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Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. V. AUGUST, 1880. No. 6.

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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.

HE STANDS AND KNOCKS.

Knocking, knocking, ever knocking?

Who is there?

'Tis a pilgrim, strange and kingly,
Never such was seen before;

Ah, sweet soul, for such a wonder
Undo the door.

No—that door is hard to open;

Hinges rusty, latch is broken;

Bid him go.

Wherefore, with that knocking dreary
Scare the sleep from one so weary?

Say him—no.

Knocking, knocking, ever knocking?

What! Still there?

O, sweet soul, but once behold him,
With the glory-crowned hair;
And those eyes so strange and tender,
Waiting there;

Open? Open! Once behold him—
Him, so fair.

Ah, that door. Why wilt thou vex me,
Coming ever to perplex me?

For the key is stiffly rusty,
And the bolt is clogged and dusty;
Many-fingered ivy-vine
Seals it fast with twist and twine;
Weeds of years, and years before,
Choke the passage of that door.

Knocking! knocking! What! still knocking?

He still there?

What's the hour? The night is waning,
In my heart a drear complaining,
And a chilly, sad unrest!

Ah, this knocking? It disturbs me,
Scares my sleep with dreams unblest!

Give me rest,
Rest—ah, rest!

Rest, dear soul, he longs to give thee;
Thou hast only dreamed of pleasure,
Dreamed of gifts and golden treasure,
Dreamed of jewels in thy keeping,
Waked to weariness of weeping,
Open to thy soul's one Lover,
And thy night of dreams is over—
The true gifts he brings have seeming
More than all thy faded dreaming.

—Selected.

THE TRUE CHURCH.

Too often we hear from men who have lost their faith in Christ and forsaken the pathway of safety, as a plea of justification for their change, that the religion one hears and sees is far from being the embodiment of the high conceptions one naturally has of a religion springing from love to the Person of the God-man Whom Christians

profess to worship. In other words, that the lives of Christians do not correspond to their professions, and prove either that they are not honest adherents of the Christian Faith, or that Christianity is powerless to do more for man than the world's morality and civilization have accomplished in those who make no Christian professions whatever.

To this we answer, first, That it is, alas! too true that the lives of Christians are not in any way what they should be and might be. That there is too much lip-service, and too little deep-seated holiness, too little simple-minded piety amongst professors of the religion of Jesus. But that it by no means follows from this either that the doctrines of the Christian Religion are not true, or that its professors are all deceivers.

And, secondly, That it is the prevalence of a belief in Jesus Christ which gives to the world's morality the vastly improved tone of the nineteenth century. That, in fact, it is the influence of Christianity upon the world which has changed the manners and customs of society, and promoted every moral reform and every social improvement.

Unhappily we find that man's nature is a corrupt and fallen one. That when he would do good evil is present with him, so that, too often, the good he would he does not, but the evil that he would not that he does. How often, each for himself can alone know, have Christian people failed in the performance of a duty which had been to them before a pleasure and a happiness. How weak and feeble and fallen man is only the pardoned

sinner and his God can know, but the circumstances surrounding each fall, the peculiar and trying temptations, the cunning devices of the enemy, the great agony and remorse of the tempted and fallen one, cannot be understood by man's fellow-man, but are known to a long-suffering and gracious God.

As, then, the Church is composed of weak and erring men, it must be plain that so long as it is the Church Militant there will be the struggles, and the trials, and the temptations, and the falls, incident to our imperfect state in this life.

It is also true that while there must ever be a pressing on towards the mark, having a perfect and sinless Example in view, yet we cannot expect not to come short of our hopes and aspirations because of the weaknesses and imperfections of the flesh. It will never, therefore, be possible on earth to attain to perfect freedom from sin, or to perfect immunity from the power of the Adversary. It will not satisfy the demands of God, nor can man urge it as a plea for not obeying; and serving Him that those who profess His Name fall, and are but imperfect humanity. God will require at the hands of every one a strict account for his belief or want of belief, for his acceptance of, or refusal to accept, His appointed means of grace and salvation.

That man is a sinner is only too plain in the necessity for, and coming of, a Saviour. It is as sinners that we must come to Him, and as sinners He will accept and pardon us. "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Let us not, then, look for a sin-

less company of professors here on earth, but rather let us rejoice in the gracious forbearance and long-suffering mercy of God, Who, though we have grievously sinned against Him, and have frequently fallen away, yet is ever ready to hear the contrite sinner's cry, and extend to him His pardon and forgiveness.

We must not expect to find an ideally spotless Church on earth. By parable and teaching our Saviour pointed this out, and each man from the depths of his own heart can understand how true are the Apostle's words "If we say that we have no sin we deceive ourselves, and the truth is not in us."

A VI-SION OF RAIKES.

Wearied of Centenary Committees and of discussing Centenary Meetings I sat down in my arm-chair and fell half-asleep. I had not been many moments in this half-conscious condition, when a pleasant-looking man, dressed in the garb of a hundred years ago, stood before me.

"Mr. Raikes," I said, as soon as my astonishment would let me speak.

A slight inclination of his head assured me that it was he, though indeed, being well acquainted with his portrait, I felt no doubt of it from the first.

"Pray be seated," said I. But he remained standing and continued silent.

Rather confused by this silence, and noticing that his expression was grave, almost to sadness, I said, "You are probably aware that the hundredth anniversary of the work you started in Gloucester is to be

celebrated very generally throughout the country this year."

Another inclination of the head.

"Does this not gratify you?" said, I, somewhat warmly; "is it no source of pleasure, nay even of pride, to you, that the work begun a hundred years ago has spread to every village in the country? Do not the thousands of schools, filled every Sunday by hundreds of thousands of children, testify to the success of your work?"

"Success!" said he with an air of doubt; and after a pause, looking still more grave, he slowly repeated the word "Success."

"How many hundreds," I replied, "now in Paradise, first heard the Gospel message in the Sunday-school?"

"Oh, true!" said he, as a smile momentarily brightened his face. Then relapsing into his former gravity, he continued, "But how about the young men and women, the old men and women of the present generation—were they not in Sunday-school?"

"Doubtless," I answered, "you have hit upon the weak point of the system."

"Weak, indeed," he replied. "How can you expect it to be otherwise while you permit your scholars to drop away from your care at the most critical period of their lives? Considering the lack of properly organised machinery for retaining them, the wonder is that a larger number of your scholars are not lost to the Church."

"'Tis true, 'tis pity; and pity 'tis true.' But what would you suggest," I inquired, "to remedy this sad state of things?"

"Could you not make special arrangements for the young people

as they grow out of childhood?" he asked in reply.

"You mean by establishing a Senior Scholars' Association," I answered.

"Call it an 'Association, a 'Guild,' a 'Friendly Society'—call it what you will, but do it."

He moved to retire. Then suddenly turning himself to me again, he said, "It has taken you a hundred years to get the children, perhaps in another hundred you may learn to KEEP THEM."

I awoke, and he was gone.—*Magazine.*

THE PURPOSE OF HOLY SCRIPTURE.

Let me remind you of the one purpose for which the Word of God has been given to man. It is not to teach science, to open out the secrets of nature, to furnish the annals of mankind, to satisfy the legitimate desire after knowledge implanted by God in man. It is to give the knowledge of salvation by faith in Christ Jesus. But we should certainly expect to find the language consistent with the facts of nature, and the narratives accurate. Should we find history falsified or statements of the processes of nature irreconcilable with well-ascertained facts, then the record would fail of its purpose of inspiring or confirming faith in its testimony to things unseen, rather, would it impede and overturn faith and leave the infidel well-nigh justified in his unbelief. But when we find prophecies fulfilled, historical allusions in the sacred writers verified, and a resurrection of witnesses from long buried cities, when Assyria, and Babylon, and Moab, and Bashan,

and Jerusalem confront the sceptic with their material testimony, when science ratifies the statements of Solomon touching the circulation of the wind and the waters, of Job and of Amos, may we not say, "God is in the midst of her, she shall not be moved, God shall help her, and that right early?"—*Prebendary Kemble's Bath Lectu. c.*

OUR LIFE AT GOD'S DISPOSAL.

"My times are in Thy hand."—*Psalms* xxxi. 15.

Yes, most truly, if I have given myself in unreserved consecration to God! He who chooses for himself, and prefers his will to God's will, and refuses to submit to the plans which God would have him work out in life, may say, "My times are in my own hand," and a miserable failure life will be. But the believer who is "sanctified wholly" may, in perfect truth, adopt the language of the Psalmist. All his times are in God's hand. What confidence this inspires! The issue cannot be doubtful if God guides the life.

If the Saviour has His hand on the helm, we know what port we shall gain. We are not waifs on the ocean. However devious our course appears, infinite wisdom directs the whole. "My times,"—every one of them, however various—are all in God's hands.

My prosperity: it does not spring from my unaided plans, nor grow simply because I plant the seed, but it comes from the hand of God.

My adversity does not spring out of the ground. Shall we receive good at the hand of the Lord, and not evil? He doeth the wisest

ever. Not a stroke is laid on but He has calculated the force of, and intends to bring about the best result.

To the end of life it will be the same. Nothing passes but He puts His moulding hand on it, and when at last we come forth glorified in the kingdom of God, He shall have all the praise whose hand has moulded our times so that they should issue in such a blessed eternity.—*Selected.*

NOTES ON THE OCCASIONAL SERVICES.

No. 5.

THE THANKSGIVING OF WOMEN AFTER CHILDBIRTH; COMMONLY CALLED, THE CHURCHING OF WOMEN.

NOTHING so makes the false modesty and mawkish sentiment produced in this country as the almost entire neglect of this office. This neglect is founded on erroneous ideas, and on a sense of shame which keeps mothers from returning thanks after that wonderful example of God's power, the birth of a child. When the Bible describes excessive sorrow, in the most expressive manner, it likens it to that of "a woman in travail." If the sorrow be that excessive, how great must be the joy to be delivered from that sorrow? A debt of thanksgiving is owed to God, and hence this office. A writer says:—"If it be asked why the Church hath appointed a particular form for this deliverance, and not for deliverance from the cases of equal danger, the answer is, the Church did not so much take measure of

the peril, as accommodate herself to that work of separation which God hath put between this and other maladies. "To conceive and bring forth in sorrow" was inflicted upon Eve; and in her upon all mothers, as a penalty for her first disobedience, so that the sorrows of Childbirth, have, by God's express determination, a more direct and peculiar reference to Eve's disobedience, than any other whatever; and though all maladies are the product of the first sin, yet is the malediction applied to this alone.

Now, when that which was ordained as a curse for the first sin, is converted to so great a blessing, God is certainly in that case more to be praised in a set and solemn office."

Yet, "where are the men"? How many avail themselves of the opportunity of publicly returning thanks for their recovery from this or any other danger? The office under review is used in this country by few outside of people from the Mother Country who have been accustomed to it there.

ORIGIN.

No doubt this custom is founded on the Jewish rite of purification, enjoined in Leviticus XII. The ceremonial observances are done away with, the moral duty is obligatory. The uncleanness of the woman, the number of the days she is to abstain from the tabernacle, and the sacrifices she is to offer, are rites wholly abolished. The mother now is only bound to offer the *Gospel sacrifice of praise*. She is publicly to acknowledge the blessing given to her. And the virgin mother, needing not to be purified, yet offered her praise and her blessed Son in the temple.

The practice is so ancient in the Christian Church that we cannot trace its beginning.

THE OFFICE.

Into the Church. First because God ought to be publicly thanked.

Secondly, because the woman may, in the proper place, thank God for the happy privilege of again worshipping Him in the congregation.

Decently apparel'ed. Formerly a veil was worn. Now the matter of apparel is left to her own discretion.

Some convenient place. Generally at the Holy Table.

The office consists of three parts
1st. The preface. In all our services this is reserved, giving the reasons for what we do. 2nd. The praises. 3rd. The prayers.

The Psalms are the 116th, with one or two verses left out, and the 127th.

The prayers are composed of supplications, prayer, intercession and giving of thanks, are suitable to the occasion.

Accustomed offerings. This is something set apart as a tribute due to Almighty God. More than that she is to offer herself. "If there be a Communion," she is to receive it, for there she offers herself to be "a reasonable, holy and lively sacrifice" unto God. It seems as if when this office is properly understood, there could be no excuse for its neglect. Let those mothers who read this put it to their conscience whether this act of thanksgiving is not their, "reasonable service." Let no false shame keep them back from going into God's House to thank Him for mercies received. As Keble has beautifully said :

' Is there in bowers of endless spring,
One known from all the seraph band,
By softer voice, by smile, and wing
More exquisitely bland.

Here let Him speed; to-day this hallow'd
air
Is fragrant with a mother's first and
fondest prayer.

Only let Heaven her fire impart,

No richer incense breathes on earth ;
" A spouse with all a daughter's heart,"
Fresh from the perilous birth,
To the great Father lifts her pale glad eye,
Like a morning flower when storms are
hush'd on high "

PRAYER.

PRAYER is a work of the same dignity and honour wherein the angels and saints of heaven themselves are employed. It is an advocate for the guilty, a redemption for the captive, a rest for the wearied, and a comfort for the sorrowful. It is our watch tower whilst we sleep, and our safeguard whilst we are awake.—*S. Gregory Nyssen.*

THE TRUE FAITH.

To believe the Scripture and the Creeds ; to believe these in the sense of the ancient primitive Church ; to receive the four great councils so much magnified by antiquity ; to believe all points of doctrine generally received as fundamental in the Church of Christ, —is a faith, in which to live and die cannot but give salvation.—*Abp. Laud.*

PLEASING EVERYBODY.

THERE was once a big boy named Catholic Faith, rather an odd name, but a very old and respectable one. He had a beautiful copy of the Catechism, and he showed it to some other boys,

among whom were Herbert Spencer, Simpson, Barnes, &c., and asked them whether they would not like to study it with him. They all said they would, if each one could just change a little bit in it, and thus make it all right; so they met together to see what changes they would make. Simpson and Barnes, and indeed every one, cried out immediately when they read the words 'My sponsors in Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven,' that this must all be left out, because no person ever did become a child of God until he was converted and got religion. Then another boy whose name was Universal, said the part about the devil must be left out, because there was no devil, that was just a mediæval superstition and did not exist in the 19th century. Then came a very smart boy called Darwin, and said the Creed must be left out, because it said "I believe in God, the Father Almighty, Maker of Heaven and Earth," and it was very doubtful whether that was true, and whether everything was not evolved out of cells, and life generated in those cells of itself.

Then came up another boy, and said the summary of the Belief must be left out, because there was no such thing as God the Father, the Son, and the Holy Ghost, and no really intelligent person would hold it.

Then another boy said it was absurd to think that the Ten Commandments were particularly Christian; that Buddha and Confucius had said the same things; and that any way you had no right

to bind the individual conscience to keep holy one day in seven.

There came a very wild boy called Commune, and he with frenzied noise, and not without a great deal of applause from weak people, etc., declared that your duty toward your neighbor was just a piece of tyranny. That the ideas of "civil authority" and "spiritual pastors and masters" and "betters," were things of the past, and kept back the race from true progress.

Then another boy who had a distinguished friend, named Prof. Tindall, said the Lord's Prayer must be, of course, left out, because it asked God to do certain things for individuals, and that was impossible, because God was bound by laws, and an iron necessity prevented Him from ever listening to petitions which would interfere with these laws.

And when the last part—the Sacraments—was read, Simpson, Barnes, Roger Williams, and the whole crowd shouted "Popery! Priestcraft! Nonsense!" You can be saved perfectly well without them. "Believe in the Lord Jesus Christ." "Find Jesus." That was all a man really need trouble himself about.

When they went away, Catholic Faith looked at his Catechism to see what was left, and lo, there was not even a little scrap. Everything was inked out.

Moral.

Let all big boys and big girls keep their Catechisms just as they are, and study them just as their forefathers did, and say them manfully and heartily every Sunday, and never mind what other people say about sectarianism and exclusiveness. If they go to leaving out

something to suit every sect, they will find that they have left out God.—*The Docece.*

PUBLIC PRAYER.

WE read in Holy Scripture of men who went up to the Temple to pray; and surely Public Prayer is the great object of our assembling ourselves together in the House of God, but it is a lamentable fact, that, at the present day, this most important duty is very much lost sight of, the greater number of those who attend the public services of the Church going there, not from any desire to join in the Common Prayer, but rather that they may hear what they call a good preacher, or one who, by his eloquence, will interest and gratify them; and thus, while the sermon is considered by far the most important part of the service, the prayers are at best tolerated, listened to sometimes scarcely with patience; too often a feeling of relief being experienced when they are concluded. Another proof of how lightly public prayer is esteemed is to be found in the small number of those who attend where there is daily service in the Church; a dozen old people being all who are usually willing to spare an hour every day from the world's business to join in prayer to their Father, without whose care even their temporal affairs cannot prosper.

There are many and weighty reasons why this indifference to a great duty should not exist.

Public prayer is God's own appointed way of his creatures offering Him worship and seeking for His blessing. Our Holy Saviour said, "My house shall be called the house of prayer;" and He has

promised His presence where two or three are gathered in His name. United public prayer will strengthen our religious life, and make us grow in Christian virtues. It will also advance the interests of our Church, and bring blessings upon the whole world.

Would that daily prayer were more common in our churches than it is at the present time! Would that the bell were oftener heard calling the congregation to Matins and Evensong! Would that we could see not two or three, but number of devout worshippers, assembling in the morning to join in beginning the day with prayer for blessings during the hours of trial, and in the evening twilight, together rendering thanks for the great benefits received, and committing themselves to the protection of their Heavenly Father during the hours of night! M.

OUR PRAYER BOOK.

A BRIEF but interesting item going the rounds of the papers reads thus: "The Book of Common Prayer has been translated into sixty languages, and over a million copies are printed yearly." This large diffusion of the beautiful Liturgy of our Church is a pleasing evidence of improving taste as well as of correct views of Christianity. Not only are large editions of the Prayer Book printed and circulated, but they are read; for in them are found the most sublime passages of the Scriptures, and the most appropriate language to express the deep feelings of the heart when it is impressed with sentiments of devotion.

THE LIFE TO COME.

Our beloved ones taken from us, who have walked with God by faith, have now found that Jesus whom God raised up, and exalted into Heaven. The New Testament always speaks of Jesus as living in the invisible world, and St. Paul tells us that the happiness of the elect, when they are emancipated from the body, will be to find themselves with the Lord. But let us look a little at the other side. We can form but a very faint idea of what *the Saviour's* joy will be, when He admits to a nobler life the man whom He has redeemed and sanctified. Imagine what would be your own feelings in welcoming to shore the dearest of your friends, escaped from the perils of the sea. The happiness of this earthly reunion is nothing to the joy of Jesus, when He receives the soul for which He died; the soul which under His guidance has conquered sin, and passed through all the cruel temptations of this world When on earth we are again united after our long separation, it is to suffer, as well as to enjoy, and soon to separate again. Jesus receives those who ascend to heaven with the knowledge that their time of trial is accomplished, that their course is finished, that death is vanquished. His prophetic vision beholds them enter on a career of blessedness that is to have no end. Only the language of heaven can express the overflow of confidence and joy. We sometimes even here below meet with people, the first sight of whom gains our heart as if we had always known them. Their smile gives us an entrance to their hearts, and reveals to us a goodness

on which we feel we can repose. The smile with which Jesus will receive the new inhabitant of heaven, the reception so replete with joy, the ray of love from Him who shed His blood for us,—language fails before the vastness of the reality. Ages of joy will be concentrated into that single moment.

This is not a fiction, it is a truth founded on the essential laws of our souls. In entering heaven our friends have met their Saviour, and their intercourse with Him is affectionate and elevated beyond all that our imagination can conceive. No distance separates them. He is with them as He was with His disciples upon earth, when they came to Him and He taught them in the boat, or on the mountain.

This new communion will elevate the souls of those who share it. Capacities of love and holiness will be developed of which they had no conception. We know how new powers of love and thought are developed even here by a contact with a noble character, and what a grand contagion may result. But this is a feeble image of the power which the presence of Jesus will exert on those who are called into its light. The human soul will understand its immortal strength. The greatness of Jesus will not oppress and crush the soul. It will rouse it to some approach to a similar elevation. We can only hint at the active sympathy with which *Christ's servants will become His ministers, His colleagues in the accomplishment of the extension of His kingdom, they will be acting in concert with Him, in perfect union with His purposes and work.* "Therefore, brethren, seeing that we look for such things, what man

ner of persons ought we to be?"—
From the "Révue Chrétienne."

THE CHURCH CATECHISM.

THE Bishop of Manchester, at a Sunday school meeting in Manchester recently, said he did not know much of the teaching in the great Sunday schools in Lancashire. His knowledge of such institutions was formed on a much narrower basis, those he knew most of being in small rural parishes in Wiltshire and Berkshire. He had inspected schools in those counties, and found that the instruction given, though somewhat elementary, was very thorough and sound, and neither teachers nor scholars were ashamed of teaching and learning the Church Catechism. He thought, in spite of all that had been said to the disparagement of that admirable formula, he would have to wait a long time before he saw a better manual of instruction to be placed before the children, for soundness and simplicity of doctrine and instruction in the great principles of Christian faith and duty. They did not expect to turn their scholars out as theologians armed to meet any possible adversary, but they did wish them to understand the Bible, and the Book of Common Prayer, and the great principles of the Christian faith. He was afraid that a great deal of the unhappy and unwholesome controversy that marked the religious mind in the present day, arose from people not understanding that there was such a thing as a law of proportion in the Christian faith, that some doctrines were more important than others, that on some points men might be

allowed to differ in opinion, while there were others that must be held to be fundamental, and could not be given up as long as Christianity was recognized as a revelation from God at all.

UNJUSTIFIABLE CONCESSIONS TO ROME.

WE ought never to allow ourselves to speak as if we admitted that the Church of England had separated from the Church of Rome. It is one of the strong bulwarks of Romanism so to represent the matter, and hence to charge us with the novelty of our religion. Now, the ground on which every true Churchman will be satisfied to rest the validity of the claims of his Church is its antiquity. He will willingly yield, that if what is essential, to the Church of Rome be of greater antiquity than what is essential to the Church of England, then the position of the latter is unjustifiable. To speak of the Church of England, then, as if it were a mere offset from the Church of Rome—as if we separated from the Church of Rome in the sixteenth century—is to betray our own cause. I repeat, what is so essential in these days for every Churchman to remember, is that **THE CHURCH OF ENGLAND NEVER SEPARATED FROM THE CHURCH OF ROME**. It was originally an independent Church, founded not by emissaries from Rome, but at a period not far removed from Apostolic times, if not by an Apostle himself. Afterwards, it must be admitted that the English nation was greatly indebted to the Church of Rome for the missionaries sent over under Augustine to the Saxons; and from this time an

intercourse subsisted between the two Churches; but it was not until the period of the conquest, in the middle of the eleventh century, that Rome assumed anything like an ascendancy over the ancient British Church, and then it was not without a long and arduous struggle that she established it. So that the real fact of the case is this:—that out of EIGHTEEN CENTURIES, during which the Church of England has existed, somewhat less than FOUR CENTURIES AND A HALF were passed under the usurped domination of the see of Rome: so great is the absurdity, and palpable ignorance of historical facts, evinced by those who represent the Church of England as a separated branch of the Romish communion. Let it ever be remembered, that all which the English reformers aimed at, and which they so happily accomplished, was to bring back the Church of England to the same state of purity which is enjoyed previous to the imposition of the Papal yoke. They put forth no new doctrines; they only divested the old ones of the corruptions which had been fastened on them. In all essential points,—in doctrine in the sacraments, in the unbroken succession of its ministers,—the Church of England is at this day the same which it was in primitive times.

There is another point of duty incumbent upon us as Churchmen, which I think not too insignificant here to mention. I mean, that we ought rigidly to abstain from yielding to the Romanists the name of Catholics. I admit that names are in themselves of very little importance; but not so when a very important and influential use may be made of them. There are instances

on record of those, high in authority in that Church, condescending to abuse the ignorance of the uneducated, by making them believe that the term "Catholic," in our creeds, is intended exclusively to designate their communion. And certainly, in a general point of view, it is of no small importance, *especially considering the use of this term in the authorized standards of the Church*, that we should avoid speaking in a manner which, strictly understood, is an implicit admission that we ourselves are guilty of the sin of schism—*Selected.*

"THE Rev. J. Wesley used to give three rules for the guidance of his followers, as to the use of money:—1. Gain all you can, without hurting your soul, your body, or your neighbour. 2. Save all you can, cutting off every needless expense. 3. Give all you can. Be glad to give and ready to distribute: laying up in store for yourselves a good foundation against the time to come, that ye may attain eternal life (1 Tim. vi. 19)."

UNION WITHOUT UNITY.

"You Episcopalians never join in our Union Meetings, and yet you are always talking about Unity. Why don't you come with us one day, at least? Don't you think it is a glorious thing for all Christians to meet together, and to unite in worshipping the same God whom they all alike profess to serve? Why, it is like heaven on earth!" And Mrs. Sevier sighed as she thought of such an apparent indifference to celestial joys.

"Certainly," replied Mr. Candid, "I should most highly appreciate

and prize such an evidence of Christian Unity, if I could only think it real. And, if without the sacrifice of principle, you can thus meet together and unite in a common worship, I am not surprised that you should do so, nor that you should esteem it a privilege to be highly enjoyed. My surprise is, that you do not do this *constantly and habitually*. If you can all meet together for *one day*, why can you not for *every day*? And if a brief union is so very delightful, why not make it *continuous and permanent*? Why break up this heavenly unity in order to restore again the sad divisions of earth? This is what astonishes me, and, I must confess, convinces me of the unreality of that which is so short-lived, and of which you yourselves so soon tire. If you will make your temporary and occasional unions a real UNITY, by making them continuous and abiding, you will find us more disposed to approve of, and to join in them. Show this true appreciation of what you so highly eulogize, and you will greatly encourage us to take part therein."

"Ah! but then we must break up our different organizations, and you would not expect us to do that?"

"Certainly I should," exclaimed Mr. Candid. "If your different organizations are *all* that is keeping you apart, you ought to break them up, and at once. How dare you continue to maintain what is only a means of separating you from your fellow Christians, with whom you might otherwise be completely united!"

"Well, but we don't believe that the others teach the truth or preach

the Gospel in its simplicity, and, so, it would be wrong for us to unite with them and give up our own organization," expostulated the old lady.

"Then, how can you unite with them *at all*—how can you join with those who do not preach the Gospel in its simplicity, for even a *single day*? For when you do this, are you not countenancing their errors? or, at least doing what you can to make the truth and simplicity of the Gospel a matter of small moment? It seems to me that if the differences which, as you say, preclude the possibility of a permanent unity among all those who are wont to join in 'Union Meetings,' are of real and vital importance, they ought not to be surrendered at all, even for a single day; whereas, if you can conscientiously lay them aside for a time, there is no good reason why you should not do so altogether."

Well, but until we are prepared to arrange for such a permanent union, is it not well to meet occasionally with all who love the Lord? Is not this the way finally to secure the real thing of which you think so much?

"On the contrary," replied Mr. Candid, "it is the most effectual way to defer such a realization, or even for ever to defeat it. If you could persuade people, contentedly to accept of counterfeit coin instead of the genuine, you would soon have none other in circulation; and so long as Christians are satisfied with this sham unity—this union without unity, which Satan has devised and put in circulation, and which has of late become so exceedingly popular,—so long will a real unity be *impossible*. And my only

hope is that ere long they may detect the miserable counterfeit, and begin to demand the real coin which is stamped with the image and superscription of Him who prayed, "That they all may be one; as *Thou Father art in Me, and I in Thee*, that they also may be one in Us."

"Ah!" said Mrs. Sevier, "that day is a long way of yet."

"I trust not," replied Mr. Candid, "but, at all events, let us beware how we do ought to defer or hinder it; and, in the mean-time, we can all unite in that prayer of Christ for the real unity of His people, and severally do what may be in our power to hasten its fulfilment."—*Old Church Path.*

MARRIAGE WITH DECEASED WIFE'S SISTER.

HON. C. L. WOOD says, in regard to the proposal to legalize marriage with a deceased wife's sister:—

"I trust that the mere suggestion of such further interference with the marriage law will open the eyes of Churchmen to the reproach they are now under for tolerating, as so many of them do, the working of the Divorce Act, which, I believe, more than anything else, is undermining the morality of the country. Should we be further disgraced by permission being given to contract unions which the whole Christian world believed to be absolutely unlawful, till one of the worst Popes granted a dispensation for them, but which the Parliament of Paris in the last century refused to acknowledge, as being contrary to the law of God, and which in England, since the

introduction of Christianity, have never been permitted—we can hardly doubt that the Episcopate generally, together with the Synods of Canterbury and York, will take the opportunity not only of absolutely prohibiting the blessing of the Church being given to such unions, but of putting an end to the intolerable scandal which at present exists of clergy of the Church of England consenting to allow their churches to be profaned by the pretended marriages of divorced persons. Should this occur it may prove that what is in itself an unmitigated evil may carry with it consequences the promoters of the measure little expect."

CHURCH ORGANS IN THE SEVENTEENTH CENTURY.

PEPYS relates in his diary that the first organ he heard was at Whitehall chapel, July 8, 1660, and on April 21, 1667, he records his visit to Hackney church thus: "Very full, and found much difficulty to get pews, I offering the sexton money, and he could not help me." That which I went chiefly to see was the young ladies of the schools, whereof there is great store, very pretty; and also the organ, which is handsome, and tunes the psalms, and plays with the people, which is mighty pretty, and makes me mighty earnest to have a pair at our church." Drake, in his *Eboracum*, publishes in 1733, says: "There is now only one parish church in the city of York that possesses an organ, and that came from a Popish chapel, the curator of which purchased it from Durham cathedral. From this date

half a century elapsed before parish churches began to be supplied with organs. After the restoration of the monarchy organ builders were scarce, and premiums were offered to foreigners, which brought over the two celebrated workmen, Smith and Harris, who became great rivals. Their instruments were admirable specimens, as far as they went, but were most incomplete, owing to the absence of an independent pedal department. St. Paul's, erected 1697, had two manuals and twelve stops; York, erected 1666, had great and choir manuals and thirteen stops, but in none of these instances is there any mention of a distinct pedal board; indeed it was not until the year 1829 that any serious attempt was made in this country to adopt the true principle of arrangement by which alone dignity of effect and a thorough satisfactory and well balanced instrument can be obtained.—
Musical Opinion.

BIBLE TERMS.

A day's journey was 33 and one-fifth miles. A Sabbath day's journey was about one English mile. A cubit is 22 inches, nearly. A shekel of silver was about 50 cents. A shekel of gold was \$8.09. A talent of silver was \$1518.32. A talent of gold was \$23,309. A piece of silver, or a penny, was 13 cents. A farthing was 3 cents. A gerald was 2 cents. A mite was 1½ cents. A homer contained 76 gallons and 5 pints. An ephah or bath contained 7 gallons and 4 pints. A hin was 1 gallon and 2 pints. A firkin was 7 pints. An omer was 6 pints. A cab was 3 pints. A log was one half pint.

“PLAYING AT MISSIONS.”

THERE are probably ten millions of people in Christendom, each one of whom has professedly devoted himself to the service of Jesus Christ; each one of whom has said, “I no longer live unto myself; I no longer live, but it is Christ that liveth in me; I am not my own; I am bought with a price;” each one of whom has pledged himself to obey the last command of the Lord, “Go, teach all nations.” And yet what do we see? In our own land, certainly in our own Church throughout this land, but a fraction of the 23,000 churches do aught for the cause of missions; and in the fraction that do anything, it is all done by a fraction of the Church. It would be safe to say that to withdraw from the Missionary Union the contributions of fifty churches and of a hundred contributors, would be to cripple it fatally.

We profess to have consecrated our all to Christ and his cause. And yet, as we look over a Christian congregation, how often do we see a single Christian lady wearing diamonds that would support a school and a missionary for a year? How many a professed Christian is spending more on one of his horses than he gives to the spread of the gospel over all lands. How many a Christian is spending in what is sheer luxury and ostentation an amount that would confer countless blessings on the heathen world. Surely we are “playing at missions.”

The women of Carthage were not playing at warfare, when they cut off their hair to be made bow strings of for the defenders of the city. The people of Holland were not playing, when they broke down the

dykes and let in the sea over their orchards that they might drown out the Spaniards. The German women were not playing at patriotism, when they gave their good ornaments to the government for the expense of the war against Napoleon, and wore instead, ornaments of iron. The Moravian missionary was not playing at missions, when he consented to be sold as a slave that he might be admitted to the West Indies, and might preach to the negroes. But when we look at the work to be done, the hundreds and millions to be evangelized and at the scale of our preparations, we are compelled to realize bitterly that we are "playing at missions." Is it not time that we ceased playing, and began to be in earnest?—*Am. Exchange.*

PRAYING AND PREACHING.

In their just admiration for our beautiful Liturgy many have within the past twenty-five years exalted the service at the expense of the sermon, and by some it would appear to have been considered a mark of sound Churchmanship to belittle preaching. But both service and sermon are divinely ordained and different functions, and cannot wisely, or justly, be compared with each other. In the former one personality was more or less lost, but in the latter one individual consecrated manhood asserted itself, as man talked to man. Every power and faculty of the body and mind should be enlisted in this holy art. Study of the Scriptures and of human nature, contact with individual sinners and their needs, and constant communion with the Saviour, are indispen-

sable to the effectual preaching of the Gospel.

The clergy should not strive to be orators, nor to preach what might be called eloquence according to the standards of the schools, but having a mission from Christ to men, they should be so full of that, that they could stand up and speak out of the abundance of the heart. Their themes should be the Eternities, God, Heaven, Hell, Penitence, Faith, Regeneration, Conversion and Personal Righteousness, and not candles and colors and shades.—*Bishop Harris.*

WHAT IS WANTED.

WE assert—and the truth of the assertion very few of the Clergy can be unconscious of—that the only proof of the Church's orthodoxy, or of her superior position as regards the Ministry and Sacraments, which the world can comprehend and appreciate, is the display of a greater evidence of active life, a larger measure of Missionary zeal, a warmer love for the souls of men; and a deeper spirituality among her members, than is shown by any sect or body of Christians around her.

THE bishop of the diocese of Massachusetts, recently held an ordination service in St Matthew's Church Boston, and admitted to the diaconate Mr. Edward A. Rand. The Rev. Mr. Rand was formerly a Congregationalist minister in South Boston and Franklin. He is also known to the public as an author.

ON the Fifth Sunday after Trinity the Rev. Jas. A. McGlone, lately a Roman Catholic priest, was admitted by the bishop of the diocese of Fond du Lac to the exercise of priestly functions in the Protestant Episcopal Church of the United States. The office used was compiled by the bishop, and was based upon the form for the Ordering of Priests. Mr. McGlone had been on probation about a year.

BEFORE the consecration of Canon Kyle as Bishop of Liverpool the Archbishop of York received a protest from a clergyman, on the ground that a bishop must be the husband of one wife. It seems that Canon Kyle had been several times married. The consecration proceeded, and it may be regarded as a decision that the apostle meant one wife at a time.

AT the confirmation in St John's church, Jersey City, the Rev. E. L. Stoddard, rector, June 29th, a second confirmation was held, and among those presented there were one from the Quakers, one from the Methodists, one from the Unitarians, one from the Dutch Reformed, two from the Presbyterians, and three from the Baptists; and the other members of the class came from Church families. Ours is the Catholic Church and all nations flow into it.

THE number of Churches and chapels in and around Cincinnati has *doubled* within the five years of Bishop Jaggard's Episcopate; while the clergy list of the whole diocese has increased by 30 per cent. within the same period.

REV. T. K. ALLEN, for many years an active and prominent Minister among the Adventists in Minnesota, has dissolved his connection with that sect, and applied for Deacon's Orders in the Church. Several other Advent Ministers are known to be "reading up" on "the Church idea." Although "Father" Himes (as he was usually called) has never attempted to make proselytes of his former associates in the Adventist Ministry, the fact of his change has led many of them to investigate the claims of the historical Church. It is understood that Mr. Allen's first settled convictions of his duty to make this change arose from a careful study of the Prayer Book.

ON Friday, June 11th, twenty-two candidates for Missionary work were presented to the Bishop of London, in St. Paul's Cathedral, for Ordination. Twenty of the candidates had been educated and trained by the Church Missionary Society in their College at Islington. One of them, a native African, had been brought over by the Society from Lagos, and had proved himself apt and intelligent in his studies.

THE Rev. James Freeman Clark, of Boston, well known as a preacher and writer, says that he has noticed that men who hold extreme views in what is now called free religion, are often just as bigoted as the most orthodox. The modern school of German and English materialists, who know nothing in the universe but matter and force, are the narrowest fanatics whose books he has met with. They despise every one who believes more than they do.