. Did he succeed in putting down the last?

A. No, until Henry VIII's time, "married priests and sons of priests often filled the highest places in the Church."

Q. Is celibacy a right law?

A. There is no warrant in Scripture for such a decree. Even

St. Peter was married and other of the Apostles, and the holy estate of matrimony is blessed of GOD and commended by the Saviour Himself. Moreover, it is condemned by the Greek and English Churches, and has been opposed by many of the best men in the Church of Rome.

Q. Who succeeded Lanfranc as Archbishop?

A. Anselm, who, on the subject of "investiture," became embroiled with Henry I.

Q. What was the cause of the dispute?

A. The sovereign generally invested bishops with the temporalities of their benefices by bestowal of a staff and ring. This was supposed to make the Church independent on the sovereign, and to some extent prefigured the giving of spiritual powers. Gregory, therefore, forbade acceptance of these symbols. Henry would not yield, but when he appealed to Rome no direct settlement of the vexed question followed. Subsequently by an English Council held 1107, it was decided that homage should be done for the temporalities, but that in future investiture by the sovereign should cease.

Q. What is said of Anselm's character?

A. He was one of the purest and best of the schoolmen, and exerted himself greatly to perfect much-needed reforms. He wrote an able work on the Atonement. He submitted to the Bishop of Rome, however, in many things, and strongly upheld the celibacy of the clergy.

Q. Who was the only English man ever made Pope?

A. Nicholas Breakspear, or Adrian IV., A. D. 1154.

Q. What great conflict took place in the reign of Henry II?

A. That between the King and Thomas-a-Becket.

Q. Who was Becket?

A. A native of London, educated in France and at Oxford, and rewarded for important diplomatic services by Church preferments. In 1158 he became Chancellor of England; in 1162 he was made Archbishop of Canterbury. From the latter date the Primate and the King were at constant variance chiefly respecting ecclesiastical tribunals for the punishment of offending clergy.

Q. What were the Constitutions of Clarendon?

A. Laws passed by a council of Bishops and Barons at Clarendon, near Salisbury, in 1164. They provided that all ecclesiastics should be tried by the civil courts and not by ecclesiastical tribunals, and if found guilty, should be punished by the State; that no one should leave the country without permission, and that all appeals should be made to the King alone. To these laws Becket would not agree, as the system aimed at personal tyranny and gave the Crown too much authority.

Q. What was Becket's wish in the matter?

A. That not the clergy only but every class should be tried by its peers; that all the people should be fairly taxed and allowed to pass freely from land to land, save in times of war. This demand gave an impulse to the cause of civil liberty, and made Becket the people's idol.

Q. What happened to him?

A. He was obliged to fly to France, where he remained six years, but in 1170 he became reconciled to the King and returned. Subsequently a hasty speech of Henry's, made at Bayeux, led to his brutal murder at Canterbury Cathedral December 29, 1170.

Q. How did the Constitutions of Clarendon effect the welfare of the Church?

A. After Becket's death the King did penance for his complicity in the murder and repented of his treatment of the Archbishops. He also promised that no clergyman should be presented in a secular court for any crime, and with drew his former objections, but this only served to make the Pope's power firmer.

Q. What monuments remain of the Norman Conquest?

A. The churches and cathedrals which they erected. They found log chapels and miserable buildings; they replaced them with magnificent structures of stone. Among others Canterbury Cathedral was built and completed in seven years. So, too, churches were erected at York, Durham, Ely, Norwich, London and Chester.

Q. What do we learn from the history of the Church during this period?

A. That it was strongly independent and opposed to Roman pretensions. The Normans, as conquerers who set out with the Pope's Sanction, sought to compel obedience to Rome. But this was refused again and again with varying success.