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# Church Work.

*We Speak Concerning Christ and the Church.*

A Monthly Pamphlet of Facts, Notes and Instruction.

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

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No. 6

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## THE REASON WHY.

BY THE REV. JOHN MAY, M. A.

I love the Church ; for she was framed  
By Apostolic hands ;  
Her corner-stone is Christ Himself,  
On which she firmly stands.

On Prophets and Apostles too :  
Foundation broad and deep ;  
With warders on her battlements,  
A ceaseless watch to keep.

I love the Church ; for hungry souls  
Here eat the bread of heaven ;  
Here, to the thirsty traveller,  
Are purest waters given.

I love the Church ; for she is old,  
Her hoary head is wise ;  
I ask no infant sect to guide  
My steps to Paradise.

I love her for her Liturgy,  
Her prayers divinely sweet,  
So Scriptural, devotional,  
Time-honored, and complete ;

I love the grand old Church, because  
She loves the sacred Word :

And, for her homage to the Book,  
Is honored by her Lord.

I love the Church ; for, everywhere  
The foot of man hath trod,  
She plants the Cross, and points the way  
To Paradise and God.

I love her for the gifted sons  
Who strike her hallowed lyre ;  
And for her martyred saints, gone up  
In chariots of fire !

Why do I love the Church ? Because,  
A wise and watchful guide,  
In weal and woe, in life, in death,  
She's ever by my side.

She brings the children to her Lord,  
And lays them on His breast ;  
She smooths the pillow of the dead  
In their last place of rest.

Ah ! who would not a Churchman be,  
Confest, in heart and life ?  
Who would not flee the severed realms  
Of Sect, and Schism, and Strife ?

Then, happy in her fold, may I  
Have grace and wisdom given  
To live in her, to die in her,  
And so ascend to heaven !

One earnest gaze upon Christ is  
worth a thousand scrutinies of self.  
The man who beholds the cross, and  
beholding it weeps cannot be blind,  
nor perilously self-ignorant.—*Dean  
Vaughan.*

Miss Miller

Apr 90

*VULGAR ERROR NO. II.*

"ONE CHURCH IS AS GOOD AS ANOTHER."

Do you think so? Then it follows that one religious "persuasion" is as much or as little to be trusted, and as much or as little to be maintained as another. Therefore schism is no sin, and there is no such thing as distinctive truth to be maintained, or destructive error to be avoided. There is no definite faith, no visible Church, no spiritual guide.

If this be true now, it was true always. Was it true in the days of God's ancient Jewish Church? Jeroboam the son of Nebat leaned somewhat towards that opinion, and leading all who would follow him in that direction, he "caused Israel to sin."

Is this popular saying true under the Christian dispensation? Jesus Christ came—not to destroy the one Church of the Old Testament, but to fulfil or perfect it. So far from teaching that dogma is bigotry, and truth a mere matter of opinion, He described the false teachings of sectarians as evil weeds in God's field. "Every plant that My heavenly Father hath not planted shall be rooted up." So far from encouraging divisions, He prayed that all might be one. This was also the teaching of His disciples. "Without faith it is impossible to please God." "Let there be no divisions among you." St. Peter, at one time,

for the sake of gaining the popular ear, was a Jew when amongst the Jews, and a Gentile when in company with the Gentiles. But St. Paul corrected him by wholesome reproof in the presence of the faithful, "for he was to be blamed." And so far from encouraging schism or holding that "one church is as good as another," the injunction of this Apostle was,—“Let there be no divisions amongst you.” “Take heed to sound doctrine,” “Keep that which is committed to thee.”

But some will say: "Our Lord on a certain occasion rebuked certain of His disciples when they wished Him to forbid a man whom they found casting out devils in the name of Jesus, because he followed not Jesus in the company of His disciples." True, but although so far working with God's help, that man by not seeking the company of Jesus and the fellowship of his disciples, lost the teaching by which the Master privately instructed his immediate flock. Those in the "little ships" were greatly benefited by the stilling of the tempest on the sea of Galilee, but lost the comfort of being with the Master in the ship.

The Samaritans were schismatics, dissenters from God's ancient Church, yet Jesus sought—not to encourage their schism—but to lead them into His fold. God was manifest in the flesh for the purpose of establishing—not many churches or sects—but One Visible, Holy Cath-

olic and Apostolic Church, for the salvation of the world. Unity with His Church is not to be gained by multiplying sects or minifying the Faith. Dissent from the Visible Church entails (1) loss of the comfort of fellowship, as in the case of the men in the little ships and the man who cast out devils in the name of Christ, but followed Him not in the company of his more immediate disciples; (2) loss of definite teaching in the Catholic Truth; (3) eventual loss of Faith. This is well named the "Down Grade" by Rev. C. H. Spurgeon.

Many such absurd utterances in extempore prayer have been recorded and might be repeated if the amusement of the reader were the sole object of the Editor's Table. One remark in the guide of prayer, the writer cannot refrain from quoting, as coming under his own observation at a funeral. The preacher was enlarging on the greatness of the affliction which had befallen the community "Thou knowest, O Lord," he said "that we are met under most extraordinary circumstances, but we believe that Thou art equal to any occasion." These instances of the absurdity to which extempore worship is liable, are not given with any purpose of ridicule, but with motive to confirm our readers in their love for the Prayer Book, and to encourage our brethren who have discarded forms to return to the old paths.—*Living Church.*

What we wish to do we think we can do, but when we do not wish to do a thing it becomes impossible.

### SUNDAY SCHOOL ESSAY.

WHAT ADVANTAGE IS THERE IN THE CHURCH SYSTEM OF THE CHRISTIAN YEAR?

To those who faithfully follow it the Church's system of the Christian Year is a great advantage, for not only does she strive in the yearly round to bring out the most emphatic points of the Gospel, but as the years pass by it gives rise to serious thought; and as on Advent Sunday the Churchman stands on the threshold of a new year he is led to think, "What progress have I made in the past year and how shall I strive to do better in the coming one?" Other churches rejoice in what they call a "larger liberty," while *we* rejoice in the restraint which the wisdom of generations has consecrated.

If the choice of prayers and scripture are left to the partiality of the minister he is apt to dwell on the part that he likes best, and leave things of equal importance in the background, thus instead of presenting Christ in His fullness and beauty they leave out parts that are essential to His glory.

No opportunity is afforded by our Church's system to exclude any although it may be distasteful, and as something new is always presenting itself; if it be followed and studied it deepens the thought and widens the ideas. To put stress on one single article of the Faith (or rather to have one article for the text and measure of our Faith) cramps the range of culture and narrows the growth of Christian life. The faithful children of the Church are not led over a barren plain of teaching, but from the heavenward wend-

ing path they take in all the varied loveliness of the landscape, descending into the valley of humiliation as in Advent and Lent, and ascending the mountain with fervent joy when the bells of Christmas ring out upon the air, or when our Easter anthems blend with the "songs of the angels." So by the grand circling seasons every feeling and affection is brought into exercise.

The construction of the whole system has its beginning and end in Christ.

Digby, N. S.

F. G.

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*FROM BAD TO WORSE.*

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"A Bad man who knows nothing, is simply a bad man; a bad man who is learned is a scourge to mankind, armed against it with the power of concealing truth and of spreading error, if it be his interest to deprive you of the one or to teach you the other. Even as a good man, in his love of good, seeks to destroy falsehood and bring about the reign of truth; so a bad man, in his love of evil, seeks to destroy truth and bring about the reign of error."

So speaks Pere Felix in one of his sermons delivered in the Cathedral of Notre-Dame, in Paris. Those who agree with him are anxious to promote the cause of religious education.

It is bad enough to have an evil nature; if we train our natural powers, we go from bad to worse. If, on the other hand, we educate or "bring out" and "bring up" that better, higher nature that God gives in Christ, we correct that which is bad in us. "Follow after that which is good."

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Of little meddling comes much rest.

*RETURNING GOOD FOR EVIL.*

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A young Frenchman becoming tired of his dog, resolved to drown him. Rowing his boat out into the Seine, he threw the dog into the river, keeping the poor beast's head under water with the oars. In doing this, however, he lost his balance and fell into the water, running great risk of drowning, as he could not swim.

In a moment, however, the poor beast he had been illusing perceived his condition, and, laying hold of his cruel master held him up till assistance came.

This is one of the many occasions on which a dog has set such an example to man as to put him to shame.

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At the close of an impressive sermon-Phillips Brooks gave, incidentally, his views concerning the probability of a soul's opportunity to choose between good and evil in another state of existence. Do not delude yourselves, said he, with a hope that some time in the future there will be some mighty force impelling you towards holiness stronger than those already existing. God's grace has done all that it possibly can for the soul's salvation in the gift of His well beloved Son, and whoever shuts the door of his heart against the Saviour now makes the choice forever. Character becomes fixed in this life.

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There are about 54,000,000 square miles of land on the globe, of which Europe has 4,000,000, America 16,000,000, Asia 19,000,000, Africa 12,000,000, and Australia and the rest 3,000,000.

## COLUMN FOR INQUIRIES.

## "FATHER TEACHES ME."

1st—Suppose I live with a relative who irritates me very much. I have a very hasty temper, and I often get so out of temper that I speak most unadvisedly. When such is the case ought I always to humble myself to her and apologise, even though it builds her up in thinking herself perfectly right, when all the time she is most wrong? Am I encouraging what is sin in her for the sake of going down in the dust myself?

*Answer*—Yes; if there be any wrong on our part, let us acknowledge it—even if there be wrong on the other side also. Let us remember two things—that our responsibility is for our own actions, be they good or evil, not for the actions of other people; and, further, that to own a wrong we have done "humbles without humiliating us,"

2nd—What is forgiveness of injuries? There is a relative of ours who has acted most unfairly and unjustly in a matter of money. Worldly relations say, "You ought never speak to him or go to his house." As a Christian ought I to treat that person as though he had never injured me at all?

*Answer*—Yes; were the wrong done another the difficulty would be greater, because we are never to seem to approve evil; but where it is an injury done to ourselves we may leave God to prevent that misapprehension. We should therefor ask Him so to remove all feelings of rancour that we may not only act kindly but feel kindly towards the person who has injured us. For a practical example, see "Life of Fénelon."—*Life of Faith.*

Passing through a narrow street in an old town, under the shadow of an equally old church, with its tall spire pointing heavenward, a woman hurries on her way to the station with a troubled heart and a load of care, none the less heavy that it is more worry than trouble. Two little mites of children, happy and merry-looking, are looking over their school lessons. She catches the words of one as she passes, spoken with the ring of a child's loving pride, "Father teaches me;" and then comes the answer from the other child, "How nice to have a *father* to teach you," with an emphasis on the name which showed that she knew something, small though she was, of what a father's love and teaching might and should mean.

The woman's face brightened as she heard, and she turned with a grateful smile to the two little ones, pausing to look at them for a minute before she went hurrying on again. And as she went her face kept its brighter look, for she thought to herself: "Surely, many beside that little child can say, 'Father teaches me.' She likes her father's lessons, that is plain, just because they her are father's. Let me try to like my Father's lessons, or at least to learn them patiently, and understand what He means to teach me. I should not feel so worried then with all these little home troubles. I must try to remember better for the future that I am at school, and that in this school of mine it is my *Father* who teaches me."

When suspicion is awakened doubt is aroused.

*ONLY A MISSIONARY.*

"I say, John, who is that man going down the street?"

"Do you mean that fellow with a seedy-looking coat, a satchel in his hand and a book under his arm? I supposed from his appearance, that he was one of your missionaries, and no doubt he is here for the purpose of annoying decent people. He will tell a doleful story about the suffering poor, spiritual destitution, and the urgent demands for help. He wants to build a church, school house, hospital, and send money to the heathen in the foreign lands. In my opinion, such men would be much more useful if they would engage in honest work."

"But, John it seems to me that you are very unkind in what you say of these men; and this arises no doubt from the fact that you do not know much about them, or the character of the work in which they are engaged. It is certainly true that missionaries have done much good in the world. They are self-denying, earnest, faithful, their mission is one of peace and good-will to men, and they do all in their power to advance the kingdom and glory of God. They deserve the sympathy and help of all good people."

"I perceive it will do no good to discuss the question with you, but permit me, my dear Dorcas, to say plainly, that the world is full of religious nonsense, and these men, whom you are disposed to defend, take up a single idea and follow it until they become cranks and nuisances. It is altogether proper that we should have our nice church, and excellent music, and be served by our gifted young rector—these

things are necessary for our respectability and standing in society. But I am heartily sick of this sentimentalism about missionaries and their work at home and abroad. Think of the money expended, and what good does it do?"

"I am greatly surprised at what you say. Is it nonsense to preach the glad tidings of peace and life to those who are exposed to the dangers of this wicked world? I am sure you cannot think so. You admit it is proper for us to have a church, but you must remember that we could not have had this blessing if others had not come as missionaries and prepared the way for us. The idea which you express, that a nice church, good music, and a gifted rector, are necessary for our respectability and standing in society is quite common, but is none the less erroneous. The purpose for which the Church was established carries with it a far deeper meaning. She imparts to the truly penitent, the weary and heavily laden, immortality and eternal glory. The time and money expended could not be used in a better way, and the good accomplished is infinite."

"Evidently your mind is made up on this question, and not likely to be changed, and yet I would call your attention to certain facts. The men who go out as missionaries are an inferior class—they would be failures in any branch of business, our city rectors and others occupying respectable positions regard them as 'hewers of wood and drawers of water,' and even the bishops speak disparagingly of them, and occasionally throw a few crumbs to get rid of them. Is it likely that they would occupy such hard fields of labor if

they were competent to fill better positions? You may think as you please about them, but I am sure that they are not of much force or of much use in this world."

"Inferior class! did you say, John? Do you know who the missionaries of this world have been? And do you not know something of the good they have done? The Blessed Saviour Himself was a missionary—the Great Missionary—to suffering humanity, and by His teachings, His pure and spotless life, and by offering Himself a sacrifice for sin, opened the way from death to life to all who will accept the terms of His mission. The Apostles and their successors were able and faithful missionaries, and coming down through the centuries, thousands of good and true men have spent their lives in proclaiming the glad tidings. There are at this time, in this and in foreign lands, many of the best and purest men who are doing missionary work, and these men are fitted by education, experience, and intellectual vigor to fill the highest positions that could be given. They are actuated by a grand and glorious motive, and, as a class, there are no better men to be found. Even bishops are human, and if occasionally one is found who will treat the city rector with great consideration, and give but little attention to the missionaries who are under him, it only proves the weakness of human nature."

It is a good plan to say as little as possible about that of which one knows absolutely nothing.

The two best rules for a system of rhetoric are: First, have something to say; and next, say it.

### CATHOLIC VERSUS ROMAN

Not many years since there was a great anti-papal gathering in Exeter Hall, London. Popular feeling ran high at some supposed threatening of the religious liberties of the country.

A famous speaker took the platform amid applause, and some heavy blows were rightly expected against the Upas tree of mediæval tyranny and corruption. The very first words of the great speaker were these:

"I have spent the greater part of my life, with all the powers I possess, in contending against and striving to put down the Catholic Faith!"

In the blank silence that followed this remarkable declaration a fine voice squeaked out from a distant corner some very familiar words:

"Which faith, except every one do keep whole and undefiled, without doubt, he shall perish everlastingly."

It was an awkward position for an English Christian to be in; but we respectfully submit that the radical nobleman, though a most earnest and good man, richly deserved the mortification and confusion which for a few moments he suffered for thus willingly abusing his mother-tongue, falsifying history, flattering the enemy, and pandering to a senseless popular error. Had he not on every occasion of public worship solemnly avowed before God and man, "I believe in the Holy Catholic Church!" Was there the least reason or authority for him thus to stultify himself before the world?  
—*Church Press.*

Youth is the season of hope, enterprise and energy to a nation as well as an individual.



*THE BAPTIST SUCCESSION  
DELUSION.*

We find the following admirable reproof of some popular Baptist ideas in a leading Baptist paper :

"The Baptist papers of the Southwest have committed themselves to the theory that there has been an uninterrupted succession of Baptist churches from the days of the Apostles until now. This is a theory that has great attractions for men of a certain type of mind, and desperate attempts are made from time to time to make out the details of the succession. In order to do this it has been necessary to claim as Baptists most of the 'heretical' sects that are mentioned in ancient and mediæval Church history, down to the Reformation period, from which a succession is easily enough traced.

"The history of Church succession has not grown out of the study of history, but out of the exigencies of the so-called 'Landmarkism,' which is the only orthodox Baptist doctrine recognized by a section of our Southern brethren. The essence of this theory is that nobody is to be recognized as baptized unless the ordinance was administered by a minister regularly baptized. To make his baptism regular, he must have been himself baptized by a regularly baptized minister, and so on back to the Apostles. But in order to establish this chain of regular baptisms, it is evident that there must have been a succession of churches administering baptism on this principle from the days of the Apostles to our own. If this were not the case, no man living could feel sure that he had been properly baptised on the Landmark theory. Since a Baptist succession

is needed to round out a theory, there must have been such a succession. The logic is beautifully simple, and if any obstinate facts get in the way so much the worse for them.

"There is not a single Baptist living, who has given sufficient attention to the study of Baptist history to be in any sense an authority, who holds this succession theory. In none of the Baptist Seminaries is there a Chair of History whose occupant would venture to teach it. By every competent scholar it is scouted as the sheerest nonsense, unconfirmed by a shadow of evidence. No Baptist historian, save one, has ever attempted seriously to trace out the succession, and the History of Orchard is absolutely worthless because he has done so. There is but one testimony from those who are competent to speak on this subject, and that is that the historical succession of the Baptist churches of to-day cannot be traced further back than a century before the Reformation, if so far as that.

"Macaulay has exercised his unrivalled powers of ridicule to show the absurdity of the theory of Apostolic succession held by the High Churchmen of the English Church, and adopted from them by the Episcopalians of this country. But that theory is reason itself compared with the theory of a baptismal succession such as is held by the 'Landmarkers.' The Apostolic succession theory fails at only one point ; it is impossible to show that the Apostles ordained bishops as their successors in the early churches. But grant that, and the task of tracing an outward succession down to the present day becomes easy. But baptismal succession fails at a score of points.

It is impossible to find in any one century, after the second, bodies holding principles that would be accepted as orthodox by the Baptists of to-day, and equally impossible to show any bond of connection between the various bodies from century to century that are claimed as Baptists by the advocates of the succession theory."

The writer makes two points which are as acceptable as unexpected to Churchmen:

1. That there were no Baptists from Apostolic to Reformation days.

2. That if it can be shown only "that the Apostles ordained Bishops as their successors in the early Churches," the Apostolic succession of the Church of England is a fixed fact in history. The first point is a virtual confession that the *Baptist* "Apostolic Model" failed so utterly from the Apostolic age as to be unknown till three hundred years ago. The second is the practical admission of a fact in Scripture and History which could be evaded only by attaching to the term "bishop," an entirely different meaning from what the Catholic Church has ever claimed for it. Our Baptist friends need only to understand this to become consistent "Churchmen," so far as the Divine Constitution of the Church is concerned.

A local temperance (?) organ relates a somewhat apocryphal story, the scene of which is laid "in a small Michigan town." A group of children, it is alleged, who had been prepared for Confirmation by the rector of the parish, were also members of a 'juvenile temple'—whatever that may be—where they had "listened to the last words of modern science concerning alcohol." The

superintendent of the temple had taught the children that the use of alcoholic wine, even in the Sacrament of the Lord's Supper, was wrong. Upon the arrival of the Bishop, these well taught children "before allowing themselves to be confirmed," demanded to know whether such wine was to be used in the Eucharist, and upon being informed that such was the case, they declined to allow the rite to proceed, they would not "forego their convictions," and the "Confirmation was indefinitely postponed." Whether the tale be true or not it, illustrates well enough the extent to which fanaticism is being carried by some of the reform organizations of the present day. The comments of the paper which publishes the tale are still more in point than the story itself: "We glory in the courage of the children. Loyalty to the truth is nobler than loyalty to any visible organization on earth, the Church included." Then follows more about "science," "hereditary tendencies," "sleeping demons," etc., and all ends with a declaration of war against those churches which use wine at the Communion. It is the usual course of reformers possessed with a single idea. The time comes when the very foundations of truth and morality come to be regarded as insignificant in comparison with the single object which the reformer has in view.

The true tendency of the remarks quoted above can be fully appreciated, if for "courage" we read "impudence;" for "loyalty to the truth," obeying the promptings of a self constituted leader in rebellion against the "governors, teachers, spiritual pastors, and masters" set

over them in the Lord; and for "science," the utterances of unscrupulous fanatics who know not what science is. A system which would undertake to teach our children to set themselves up against their parents, to despise the institutions of religion, and to defy its ministers, is nothing less than a menace to society.—*Living Church.*

◆  
*GET ALL YOU CAN.*  
◆

People, as a rule, are very keen about getting the worth of their money. It is bad enough to have to spend one's hard-earned wages; but it is a comforting thought that the money, if all spent, has been well spent, and not thrown away.

It would be very well if we were more consistent in carrying out this thought. In one respect there is great carelessness; and many people are content to spend their money on half a loaf when for the same money they might get a whole loaf. What they get is "better than no bread," but it is not so good as the whole loaf.

I speak of the matter of Education. Secular Education, training for the world that now is and is seen, can be got at all our schools—at Church schools and at other schools. And some schools, which do not belong to the church, give teaching, more or less vague, on the subject of religion. At Church Schools you can get, or you ought to be able to get, sound Church teaching for your children.

Be then like the horseleach, saying, "Give, give." Not one "give," but two. Get all you can for your money. Take care you get the knowledge of God and of His truth.

*UNSELFISHNESS IN GREAT PAIN.*  
◆

A cannon shot from the enemy at Corunna carried away Sir John Moore's left shoulder and part of the collar-bone, leaving the arm hanging by the flesh. The tidings of this disaster were brought to Sir David Baird when the surgeons were dressing his shattered arm. He instantly commanded them to desist and run to attend on Sir John Moore. When they arrived and offered their assistance he said to them, "*You can be of no service to me. Go to the soldiers, to whom you may be useful.*" Very shortly after this he died.

The Battle of Corunna was fought January 16, 1809.

◆  
Reference has been made more than once to the false and foolish policy of conceding to Cardinal Manning a precedence over our own prelates. The Cardinal is an astute ecclesiastic, and owes much to his instinctive knowledge as to how to advance and when to retreat. He possesses that peculiar wisdom of worldliness in which Newman, and more especially Liddon were lacking. But the weak concession of the Prince of Wales, and the manly indifference to the highest seat on the part of our Anglican Bishops, have borne inevitable and immediate fruit. Only the other day Father Goddard had himself inscribed on marble, "Rector of Chiselhurst," and lately Cardinal Tascherau refused to sit at the table of the Governor-General of Canada, unless he was placed next to Prince George of Wales—a piece of effrontery which has already evoked the disapproval of the wiser Cardinal of Westminster.

*THINGS WE OUGHT TO  
KNOW ABOUT THE  
CHURCH.*

THE "ORNAMENTS" OF THE CHURCH.

What are the "ornaments" of the church, I wonder. Are they the stained glass windows, the painting on the walls, the beautifully cut stone, or the carved wood?

No; strange as it may seem, none of these things are meant when we speak of the "ornaments" of the church.

This is a name given to certain special things used in the services; and some of these things we will consider in this paper. They shall be:

- The altar, or the Lord's table.
- The coverings for the altar.
- The cross above the altar.
- The candles.
- The font.

*The Altar.*—As soon as there were Christian churches there were altars. S. Ignatius, who is said to be the "little child" whom our Lord "set in the midst," wrote, "In every church there is one altar."

They were sometimes made of stone, sometimes of wood. In these days they are of wood.

*The coverings.*—In most churches the colour of the altar-cloth changes with the season. White is always used for joy, and therefore at Easter, Christmas, Whit Sunday, and great days you will see a white altar-cloth. Red is used for martyrs, so on S. Stephen's Day, for instance, you will see the altar in red. Violet is for times of mourning, such as Lent, and green is usually the colour for other days.

*The cross above the altar.*—The cross has always been the "sign of

the Son of Man," and wherever we see this sign, whether it is on the gable of a church, or on a grave, or made by the priest on a baby's forehead, we know that Jesus Christ has taken possession—just as one might write one's name on one's own book or paper.

Therefore it is that in the most sacred spot in the church the cross of Christ is placed, always to remind us that He is Lord and King. For centuries His sign has witnessed there for Him.

*The candles.*—Why are there candles, when, in many churches most likely, there is plenty of gas giving a better light?

The candles have another purpose. They are set there and lighted at a celebration of the Holy Communion to remind us that Christ is the true Light of the World. Like the cross over the altar, they bear witness for Him to the eye.

*The font.*—In the first days people used to be baptised in a stream, or pool of water, and were immersed (that is, put under the water) three times, in the Name of the Father, of the Son, and of the Holy Ghost. But in old countries there was great risk in this way of baptising for infants and weakly people, and the present way of *pouring* water was adopted, and fonts were placed in the churches, and there the priest christens the little ones in the Name of the Trinity, with a thrice repeated pouring of the water upon their foreheads.—*Mary Bell.*

An advertisement had been running in a Bristol, Eng., paper for the last year offering £50 reward for any well authenticated case of a child being carried away by an eagle, no matter in what country.

NOTES ON THE PRAYER BOOK.

Several Church people find fault with the clergy because, they say, the clergy use words and speak of services, etc., of the Church by names not found in the Prayer Book.

The following notes, etc., may be of service to some:

"*Matins*" mean Morning Prayer.

"*Evensong*" means Evening Prayer.

You will find those words at the heading of the "Tables of Lessons and Psalms proper for certain days," at the beginning of your Prayer Book.

"*Father*," in speaking of, or addressing a clergyman. See the services containing the form of making Deacons. The Archdeacon in presenting the candidates, is instructed to address the Bishop, "*Reverend Father in God*," etc. It is the same in the ordination of Priests, whilst at the consecration of a Bishop, the Bishops who present him to the Archbishop are instructed to say, "*Most Reverend Father in God*," etc.

"*Offertory*."—The offering made to God. See the third rubric after the Nicene Creed.

"*Dip*."—To immerse. See rubric in the Baptismal services. "The Priest shall *dip* it in the water."

*Sprinkle* is not in any of the Baptismal services, and is a mode of Baptism not practised in the Church.

"*Priest*."—One in the second order of the ministry. See rubric before the absolution in Morning and Evening Prayer, ordination of Priests, etc., in the Prayer Book.

"*Easier Day*," not Easter Sunday. See your Prayer Book.

"*Amen*," at the end of a prayer

means *so be it*, or *so let it be*. At the end of the Creeds and after the sentences in the Communion Service in your Prayer Book it means *I agree with*, or, *I believe all this to be true*.

"*Penance*."—Suffering as atonement. See exhortation at the beginning of the Communion Service.

"*Thanksgiving of women after child-birth*."—See the service for this purpose, after that "at the Burial of the Dead," in your Prayer Book.

The London Road Car Company has once more proved that sabbatarianism is sound economical policy. Last year they determined to discontinue Sunday traffic, and the chairman states that there has been a very remarkable improvement in the value of their property. The traffic receipts have gone up nearly a thousand pounds over those of the previous year, although they ran six days as against seven, and the value of their stud of horses had increased 20 per cent. owing to the discontinuance of Sunday traffic, to improved feeding and the weeding out of useless horses. Whatever may be said concerning Sunday keeping, the fact that neither horse nor man should work more than six days in seven is a great economical truth which can never be violated without incurring in the long run financial loss.—*Fail Mail Gazette*.

Grant, O my God, that neither the joy nor the sorrow of this period shall have visited my heart in vain! Make me wise and strong to the performance of immediate duties, and ripen me by what means thou seest best for the performance of those that lie beyond.—*Margaret Fuller*.

*FREQUENT COMMUNION.*

Bishop Coxe of Western New York thus counsels the clergy of his diocese :

The New Testament tells us clearly to hallow the Lord's Day by the Lord's Supper. This is our law and our rubric ; and to this reformation I call you all, in God's name. I consider our neglect of Scripture and of the primitive example, in this respect, a grave abuse, and a sad impeachment of our sincerity in claiming to follow Scripture and the Primitive Church. The Prayer Book itself is against us ; we are all wrong in our practice, however orthodox in theory ; therefore heresies (concerning the Lord's Supper) are permitted, and they are the lash of God upon our inconsistency. I say, then very solemnly and earnestly, let the weekly Eucharist be restored, as soon as possible, in all the churches and chapels of this diocese. \* \* \* It will be a blessing to the pastor himself and a blessing to those who may be disposed to join him in this act of practical obedience. With all my heart I exhort you to this obedience ; with all that I can do or say as a bishop, I will support my brethren in it. Who will gainsay ? I counsel nothing hasty or inconsiderate. Even reforms may be rendered useless by rude remedies and ill-considered movements. Do nothing prematurely. Instruct first by Scriptural exposition, and do not drive, but lead. Be wise and prudent ; be tender and sympathizing ; avoid "the appearance of evil," and indulge in nothing sentimental ; but trust in God, do your duty, and He will not leave you or forsake you. Where two or three are gathered for

this service, there He is especially present by His Spirit ; and surely there are two or three in every parish who, as often as the day of the Lord returns, will rise early to commemorate Christ's resurrection, and, after the example of the Apostles and their immediate disciples, to join in that breaking of bread which he has commanded to be done for a perpetual memorial.

The revival of Catholic usage in this country follows the lead of the old country, outside of the Anglican Communion as well as within it. The Wesleyans of England have returned very largely to the use of a Prayer Book, and liturgical worship is becoming popular in the Scottish Presbyterian Church. Dr. Body, moderator of that body, in a recent article in Blackwood, gives some facts and anecdotes that illustrate the unsatisfactory character of the extempore worship that so long has found favour, and explain this reaction in favour of a liturgy. For instance, one good minister recently prayed : "We know there are blessings going to-night, and we put in for our share." Another remarked, *en passant* : "It must be acknowledged that hitherto Thy people have been in a sad minority, but we look forward to the day when they shall be in an overwhelming majority." And another thus "improves" a well known scriptural statement : "For, as thou knowest, men do not gather grapes of thorns nor figs of the national emblem." "This delicate reference to the thistle as the national emblem of Scotland is delicious," says a contemporary, "but how it would have surprised the writers of the four gospels !"

*IF THE WHOLE WERE HEARING.*

S. Paul speaks as if the supposition was an absurdity. Read 1 Corinthians xii. 14—21, and you will see what he thinks of it.

How S. Paul would wonder, if he came among us now and found that in many cases, "the whole" of our religion was "hearing."

Perhaps you think the evil has abated. True in one respect it has. People do not run after preaching so much as they did some years ago. They have learned that other parts of the service are important; and that the great duty of worship must not be neglected.

Yes, but we make a great mistake, if we think that this has made all right in our religion. Has it never occurred to you that a new temptation is likely to come upon us to mar the good result of the lesson we have learned? Nay' is not the new temptation only a new form of the old temptation? "The whole" was hearing sermons in former days; perhaps "the whole" of our religion now is hearing services—listening to anthems and "all kinds of music."

You may sometimes see the old and the new form of evil placed close together. For example, I have seen a short advertisement setting forth that a certain popular preacher would preach three times and a certain popular singer would sing a solo three times on the same Sunday. So, you see old evil is not taken away. No, it is *doubled*.

Germany employs 5,500,000 women in industrial pursuits; England, 4,000,000; France 3,750,000, and Austria Hungary about the same number.

Among items of art interest, travellings through the press, we recall nothing more noteworthy than the following from a recent New York paper:

Another interesting curio now on exhibition at the Exchange of Woman's Work, is a bit of stone picked up on the roadway leading to the summits of a mountain overhanging the village of Oberammergau by a lady, just after witnessing the Passion Play, and which bears a striking resemblance to the face of Christ as painted by the Old Masters. The stone was in her possession for eight years before the lady (Mrs. Bacon) discovered the lines of the sorrowful face revealed when the bit of limestone is held at a certain angle. The State geologist and assistant State paleontologist pronounce it, after careful examination under powerful lenses a natural formation containing a pathetic and exact portrait which requires no effort of the imagination to trace. Prof. J. S. Newberry, of Columbia College, pronounces it genuine and not fashioned by art, and Bishop Doane, Bishop Potter, and other well-known men, consider the resemblance striking and unmistakable. The lady wished to exhibit the stone for the benefit of charity, and a little corner was found for her in the exchange, where many visitors gaze with silent wonder at the familiar face cut by the hand of nature in the pebble.

The accumulation of wealth, estimated at fourteen per cent of the gross earnings of mankind, now aggregates \$5,000,000,000 per annum, and is increasing, relatively as well as absolutely, from year to year.

## Children's Department.

### GAMBLING.

#### AN OPEN LETTER TO BOYS WHO GAMBLE.

Boys, tell me what harm there is in gambling. Why should not Mr. A and Mr. B gamble if they choose?

They both tacitly agree that the winner is to have the stakes, and they both tell me that it is perfectly fair. If Mr. A. wins, he has earned the money by his superior skill and by his good fortune. If you call that wrong, then all business men are gamblers. In the business world it is brains and chance which help a man on. It is all a kind of gambling.

You do not see wherein the sin of gambling lies, that is clear. Now boys, I will tell you why I don't gamble and why I despise a man who does. I think the gambler is a mean fellow, a thoroughly mean fellow. Why? Because the gambler is a man who deliberately wishes and tries to take away money from another man without giving him any sufficient return for it. He is more than a beggar. He does not ask for the money, if we please to give it; but he lets us agree to give it to him if he wins. It seems fair enough because the loser has agreed to run the risk. Ah! but just here is the contemptible meanness of gamblers; they will let a man run the risk, they do nothing to try and keep him from agreeing to a fraud. It is not a fair presentation of the case to call the money won by gambling a gift. A gift must be a free-will offering. It is mean in me to accept a gift which I know is not cheerfully and willingly given. When a suc-

cessful gambler hauls in his money, he knows perfectly well that the loser is wishing he were in his place.

It does not improve the matter at all that the men who sit down to gamble both agree to abide by the results of the game. The man who wins, and the man who loses, are both guilty of intending to take from a fellow-man money which they have not earned, and which does not come to them as a gift from the heart of the unfortunate one. It is wrong. It is mean. It is far meaner than begging, and really is nothing more nor less than stealing. That is why I won't demean myself by gambling, and that is why I don't like the man or boy who does so. It isn't big. It isn't manly. It is both mean and selfish, and what is mean and selfish is sinful beyond a doubt.

### LESSONS FROM ANTS.

Perhaps no insect has been so conscientiously and carefully observed as the ant, and we have already learned many things from them. We know that some are more civilized than others. They have military organizations, and some live in fine style, with many servants to do all their work. Sir John Lubbock, an observer of recognised authority, has reported some new things of these interesting little creatures.

He says they can and do recognize relatives to the same degree, but no further. Second cousins are always received kindly in a nest if they have never even been seen before, while they always attack strangers of the same species. Further, they are very conservative in their politics. When by any means the queen has been destroyed, and they have got into working order in a democratic fash-



ion, they positively refuse to accept a queen again, and instantly assassinate any that may be presented. But the premier has succeeded, after disturbing their nest and putting a few of the ants with a new queen, in having them accept the situation and form a new government with this nucleus of monarchy.

This same careful observer tells us they readily understand each other. When an aunt goes back from a bit of food, which she is unable by her own strength to stir, she can and does communicate in some way to her fellow ants the need of help. They clearly understand her message, and they prepare to assist her. Still, ants must be great gossips, for it appears they really have no confidence in her information. What they see with their own eyes fills them with the utmost eagerness, but what they learn from others they accept with a huge grain of caution. In fact they are somewhat like many so called Christians who, like Thomas, must have put their hands into the points of the nails ere they believe. They usually go with the messenger, but without spirit, without genuine earnestness until they see with their own eyes that her story is true. Then they are all urgency and life and fire, they act with the utmost "go," and cannot reach the provisions too soon. Hearing with the ear has little effect on them. The story is a pleasant one, no doubt, and soothes them, but they hear the words only, and heed them not. Is not this, too, like grown up men and women?

Time is the greatest of all tyrants. As we go on toward age he taxes our health, limbs, faculties, strength and features.

### *THE GREAT AND LITTLE ONES.*

The Emperor of Germany one day was present at a school examination. The children had been asked several questions on Natural History, and had given some specimens of the Animal, Vegetable, and Mineral Kingdoms. Then the Emperor with a smile said: "Well, but which of you, dear children, can tell me to which kingdom I belong?"

A deep silence followed this question, for the children could only think of one answer, and that they did not dare to give.

At last a little child of six years held up her hand. The Emperor approached, and timidly the young voice said:

"To the Heavenly Kingdom."

A pronounced vein of humor must certainly have run through the country curate who said to his flock: "I fear, when I explained to you in my last charity sermon that philanthropy was the love of our species, you must have understood me to say 'specie,' which may account for the smallness of the collection. I hope you will prove by your present contributions that you no longer labor under the same mistake."

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

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