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# Church Work.

We speak concerning Christ and the Church.

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A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

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“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.*

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## NEW YEAR.

As we part from the old year and enter on the new our thoughts are apt to dwell more or less upon the brevity of life. There are certain expressions which are on most persons lips at this time, such as, “how time flies!” or, “it seems hardly possible that we have begun another year!” But how apt we are too, to have such thoughts crowded out of our minds by the events which make the years pass so quickly. Ah! if we could but retain these thoughts, if they did but live within us, so that by God’s grace these brief lives of ours might be lived more to His service, less to ourselves. Would that so numbering our days we might “apply our hearts unto wisdom.”

A little while, at the longest, and the allotted time wherein to do His work will have come to an end for each one of us. Would that we could ever bear in mind, not merely have it forced upon us now and then as the recurring seasons ring out the flight of time, that this life is but the thresho’d of the great hereafter. Surely our thoughts, our words,

our actions would be greatly changed by a daily recognition of this fact. Would it not help to check our passions, to animate our charity, to strengthen our patience, this saying to ourselves, “a little while—only a little while, and “the night cometh wherein no man can work”; when, if the task our Father gave us, is unfulfilled, it must remain so forever? Should we not reach forth with a strong desire to that which fadeth not away, the city built on everlasting foundations, whose maker and builder is God? Would it not teach us to lay hold more firmly on that GUIDING HAND which is stretched forth to lead us by a straight path through the changes and chances of this mortal life to that better country?

Yes, in truth, how time flies! not only when it seems winged with pleasure, when the days seem all too short to contain our joys, but when cares, and grief, and disappointed hopes make it seem to drag so wearily. Its flight is still the same, unchanging, never-resting, until it has brought us to the shore of that dark river which lies between the believer and faithful servant of

Christ and the Glory which shall be revealed.

There should be nothing saddening to the Christian in this thought of the brevity of life; rather a solemn gladness should fill our hearts as we remember how each day brings us by so much nearer to our Saviour and our God, to the Saints of all ages, and to those angel faces, "whom we have loved long since and lost awhile."

#### MEANING OF SOME OF THE EMBLEMS USED IN DECORATIONS AT CHRISTMAS.

As the Christmas decorations are still up, it may be interesting to give, for the benefit of some of our readers, the meaning of the principal emblems used.

*Alpha and Omega.*—These, the first and last letters of the Greek alphabet, used separately or next a monogram or cross, are used by Christ of himself, as "the first and the last, the beginning and the end."

*Anchor.*—The emblem of hope. The cross beam gives it a Christian meaning, as the emblem of faith.

*Banners.*—The remembrance of the victorious standard, the *Laborum* with its motto, carried by the army of Constantine, the first Christian Emperor, is kept in view by the use of these with texts or designs.

*Crown.*—Our emblem of the kingly power of our Lord or the glory of the Saints.

*Fish.*—The Greek word for fish is *ichthus*. This comprises the initials of the Greek words Jesus Christ, Son of God, Saviour, and it became a favourite symbol with the early Christians. The pointed oval form has the same meaning.

*Geometrical Forms* are common.

The circle is an emblem of eternity, having neither beginning nor end. The triangle or trefoil signifies Trinity in Unity. The hexagon or sexfoil, the six attributes of God. The septagon or septfoil, the sevenfold gifts of the Holy Spirit.

*Agnus Dei.*—This means Lamb of God, under which title our Lord is constantly represented in the Bible. This is generally represented as a lamb carrying a cross, and the Banner of the Resurrection.

*Nimbus* is the circle around the head of our Lord and the Saints. It is the attribute of holiness.

*Monograms.*—These are of various kinds. The X. P. united are the first two Greek letters (Ch. r), of the word Christ. This is the earliest monogram used by Christians. It is over 15 centuries old. I. H. S. are the first three letters of the Greek *Iesous*, Jesus.

*The Cross.* being the public symbol of Christianity, is common. The plain cross is the Cross of the Passover. With floriated ends it is a sign of triumph. There are many varieties of crosses used in ecclesiastical decoration. The foolish prejudice which some have against using "the Sign of the Son of Man" in decoration, seems to arise from confusing the cross with the crucifix. The error about the crucifix is that it represents Christ still on the cross, and our redemption, therefore, as incomplete. The cross is empty; it shows our redemption accomplished.

The white *Lily* is an emblem of holiness and purity.

*Birds* are employed as Christian symbols. The eagle is a sign of the resurrection, also of St. John, who soared so high to contemplate the Mystery of the Divinity.

The *dove* is the symbol of the Holy Spirit, also an emblem of peace.

The *pelican* feeding her young from her own breast is an emblem of the resurrection.

These are some of the principal Christian symbols.

### LITURGIES.

AN objection has been raised against Liturgies, on the ground that changes and chances of time and circumstances must continually require a corresponding change of forms; and, if not those, the same forms become flat and unprofitable by constant repetition. It is obvious however, that the public prayers of the Church can advert to general necessities only; and that the devotions of the private closet must be applied to particular wants, except on special occasions, for which special provision is made by authority. Confession of sin, prayer for all sorts and conditions of men, for pardon and peace, for deliverance from sin and Satan, and for the spread of the gospel, and thanks giving for the daily bounties of Providence, for the means of grace and the hope of glory, are the same at all times, and to be offered in the same terms by all the members of the Church worshipping together as one body. If prayers, which thus suffice to express our need, do not suffice to gratify our imaginations, we are like the Israelites who loathed the manna, though it was "angels' food," because of the abundance of the supply. A truly pious man will find ample exercise for his devotion in the forms which the Church has provided for him; and those who

find them flat and insipid must not charge the fault upon the prayers, but upon their own depraved and carnal appetite.—*Comber*.

### THE CURATE AND THE BRICKLAYER.

A MANCHESTER curate walking along a street in the dinner hour passed a lot of bricklayers smoking their pipes, and he heard one of the men say, "I'd like to be a parson and have nowt to do but walk along in a long black coat and carry a walking stick in my hand, and get a lot of brass." There was an approving laugh all around, whereupon the curate turned quietly round, and the following conversation ensued: "So you would like to be a parson? How much do you get a week?" "Twenty-seven shillings." "Well, I am not a rich man, but I will give you 27s. if you will come with me for a week and see what my work is like." The bricklayer did not like the proposal, but his mates told him it was a fair offer and he was bound to accept it. So reluctantly he followed the parson down an alley. "Where are you going?" he said. "To see a sick parishioner," was the reply. "What is the matter with him?" "Small-pox." At that the man drew back. His wife and bairns had never had small-pox, and he was afraid of taking it to them. "My wife and bairns have never had the small-pox," said the curate: "come along." The man hesitated. "Oh, but you promised to accompany me wherever I went," urged the curate. "And where be you going next?" asked the bricklayer. "To see a family huddled in one room, with

the father dead of scarlet fever in it, and themselves all down with it, and after that to see another parishioner ill with typhus; and to-morrow there will be a longer round." Thereupon the bricklayer begged to be let off. Twenty-seven shillings would be poor pay for that kind of work, and he promised that he would never speak against the parsons again.—*Lich. Ch.*

## NOTES ON THE OCCASIONAL SERVICES.

### I.—BAPTISM.

(Continued.)

WE come now to the Administration of Baptism. The conditions of the Covenant have been set forth and agreed to. The vows have been made by the child, through the agency of parents and sureties. God has given, by his commissioned ambassadors, his conditional promises of pardon, grace, and eternal life. It remains now for the child to be solemnly and openly admitted into the "Ark of Christ's Church." Now follow: 1. Prayers for sanctifying the child and the water. 2. The form of Baptizing, instituted by Christ himself. 3. The solemn receiving of it into the Church.

The first prayers are four short collects for the Child. The first is taken from Rom. xi. 4-6. The *old Adam* means the original pollution derived from our first parents. The *new Man*, renewal by the Spirit of God through Jesus Christ. The one we pray will be "buried," or kept under; the other "raised" or revived. In the second we pray for the sanctification of the Child. In the third we pray that the Child may have strength to triumph over

the enemies it has renounced. In the fourth we pray for the Child's increase in grace.

*The Prayer for Sanctifying the Water.*—The Primitive Christians always used a prayer of this kind, and like this it had two parts, viz: Christ's command to baptize, and a petition for the Holy Spirit.

*Sanctify this Water.*—Do not imagine that there is any idea of changing the nature of water, by using this term. The meaning is that we pray that the water be separated from a common to a sacred use. When a church is consecrated, it is separated from all common and profane uses, and dedicated to the worship of God. Secular lectures, concerts and such things are entirely out of place in a building devoted to such a purpose. When a burial ground is consecrated, we mean that a portion of ground, by prayer and the word, is set apart from all common uses to be a visiting place for the Human Body, which Christ came to redeem equally with the Soul. So with the Bread and Wine, their substance is not changed, but they are changed by consecration from common to sacred uses. All things pertaining to God and consecrated to his service are *relatively holy*. We pray, then, not that the water may be made actually holy, or have its substance changed, or a new virtue attached to it, but that it may be set apart for its sacred use, and when the Baptism is over, it is thrown away and not used for any other purpose.

*Name this Child.*—One name we derive from our parents, to remind us of our original guilt. The new name, or Christian name, we receive as a token of our new birth. The custom of naming children was a-

tended with solemn ceremonies by some heathen nations as well as by the Jews. The Romans named their children on the day of their "lustration" or cleansing. The Greeks named them when they dedicated them to their Gods. The Jews named their children when they circumcised them. As often as we hear our Christian name, the name we use at the most solemn periods of our life, let us remember our vow—Christian reader, have you *only a name* to live?

*Dipping or Pouring.*—Notice in the Rubric, that dipping is the mode if the Child be not too weak. Either of these modes is sufficient. Baptism with water is an external rite, and represents an internal action. The effect does not depend on the quantity of water. Notice also that both represent "Burial"—"a death and burial unto sin." Immersion represents burial under ground, pouring represents casting the earth on the dead body. Both are significant, though the first is more so.

The Minister has taken the Child into his hands, representing Christ, and uses the form of words of our Blessed Lord—"In the name," is unto the name, into the faith of the Trinity, and received into the Society distinguished by believing in Three Persons, One God. This then is the solemn admission of a human soul into the family of God. It is now initiated and admitted into the visible Church, which is the Body of Christ, made a child of God, to be trained to obedience, and an inheritor of Eternal glory, provided it does not act so as to forfeit that inheritance. It is necessary that this should be solemnly declared to the congregation. Therefore the Priest says, "We receive, &c." The

Baptism was complete before, this is the solemn testimony to the fact.

*The Sign of the Cross.*—Read the 30th Canon of our Church, A. D., 1603, found in large Prayer Books, and you will see the meaning of the Church on this. The forehead is signed because it is the seat of blushing and shame, in token that the Child shall not be hereafter ashamed of the Cross of Christ,—

"Thus openly and visibly,  
We seal thee for His own;  
And may the brow that wears His cross  
Hereafter share His Crown."

And note, "By one Spirit are we all baptized into One Body." The Spirit is the Agent—"One Body"—The Holy Catholic Church."

(To be Continued.)

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## NEARNESS TO CHRIST.

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BY MISS ADRIAN.

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MANY of us long to honor Christ with all our hearts, and show our love to Him in our lives, and are continually watching for some great opportunity of denying ourselves or doing some great thing for our Saviour. But day after day passes, each one so like the last, and bringing nothing but the little worrying cares, unsatisfying pleasures and monotonous duties that fall to all of us, and we look back on our past lives with a vague regret at their emptiness, and imagine that under other circumstances or with greater talents we could do so much more.

Meanwhile, our Saviour desires us to bear good fruit and be not barren trees in His vineyard, and what excuse can we offer?—That we have not had the opportunities of those who have done so much?

God Himself has placed us where we are, and what He asks of us is to

glorify Him *in* this situation, not *out* of it. He has portioned out our work for each day. Our natural sins of pride, temper, indolence, conceit, lukewarmness of heart and coldness and cowardice in Christ's cause beset us on every side, and these have all to be overcome; and the common cares which seem to take up all our time, may each be done or borne for Him. If we do the little thing unto Him, we will some day, find that we have done a *great* thing, for we will have lived a life unto Him.

It is a glorious thing to have come to Jesus Christ, and to have had all our sins blotted out forever, and to have His righteousness for our own; but oh, how inexpressibly sweet it is to dwell in Christ's love; to feel that He is with us always, sanctifying our pleasures and comforting us in all our troubles, for He knows all, and it is not only that He *knows*, but He *feels* with us in them all. "We have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted, like as we are, yet without sin" Let us therefore resolve to "do the duty which lies nearest us" nobly and cheerfully, and Christ himself will be "our exceeding great reward."

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### HYPOCRISY.

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THIS is a sin for which many persons seem to entertain an especial abhorrence and dread; they look upon it as the most odious of crimes, exceeding even open disobedience, pronounced rebellion, or daring profanity; and they will prefer to continue in a posture of direct antagonism to God, and in a course of

acknowledged disobedience and neglect of duty, sooner than, as they declare, to run the risk of pretending to be what they are not.

But although sincerity and reality are necessary to give value to any religious act, and while it behooves us all to guard against unreality, whether it proceeds from carelessness and indifference, or from a deliberate and studied effort to deceive, and whether it results in the formalism which blinds our own eyes, or in that hypocrisy which seeks to impose upon others; it yet does not follow, as too many seem to suppose, that the absence of all pretence at goodness excuses, or in the slightest degree palliates, a life of sin and irreligion. Because hypocrisy is hateful, and formalism worthless, we may not hastily conclude that the open neglect of duty and the disavowal of all religion, is more creditable or safer than either;—In other words, from all the warnings of holy Scripture against pretence and formality, no one is justified in supposing that God looks with more favor upon the man who puts His law utterly aside, and does not even pretend to be controlled by His commands and to observe His requirements, than He does upon him who concedes only an apparent, but not a real, true and sincere submission—who indeed acknowledges, and calls upon Him as "Lord! Lord!" but does not *do* the things which He commands.

And yet we hear people constantly saying, and with no little self-complacency, "I know that I am not what I ought to be, but I am certainly no hypocrite, I make no pretence at religion," as if the mere absence of hypocrisy excused every thing else, and the fact that one

utterly *disclaimed* religious obligation, promptly and entirely *released* them from such obligation. But, only consider, in what respect is he who denies God both by word and deed, superior to him who, at least, renders Him a lip service, even if it be no more?—who acknowledges his duty and professes to do it, if only in a formal and perfunctory manner, without reality and unfeigned sincerity of heart? How can the openly avowed rebel be more acceptable to him who searcheth all hearts, than he who only pretends to serve Him? To us, indeed, an open enemy is less dangerous, and, therefore, to be preferred before an unreal friend; but as God is not liable to be deceived by man's pretences, so He will not esteem the mere avowal of antagonism and the absence of *all masking* of the real disobedience of our conduct, as affording the slightest mitigation of the actual guilt incurred.

Dread and abhor Hypocrisy, then, (and you cannot have too great a horror of it) but dread no less the attitude of open rebellion against God, and a course of pronounced disobedience to His commands. And do not expend all of your contempt upon the cold formalist, or the base hypocrite, but reserve some of it for the man, or the woman, who can acknowledge all which God and their Saviour has done for us in creation, redemption and constant preservation, without being led thereby, either through gratitude or a sense of obligation, openly to avow His service, and to honor Him with allegiance and the public confession of duty.—*Old Church Path.*

The Bishop Suffragan of Guildford is dead.

## THE HOLY SACRAMENT THE HIGHEST ACT OF CHRISTIAN WORSHIP.

What is the highest act of Christian worship? One would hardly suppose that there could be any difference among Churchmen in regard to this question. However, there is a vast difference, arising, no doubt, from the different ways in which we have been educated, and therefore I ask the privilege of condensing the argument upon this subject, of those who believe that the highest act of Christian worship is the celebration of the Holy Eucharist.

1. In the New Testament there are only six references to *stated* Christian assemblies, in three and probably four of which Holy Communion is expressly mentioned as *the object* for which such assemblies were gathered together—in Acts xx. 7; 1 Cor. xi. 18–34; 1 Cor. xiv. 16; Hebrews xiii. 11; Hebrews xi. 25; James ii. 1, 2. In the last two nothing is said as to the nature of such assemblies. See also Sadler's Exposition.

2. This solemn commemorative rite formed the distinctive feature of Christian as distinguished from Jewish or heathen worship.

3. It is the one act of worship ordained by Christ as marking His religion, all other acts of worship, prayer, praise, thanksgiving being common to all religion, but the Eucharist belongs only to Christians.

4. In the act of ordaining it, Christ used both words and acts, by which He plainly intended to connect it with His own sacrifice of Himself.

5. It is a perpetual "showing forth of His death," in a way which



no other kind of preaching or "showing forth" can possibly equal; and is a perpetual and ever living witness of "Christ crucified;" and such a witness as cannot lie.

6. In all other acts of worship we offer what seems to be our own—the product of our own minds or wills, or a portion of our property; something which proceeds from ourselves, and which derives its value from *the state* of ourselves, our minds and our hearts. But in the Holy Eucharist we offer that which is no part of ourselves, and which in no sense derives its dignity and virtue from us, which has no appreciable value in itself, but which derives all its value from its God ordained connection with the sacrifice of the Lamb of God.

7. All the Liturgies which have come down to us from the primitive Church have no other acts of public worship than those which relate to the Holy Eucharist; and hence the meaning of the word Liturgy is strictly "the service or form employed in the celebration of the Eucharist." See Hook and Staunton.

8. All the primitive fathers, Clement, Ignatius, Justin Martyr, Irenæus and Cyprian, not to mention such defenders of the faith in a somewhat later age, as Athanasius and Augustine and Chrysostom, without exception, regarded the Eucharist as the great act of church worship. See these authorities collated by Sad'er.

9. All the four Œcumenical or General Councils, acquiesced in by all subsequent Councils, and especially by the recent Council at Lambeth, made the Holy Eucharist the great act of Christian worship. by their own most solemn example

and in the following of the Apostolic Canons. See proceedings.

Such is a condensed outline of proof.—"J. A. B.," in *Standard of the Cross*.

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### CONCERNING THE RELATION OF CHILDREN TO RELIGION.

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NOT the least in importance, nor the last in the order of duty, is the religious training of children. The wise man found the beginning of wisdom in the fear of God. Have we grown so wise as to find out a more excellent way? Dare we to assume to put that last which the noblest and best of our race, which Divine inspiration, has put first? If we, ourselves, have experienced this blessedness of the fear of God, we shall not, surely, delay to impress it upon our children.

This holy fear of God, this reverence for Him and recognition of Him, can be secured to the child at a "beginning," only by a right relation to Him in infancy. This right relation to God is begun in holy baptism. In that the child is made "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." If the Catechism teaches truth, parents have it in their power to secure for their children in infancy a spiritual blessing, the benefit of which may be measured by eternity. I am not saying that it will inevitably result in everlasting life. It is the first step, the first condition in the course of spiritual training and edification, from which everlasting life is to be unfolded. It is surely the duty of parents to take this step, to supply this condition, whatever else they may do or leave undone, for

the welfare of their children. This lies at the threshold of all nurture. It is before all knowledge and habit; it is the beginning, out of which all else is to grow, and in conformity to which all else is to be done. The child is made a child of God before it has grown into the life and habits of the children of mammon.

This relation to God, if it be rightly recognized, will affect the whole course and career of after life, just as other relations begun in infancy affect it. If a child is born in a state of civilization and culture, it will partake of the qualities that belong to that condition, and be likely to conform to it. If it is born into the Kingdom of Heaven, it will, most likely, grow up as a member of that divine society, and accept its law and its life. Parents decide for the child the worldly conditions that influence its career; and just as certainly they decide the spiritual conditions.

There is no more mischievous and soul-destroying heresy than that which teaches parents to allow children to "decide for themselves" in matters of religion. It means, simply, that the devil shall decide for them. It means trusting to the child in the most important issues of time and eternity. They do not, dare not, apply the principle to any interests that relate only to this present life. They are prompt to decide all these for their children, but allow themselves to be persuaded that the interests of eternity are beyond their charge! that these will take care of themselves!

It is not merely a privilege of children to be baptized, in "our Church," it is a right that they have, everywhere that the Gospel of Christ

is preached; and to deprive them of it is a fraud upon them. If we were offered the opportunity of making them inheritors of some earthly estate, we should be considered very negligent if we failed to take the necessary steps to secure it. They would be defrauded by our indifference or carelessness. But here is an inheritance in God's Everlasting Kingdom, to which we may entitle them, and to the possession of which we may introduce them; and we let it go by default! Can we claim to have done our duty by them? May they not reproach us at the Judgment Day for this unpardonable neglect? Shall we not fear that they shall be required at our hands, and that we shall hear, "Inasmuch as ye did it not unto one of the least of these?"—*Pacific Churchman.*

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#### WHAT SHALL THIS MAN DO.

There is nothing which man is more ready to do in order to excuse or justify his own neglect of the Gospel, than to raise a question about someone else. It may be some weak or unworthy Christian, or those ancient philosophers who lived before the coming of Christ and who died without the knowledge of His salvation, or even the heathen at the present day, which, seem to absorb the interest and attention that ought to be devoted to the consideration of one's own responsibilities and duties. Instead of asking, "Lord, what wouldst have me to do?" the mind wanders off into speculations as to whether the vast multitudes who know nothing of the Saviour of the world, can be saved; whether a Socrates or a Confucius were not accepted, notwithstanding they were

strangers to the Gospel; and then, perhaps, the too-ready conclusion is drawn, that, after all, it is not so necessary for one to become a Christian, for no one can take upon himself to declare that none but Christians will be saved, while all Christians cannot be secure of final reward. It is very much as if one should reason, "Every man cannot possibly have the attention and care of a Physician when ill; some do get well who are denied the benefits of medical treatment, and others die in spite of it; therefore, I will send for no Doctor when sick, although he is near by and readily available." Nay; it is worse than this, for the earthly Physician does not claim the only power to save the sick man, he does no profess to be able to do more than to aid nature in effecting a cure; whereas, it is distinctly declared, that "there is none other Name under heaven given among men, whereby we must be saved." but only the Name of Jesus Christ; "neither is there salvation in any other." So that, if we reject this Saviour and do not avail ourselves of the benefits of the Gospel, we are recklessly slighting our only hope, and taking a needless but certain risk which it is dreadful to contemplate.—*Old Church path.*

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#### THINGS WORTH REMEMBER- ING.

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*Canon.*—There are two senses in which this word is used. First, Canon signifies a law of the Church, from a Greek word, meaning a rule or measure. Canons are the rules of the Church. The Canon of Scripture, means the sacred writings, because they contain a complete rule of faith and practice. They are the

standards by which doctrine and practice are measured.

Second. A Canon means an officer attached to a cathedral. There is a difference of opinion as to the origin of this latter term. Some think it refers to the registry in which the ecclesiastics in ancient times were enrolled. The clergy so registered, were called *Canonici* or Canons. The regular Canons lived by *rule*. The secular Canons lived more in the world. Others say that the word is derived from the Latin *Canon*, meaning an allowance. The church meaning were in four parts, for the the Bishop, the fabric of the church, the poor, and the clergy who lived in a collegiate manner about the Bishop. Hook states: The most probable meaning to be "one who resided at the Cathedral Church constantly, and followed the *rule* of Divine service there." This seems to be the ordinary sense in which the word is now used. In England, the Canons receive fixed sums out of the revenues of the cathedral and perform sacred duties. In this country it is in most cases merely an honorary title. In a few cases a Canon in our Dominion resides in the cathedral city, and does duty in connection with the Cathedral Church. In Nova Scotia, there are four Canons, who are resided, we believe, two weeks in each year, and preach one sermon a year in St. Luke's Halifax. In the Diocese of Fredericton, the title is purely honorary, there is neither duty nor residence required. The appointment rests with the Bishops.

*Rural Dean.*—All officers elected or appointed over a certain district to inspect the Churches, Schools, and Rectories or Parsonages, to see that all things are done for the de-

cent celebration of Divine Worship, and to report to the Bishop. This is a very ancient office, being mentioned in the days of Edward the Confessor, before the Norman Conquest. In most Dioceses, regular quarterly meetings are held of the Dean and Chapter, for edification, and stirring up the zeal of the respective parishes in which the meetings are held. Much more use could be made of this organization of Rural Deaneries than is made at present. The word *dean* is derived from a latin word, meaning *ten*, probably, because originally he presided over the ten clergy. The title *rural* was given to distinguish him from the dean of the cathedral city.

*Sabaoth*.—This word is used in the *Te Deum*, "Lord God of Sabaoth." It is a Hebrew word, signifying *hosts* or armies.

*Selah*.—This word occurs frequently in the Psalms, and three times in Habakkuk. It is either a musical rest or direction, or a conception of Hallelujah, to point out an important passage.

*Ordinal*.—The form of ordinary "Bishops, Priests, and Deacons, or Ministers of the Church."

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### EXCUSES.

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AMONG all the excuses for neglecting public worship, that of not liking the Clergyman, the churchwarden, or somebody else connected with the Church, is perhaps the most pitiful. Absenteeism is not a curative. It creates many evils, but we know of none that it cures. Least of all does it appear, how staying away from Church because a man does not like the Clergyman will help his own spiritual state. There never was a time when ex-

cuses were not common. Men do not like God, or the Church of God, or the worship of God; and as this is, if possible, to be kept secret even from themselves, they look around in all directions for excuses.—*Selected*.

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THE EPISCOPAL CHURCH ROMISH.  
—"The Episcopal Church, Romish? I ask, who it was that fought the battles of the Reformation? and where do persons borrow their weapons when they wish to assault Popery? From the champions of the Reformations in the Church of England."—*Bishop Randall*.

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### THE METHODISTS ON THEMSELVES.

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THE opinion which the Editor of the *Methodist* has of many of those who lead the public devotions of the people, may be judged from the following:

"Let us now consider the Bible in relation to the more private and social means of grace. It would elevate the tone of the exercises, and relieve them of the barren aspect, if not positive vulgarity, to which they often descend. A candid, intelligent person (even if not religious) will appreciate the true spirit of prayer, however broken and lame the utterance: but a very little observation is sufficient to show, that many of those who now come to the front, have neither the piety nor the brains to fit them for leading the devotions of God's house. Their exercises misrepresent religion and outrage good sense; they offend the taste and shock the sense of propriety of those who have any apprehension of sacred things."

That our Methodist friends may

themselves be our judges, we quote the following:

"Our ordinary Methodist congregational worship is cold, and continually tends to grow colder. The singing and prayers are becoming forms, and the congregation assumes more decidedly the attitude of a group of hearers and spectators.

"The evil is getting to be serious, and as wise men, we should cast about for a remedy.

"We cannot, in public worship, rely upon spontaneous enthusiasm, or exaltation,—greater or less—of devotional feeling.

"These cannot be produced to order, exactly at half-past ten o'clock every Sunday morning. Any pretence of producing them would be a sham, and if kept up, would only lead the people into hypocrisy. What is needed is something distinctly *provided for the people to do* as participants in divine worship. They are a "royal priesthood," and assemble as Christ's priests to offer to Him their sacrifice of praise. They are not spectators, but worshippers; the minister is not vicariously performing a certain function for them, but is the leader of their devotions, and nothing more, until he begins to teach them out of the Scripture.

"All this in time will obliterate the idea of worship. The people should have some part in reading the Scriptures—if not generally, then at least some selected portions. The singing should *never be wholly taken from them. Some part of the prayer should be repeated by them with the pastor.* Even Congregational Churches, which are popularly supposed to be utterly destitute of forms, are surpassing us in these details. We have heard in Con-

gregational worship an opening chant or a verse of praise, which has brought all the worshippers quietly into one accord. There is a feeling among us that such participation in worship as we have advocated savors of formalism; on the contrary, our present practice is a *formalism* of the worst description. If the Christian worshippers are a body, they should offer prayer, and they should do it in person and not by proxy."

It has always puzzled us how several Methodists could be content with there cold broken system of worship, and the careless attitudes of the *hearers*. The heaven is working.

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#### SILENT FORCES.

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"WORKINGMEN in the stone quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges, and then with great sledge-hammers drive, and drive the wedges into the flinty rock. And yet, once in a while they fail to divide the solid mass. The iron wedges and the sledges prove useless, and the workmen wonder at the stubborn rock. But there is yet another way. The iron wedges are removed from the narrow grooves. Then little wooden wedges of a very hard fibre are selected. Do you begin to shake your heads and think, 'Well, if iron wedges will not do, how it is possible for wooden wedges to be used successfully?' Just wait until we explain. The sharp, well-made wooden wedges are first put into water. They are then inserted in grooves tightly while wet, and water is kept in the grooves, and no sledge is needed to drive them. They

would break under the severe blows of the ponderous hammer. But the workmen just let the wet wedges alone. They will do what the driven iron failed to do. How so? The damp wood swells. The particles must have room to enlarge. And the granite heart of the rocks cannot withstand this silent influence. In a little while the solid rock parts from top to bottom, and the workman's will is accomplished. It is so, often, in other things. What noise and visible efforts fail to do, some quiet power, when applied, will surely achieve. Teachers may remember this fact in mechanics, and manage some very stubborn natures by the application of the silent forces. The iron and the sledge-hammers often fail; but tears, prayers, and a patient example never fail."—*Dr. Alexander Clark.*

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### REVERENCE IN PRAYER.

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WE are pained and shocked when we happen to be at a meeting, or any place where there is prayer offered up among other bodies of christians to note the great irreverence that is among them. No one seems to pretend to kneel. The prayer is listened to as coming from the man, and it is very often addressed partly to God, and partly to the audience. We ourselves do not believe in pitching upon this one and that one in an audience to address the Almighty God often in a conversational, halting, or irreverent way. But whatever the effort, it is *supposed to be prayer* to the God of Heaven. Are sitting, loling, and every conceivable attitude the positions to be in in approaching the Throne of Grace? We know that in the meeting houses kneeling is the exception. Read

the words of a Methodist in this number, and hear his cry for something better. Let our Church readers, wherever they are, kneel in prayer. We are apt to be affected by the carelessness of others. Never be ashamed to go on your knees to the King of Kings. Remember the awful Presence you commune with, as you speak to Him. The House of God is hallowed by His Holy Spirit, the angels of God according to St. Paul, appear to be witnesses of man's worship in the Church; be therefore reverent. Shall the Cherubin and Seraphin veil their faces before Him, and man alone be careless when He is addressed? God forbid. There is a marked difference between Churchmen and the denominations in the matter of reverence. See to it, dear readers, that you never encourage in yourselves or others careless or indifferent habits in the House of God. And if you should happen to be anywhere, as is sometimes the case where you hear prayer offered up by some not of the Church, be not ashamed of your colours, but *go down on your knees* to pray to God.

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ENCOURAGING.—The *Church News* of Richmond, Virginia, speaking of its exchanges, very kindly says of us: "But if you wish to see *Multum in parvo*, send thirty cents for the CHURCH WORK."

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### ACCESSIONS FOR MONTH.

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On Wednesday, Nov. 5th, in Grace Church, Newton, the Bishop of the Diocese ordained to the Diaconate Frederick Baylies Allen, for several years a Congregationalist minister. Mr. Allen becomes an assistant in Trinity Church, Boston.

Mr. Joseph C. Acomb, a student of the General Theological Seminary, New York, and formerly a Methodist Minister, was ordained Deacon by the Bishop of Springfield in New York on Thanksgiving Day.

Rev. Mr. Appleton, ordained last month by the Bishop of New York, was formerly a Baptist.

Rev. Elijah Downing, late a Methodist Minister, has been ordained by the Bishop of Southern Ohio

Rev. Robert Kirk, late a Congregational Minister, has been confirmed by the Bishop of Niobrara, and is now a Teacher and Lay Reader in that Diocese.

Mr. Jesse Brush, a graduate of the New York University, and of the Union Theological Seminary, New York, for a number of years a Congregational Minister, has become a candidate for Holy Orders in Connecticut.

Mr. J. B. Morse, formerly a Baptist, was ordained a Deacon Dec. 19th, and Mr. George H. Anderson, for ten years a Methodist Minister, was ordained Deacon at the same time, both by the Bishop of New York.

Edward A. Rane, late a Congregational Minister, applied to the Standing Committee of Mass., Dec. 2nd, to be recommended as a Candidate for Holy Orders.

Rev. R. Downing, Methodist Minister, was confirmed by the Bishop of Missouri at Clarksville recently. He has become a candidate for Holy Orders.

Confirmed by the Bishop of Niagara, Mr. Robert Keith, late a Congregational Minister.

COLONEL McCCLURE, editor of the *Philadelphia Times*, is to prepare for Holy Orders.

## JEROME AND THE CHILD JESUS.

JEROME, according to an ancient manual, thus addressed the Child Jesus:

"I must give Thee something, sweet Child! I will give Thee all my gold."

The Child Jesus answers: "Heaven and earth are Mine; I have need of nothing. Give thy gold to the poor, and I will accept it, as if it had been given to Me."

JEROME—"I will do this willingly, beloved Jesus; but I must also give Thee something for Thyself, or I shall die of sorrow."

JESUS—"Since thou art so generous, I will tell thee what thou shalt bestow on Me. Give Me thy sins, thy evil conscience, and thy condemnation."

JEROME—"What wilt Thou do with them?"

JESUS—"I wilt take them on My shoulder. It shall be My glorious work to carry thy sins, to quiet thy conscience, and to blot out thy condemnation."

O may we all do as Jerome did! He began to weep, saying, "Oh! Child! sweet Child! how hast Thou touched my soul! I thought that Thou would'st have something from me that is good, but no, Thou wilt have everything that is bad. Take then, what is mine, and give me what is Thine; so shall I gain eternal life."

## ONLY A HALF OF THE WIDOW'S MITE.

A gentleman called upon a rich friend for some charity.

"Yes, I must give you my mite," said the rich man.

"Do you mean the 'widow's mite?'" asked the solicitor.

"Certainly," was the answer.

"I shall be satisfied with *half* as much as she gave," said his friend.

"How much are you worth?"

"Seventy thousand dollars."

"Give me, then, your check for thirty-five thousand. That will be *half* as much as the widow gave, for she, you know, gave her *all*."

The rich man was concerned. People often try to shelter themselves behind *the widow's mite*, and, under the cover of her contribution, give meanly to the Redemer's cause. Her example, indeed, rightly interpreted, would pluck selfishness out of the soul, and fill to OVERFLOWING the channels of true benevolence.

The Bishop of Illinois has been unanimously requested by his clergy to call them together for a "retreat," or season of devotional retirement apart from the busy world before next Lent. This action, the Bishop said, gave him great pleasure.

The "Christian Union" says:—"Sins of the appetite and the passions can no more be cured by Bible reading and prayer than sins of the affections by a blue pill."

Pere Hyacinthe expresses the opinion that the American Church is the best constituted Church in the world.

### Children's Convey.

#### SHINGWAUK BOY IN ENGLAND.

June 20th. We took a train from Liverpool to London at 9.45 a. m. We arrived in the city of London at 4.30. Mr. and Mrs. Wilson went

to their home, and a gentleman took me in a cab to the office of the Colonial and Continental Church Society where I was to step.

June 21st. Mr. Wilson came to see me, and he took me to St. Paul's Cathedral. We saw the Duke of Wellington's grave and the monument of Nelson. St. Paul's is a very big church, and in the middle it is very high up indeed.

When we came out we got on an omnibus and went to Mr. Wilson's house in Islington, and I saw his father, and we had lunch. Then I came back on the omnibus to St. Paul's. They were having service and I went in and heard the large organ.

June 23rd. Mr. Wilson took me to the Tower of London, and I saw ancient armour and an image of Queen Elizabeth riding on horseback, and the place where Anne Boleyn was beheaded, and the prison where prisoners used to be shut up. And I saw the old cannons from different parts of the world, and the cannon that Wolfe used when he fought the French. And I saw Queen Victoria's crown, and the Prince of Wales' crown, and 108,000 guns. The Beef-eater told us that the Queen's crown was worth £1,000,000.

And we saw the largest diamond in the world. It belongs to the Queen and is called the Kohinoor. We also saw the model of a rack with a woman stretched on it.

In the evening he went to Madam Tussauds' to see the wax figures, and I saw the Prince of Wales' children, and the Prince Imperial who was killed by the Zulus just lately, and Thomas Wolsey who was born in 1471, and Henry the Eighth who had six wives when he was alive,



and William I, and a man called Lushkin the Russian Giant, eight feet five inches high, and Mary Queen of Scots, who was beheaded in London. Also the claimant and Dr. Kenealy. Dinah Kitcher,—I thought it was a real old woman when I saw her. There was also her most gracious majesty the Queen, born May 24th, 1819, and the Pope, lying down dead and his guards and candles burning. The policeman standing at the door looked as if he was watching the people coming in. And there was Nelson who had his arm shot off in the battle. And a man about one and a half feet long. They say he had some children. And Stanley, who went through Africa where the negroes are. He had a Nigger boy standing by him.

June 24th.—Me and Mr. Wilson and Winnie went to the zoological gardens on the train. We saw animals, snakes, elephants, parrots, camels, bears, monkeys playing on the ropes, fishes, hippopotamus, giraffes, kangaroos, birds and deers.

In the afternoon about 3.30 we went to the work house and saw the Prince of Wales and Princess passing, and a clergyman took us round to see the work-house. There are 1050 people. They are all poor and something is the matter with them, can't help themselves to live so they made that house just for those people.

June 25th.—We went to the British Museum and we saw all stuffed animals, bears, lions and a tortoise about five feet high, and large figures of men cut out of stone, and minerals, and very old things that were got from the great cities that are passed. In the afternoon I saw Cleopatra's needle standing by the river Thames.

## WAWANOSH HOME.

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