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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.

Vol. XV.

DIGBY, N. S., MARCH, 1890.

No. 1.

The red marks enclosing this paragraph indicate that the subscription is due, and the Proprietor will be glad to receive the amount as early as possible. The date marked with the address on each paper is that to which that paper is paid up.

LIGHT IN SHADOW.

THE curse hath made earth dreary,
Her pathways hard to tread;
Yet are there rays of brightness
Upon the darkness shed.

The bramble's thorny branches
Withhold not fruitage sweet,
A bloom of beauty crowneth
The thistle at our feet.

God's light mid autumn sadness
Doth gild the bending sheaves;
And when the spring-buds kindle
His Spirit stirs the leaves.

When all her blossoms sleeping,
Earth seems a barren place,
He guides the frost-king's fingers,
Till magic flowers they trace.

Though oft, our earth-mist rising
The heaven's pure blueness mars,
He hath not failed to scatter
Among the clouds His stars.

Signs of His love unailing
We may all round us find,
Who, when His east wind bloweth,
Still stayeth His rough wind;

That our dull hearts forget not,
What cloud soe'er may rise,
That He who planted Eden
Prepareth Paradise.

COUNSEL TO CROWDS.

(From the German.)

How closely set stand bush and tree
The forest ways among!
How in our world the eager crowd
Each other press and throng!

What path or nook soe'er thou fill'st
To that place God thee sent;
Therefore, as snail in house of shell,
Be in thy place content.

Art thou a rose, the bush that crowns,
Thine be it God to bless;
Art thou but moss upon its stem,
Then thank thy God no less!

Head of the Church beneath,
The Catholic, the True,
On all her members breathe:
Her broken frame renew!
Then shall Thy perfect will be done,
When Christians love and live as one.

—Robert Robinson, 1780.

Mrs. Gardner

Apr 89

SOCIALISM.

"It is not good for man to be alone." This is the declaration of our Creator, Who knows what is in man.

Man is a gregarious animal, fond of society, and—as a rule—seeking company and combination. Union is strength, and God appeals to this principle in forming and sustaining His Church or Society. It is the Body of which Christ is the Head. We are admitted into this Church, or Body of Christ, by Holy Baptism, "for as many as have been baptized into Christ have put on Christ." All members of this Body differ in natural disposition, but Christ, the Head gives to each member his own work, for "all members have not the same office." Yet, though there are many members, there is but one Body. Each member is to love God above all things, and his neighbor as himself. The perfect fulfilment of this rule will be found in heaven. Striving to fulfill it as far as possible is our daily training for heaven. Charity, or perfect love to God and man, is the greatest of all virtues, and will endure for ever,—and charity is perfect unselfishness.

True Charity is the root of Christian Socialism.

There is another kind of Socialism,—let us examine it by the rule of Charity.

Satan has been aptly named the

ape or imitator of God. Every good precept and work of God is by him distorted and turned into evil. Every sin is but the perversion of some good thing. The good thing is necessary and useful to man, and cannot be prohibited. The perversion of good cannot be prohibited or put down by force so long as Satan, the imitator and pervertor of God's good gifts, can find men with a free will, and capable of choosing the evil. In this world evil exists all around us, and therefore our Lord prayed "not that His members should be taken of the world," or that the world should be without evil,—but that "they might resist the evil."

There is a test which will enable us at once to distinguish any truth of God from its imitation by Satan. If a matter is unselfish, it is from God; but if it be selfish in its nature, it is from the devil. For example, Satan taking advantage of man's natural desire for unity and combination, tempted mankind to build the tower of Babel, foreseeing that it would lead them to combine for evil. God, to save them from combining to destroy their own souls, broke up this selfish socialism by confusing their language, and thus separating them.

So now, again, in our day Satan takes advantage of men's desire for unity by proposing for their acceptance a system called Socialism, by which man's selfishness may be gratified. Under this scheme men pro-

pose a community of goods and property. The industrious and frugal must be robbed of their possessions that the idle and vicious may be enriched. This scheme was started mainly by infidels in Europe, and already has found acceptance on this side of the Atlantic. Communists and anarchists have already baptized it in blood. But God, for the elect's sake, will bring it to nothing in this world, and to everlasting destruction in the next, for He that is for Christ's people is stronger than those who are against them. But there is no safety outside of God's fold. It is God Who maketh men to be of one mind in a house, and that will not be a mind of selfishness, but of charity, or love to God and man. This charity is not the doctrine of murder and robbery and anarchy and infidelity, but of love, and the patient endurance of trials, and the practice of brotherly kindness, in this short life. Perfect equality and community of goods will never be found in this evil world, for "the poor ye shall always have with you."

True communism is of a very different kind from false communism in principle and in results. The Christian communist will freely share his goods, and even give life itself, if necessary, for the relief of the suffering, but he will do this voluntarily—not by compulsion. The selfish rich, blinded by their selfishness, expend their possessions for

their own gratification, and unknowingly—by this means, and their neglect of the needy—are the real promoters of Satan's communism, and—as in the case of the great French Revolution—bring untold and fearful misery on themselves and their country. "Righteousness exalteth a nation, but sin is a disgrace to any people."

Christ's communists follow a very different course. We see it in the work of missions at home and abroad. We see it in such men as Bishop Corfe, who leaves the comforts and safeguards of civilization in England, and almost without means, invites volunteers to forego the comforts of an English home to go out with him and live in self-denying community, without wives or family cares, in order that in the deadly climate of Korea, among savage cannibals, they may, with the very small means at his disposal, spread the glorious truths and civilization of the gospel amongst the perishing heathen. We see it in such men as the Rev. A. A. MacLaren, sent out by our Church in Australia to labor in the deadly climate amongst the fierce cannibals of New Guinea. We see it amongst the professors, students, and friends of the Oxford Mission to Calcutta; and of the Cambridge Mission to Delhi, who show, by their self-denying contributions to the spread of the gospel in heathen lands, how

they estimate the blessed truth that the living members of Christ are not the owners, but the stewards of the worldly means which God for a short time has lent to them. It is in this sense that God's people understand the record of the primitive Christians, whilst yet the love of Christ was warm in their hearts:—"And all that believed were together, and had all things common, and sold their possessions and parted them to all men, as ever man had need."

Reformation zeal always provokes controversy, and disturbs charity until brethren thus disunited arrive at a mutual understanding of the grounds of controversy.

The great revival in our Church for the last forty years stirred up in its progress great searchings of heart, and also the recovery of Church teachings long neglected and forgotten,—(to the furtherance of sectarianism.) A better understanding of the merits of the case is now being arrived at. A large number of the Evangelical party, becoming ashamed of the persecuting spirit, have abandoned the Church Association and formed a new Protestant Society for themselves, of a less persecuting character.

BOAST not of your health and strength too much; but whilst you enjoy them praise God, and use them well, lest He deprive you of them.

JARRING NOTES.

"I BESEECH Euodias, and beseech Syntyche, that they be of the same mind in the Lord."—Philippians iv. 2.

Why these Christian women disagreed we are not told. Some very trifling reason, we may be sure. Yet how earnest the Apostle is in begging for reconciliation! To him it was no little matter to have Christ's work thus hindered.

These ladies little thought that through all generations of the Church's future history the fact of their quarrelling would be handed down. And if the redeemed in glory could feel ashamed, it would surely bring a blush to their face to think that this is the only record of their lives.

Yet how much of the same spirit lives among us now! It would really seem as if pleasing self were the only motive some people had in undertaking work in the Church: for the moment anything arises they do not like, they resign, giving as an excuse, "I can't get on with such a person." I wonder how it will be in Heaven with them. Death does not change our feelings, either to God or His people. Conversion is life work.

What we want is to get such a sight of ourselves as will truly humble us; and then it will be wonderfully easy to bear with those who are just as far from perfection as ourselves. [Margaret Black.]

LET us carefully observe those good qualities wherein our enemies excel us, and endeavour to excel them by avoiding what is faulty, and imitating what is excellent in them.

CHURCH PROGRESS.

A new paper called the "Black Chronicle" has been started in Rome by the lower clergy of the Romish Church, exposing the evil deeds of the higher clergy, and among other things their licentiousness, declaring that the true and indispensable remedy for this is the abolition of clerical celibacy. The higher clergy have petitioned the Pope for the suppression of this paper, but his Holiness has not only refused to do this, but has even gone the length of saying that if evils exist why then it is but right that they should be laid bare.

The "Black Chronicle" is not vague, but specific in its charges against the Cardinals and other high ecclesiastics. Its circulation has already reached 38,000 a day.

The following clippings shew that progress is being made towards Corporate Re-union, as straws show how the wind is blowing:—

The *Scotsman* remarks of Christmas that "the great festival of the Christian Church is slowly making its way in Presbyterian Scotland." Services peculiar to the day were, it appears, held by all sorts and conditions of people all over the country. In Edinburgh special services were held in several of the Presbyterian churches on Christmas day, including St. Giles', St. Cuthberts, Old Greyfriars', and the Free High Church.

Among the notable utterances of

our Presbyterian brethren on that day are those of Dr. Cameron Lees, in St Giles', Edinburgh, and Dr. Walter Smith, in the Free High Church, Edinburgh. Dr. Cameron Lees pointed out that the observance of the day emphasized the personality of Christ as the central truth of the Christian faith, and it was good, he thought, once a year at least, to have the point pressed upon us. Christianity could not be understood apart from the person of Christ, for He was its perennial glory and strength, and the recurrence of that day made us feel that we were celebrating not the writing of a book, or the collecting of moral precepts, but the beginning of a life which was, and forever would be, the light of men. The observance of the day also told us of the connection between religion and earthly joy. He thought it was good that once in a year we should feel that there was that connexion. And Dr. Walter Smith, after mentioning that it was thirty-nine years ago that day since he was ordained to the work of the ministry, and that it was impossible for him to look back upon his past life without feeling that there was much in it to regret, said there was one thing he did not regret, and that was that they restored that Christmas service which had for some time fallen out of use among them. He repeated that at the present time he was less than ever disposed to have any regret about the revival of that Christmas service. The feeling which these remarks indicate is very different from that which once prevailed in Scotland on the subject of Christmas Day.

The *Scottish Guardian* also says that on Advent Sunday the Bishop

of Aberdeen and Orkney celebrated and preached in the church of Kincardine O'Neil, and admitted a lady into the church, with laying on of hands.

On the following Sunday he confirmed at Portsoy, four of the confirmees having been members of other denominations. The Bishop celebrated at 8 a. m., and preached at the morning and evening services. Since his last visitation to Portsoy a very beautiful window has been placed in the church. The chalice still in use in this church is the identical chalice rescued by the courage and devotion of the Churchwomen, who, breaking through the lines of Cumberland's soldiers who were burning the church, rushed into the flaming sanctuary, seized the chalice, tore off the altar cover, and wrapping the chalice into it, bolted out of the burning building with their treasure, the soldiers, apparently supposing that the good wives had hazarded their lives only to save an old carpet, as it appeared to them, allowing them to pass. The chalice remained hid in a stone dyke for two years, and the altar cover in which it was wrapped became quite rotten, but it was cut in ribbons and distributed among the faithful, and cherished by them as dear and sacred relics.

In the evening of the 1st Sunday in Advent, at 8 p. m., the Bishop of Glasgow gave an address to the students of St. Andrew's University, Aberdeen, in the large hall of Marischal College, (Presbyterian.) The Bishop was habited in his episcopal robes, he used the collects of the Church for the devotional part of the service before and after the address, the subject of which was "prayer,

and the advantages of pre-composed forms of prayer." The address was admirable, and made a deep impression. The Bishop of Glasgow's Sunday in Aberdeen will long be remembered there.

Rev. Louis S. Osborne, recently delivered a lecture in aid of the funds of the Inveresk Church Hall. After the lecture Mr. Sharp proposed a vote of thanks to Mr. Osborne for his lecture, and presented him with a silk cassock, subscribed for by a few friends. In doing so he paid a high tribute to the scholarship, preaching ability and character of Mr. Osborne, and hoped that in the new sphere to which he had been called (Trinity Church, Newark) he would often be reminded, as he wore the cassock, of the friends he had left behind him in Musselburgh. Mr. Osborne, in reply, spoke of the great kindness which had prompted the gift, of the many friendships he had made in Musselburgh, of the pleasure it had been to him to do any work for Inveresk, and in conclusion trusted that the presentation of the cassock by Presbyterians to an Episcopalian would be typical in the near future of the unity of all the Churches, and of the time when as there is but one Lord so there would be only one sheepfold.

ACCESSIONS.—Amongst the deacons ordained at the recent ordination of the Bishop of Rochester was Dr. Megarry, LL.D. Dublin, D. C. L. Durham, recently the pastor of the Wesleyan Chapel, Eastbourne.

It is stated that the incumbent of the Church of St. Sauveur, Philadelphia, has received four-hundred converts from the Church of Rome, and that among them were six priests and three members of a religious or-

der ; that during nine years' existence of the Italian mission in connexion with Grace Church, New York, nearly one-million Italians have received confirmation, most of them being converts from Rome ; that the Bishop of Louisiana in the last twelve years has received over four-hundred Romanists into the Anglican communion ; and that St. Joseph's Church, Rome, New York, is composed of fifty families who came in a body from Romanism and asked admission into the Church. These figures are strong proof that the Church in the United States in no effete branch of the Anglican Communion.

Recently, in Christ Church Cathedral, Montreal, the Rector of Montreal requested the prayers of the congregation for a person present, who, having been for some time a member of the Roman Catholic Church, was about to receive Holy Communion in the Cathedral on his re-admission to the Church of England. He had signed a declaration renouncing Romish errors, and unfeignedly accepting the doctrine, discipline, and worship of the Church of England in Canada.

SECESSIONS FROM NONCONFORMITY.—The Rev. Richard Free, M. A., of Hampstead, formerly of Hackney College, who was a brief time minister of Orange-street chapel, London, has, according to the "Manchester Guardian," announced his intention of entering the Church. The same journal also says that the Rev. R. J. Plater of Penarth, Cardiff, who two years ago seceded from the National Church and erected a Free Episcopal Church, has surrendered the building to the Rector of Penarth. The Rev. J. W. Jones, curate of

Caverswall, who has been presented by the Bishop of Lichfield to the vicarage of St. James's, West Bromwich, formerly belonged to the Wesleyan body.

A Baptist minister in Vermont, Mr. G. A. Wilkins, has entered our ministry. He is the third minister of that conference who has applied for Holy Orders during the last three years.

The "Ecclesiastical Chronicle" tells the following story:—The Bishop of Newcastle is an eloquent and persistent advocate of total abstinence. Now and then, from a sense of duty, he arrays himself in well-worn clothes and goes about "incognito" among the poor and criminal classes, on tours of observation. On one such occasion he was riding in a third-class railway carriage, of which the only occupant was a pitman. The latter, viewing the Bishop's clerical, but "seedy" garments, remarked:—"I'se warrant ye're a poor curate, noo, travelling wi' the likes o' hus?" "I once was, my friend," replied the Bishop, "but—" "Oh, ay, I see" cried the other, all in good faith, "that wretched drink! Ay, ay. Too bad!"

YOUR KING HEARS YOU.—Antigonus, King of Syria, once overheard some of his soldiers reviling him ; they did not know he was so near.

Instead of ordering them to be punished, he gently drew aside the curtain of his tent saying 'Soldiers, remove to a greater distance, for your king hears you.'

A nobler rebuke than a fit of passion or a sharp word could have given. A saying to be had in remembrance by the subjects of the King of Heaven.

REVERENCE.—The expression of reverence in public worship has much to do with the feeling of the worshippers, and with the impressions of the service. The habit of bowing the head in silent prayer on entering the church prepares one to enter heartily into the spirit of public prayer and praise. It suggests also the presence of God, and the reverent recognition of it by His children. In most Episcopal churches this is usual. It should not be less so in churches of other denominations. A few words counselling this habit by pastors, teachers in Sunday Schools, and parents, would secure its observance. Indeed, its appropriateness is so evident that we have known an instance where a single worshipper, who had been trained to it, became a habitual attendant at a church where no one had thought of it, and the example, with no word spoken about it, was soon generally followed. Let each one who enters God's temple show that he meets his Father there.—*Congregationalist.*

A VERY few years ago an English Bishop went to Karlsruhe to hold a Confirmation, and the Lutheran church was generously placed at the Bishop's disposal. In it, as in all Lutheran churches, is a large crucifix. This the Bishop required to be covered; and the Lutherans remarked, "We did not now till know that the English church rejected the Incarnation and the Atonement."

STANDING AT THE OFERTORY.—At the last sitting of the Lambeth Conference the offerings were for the Gospel Propagation Society. The Archbishops and Metropolitans went severally to the altar, and knelt and made their offerings.

A BAPTIST CHALLENGE AND THE RESPONSE.

PART II.

As to the second point of the challenge, namely—"Give even one text to prove that baptism was given to a babe?" This also may be fully met by the question, give even one text to proving that baptism is forbidden to a babe? And this question may with more reason be asked, for God commanded infants of eight days old to enter His covenant and receive the seal of faith, Rom. iv, 11., while they could not believe. Surely infants may enter His covenant and receive the seal of faith, now when all is a free gift.—The promise is to you and your children, not grown-up children, but infants, for Gentiles are included, not excluded by the promise.

2. But that infants were baptized is plainly declared by S. Paul, i Cor. x. Will any Baptist venture to say, that the children were left behind when all Israel were baptised in the cloud and in the sea? My Baptist friend of Petrolia has great courage but he will scarcely deny the presence of infants in this baptism. The number of Israel at this time was over two millions,—the infants as many as in half Canada, and all baptised. Dr. Angus a Baptist says of this passage, that it "prefigures important facts in the history of all Christians." Therefore he allows that this baptism was a type of Christian baptism. And further "They did all eat the same spiritual meat (manna, a type of Christ) and did all drink the same spiritual drink for they drank of that spiritual Rock for they followed them and that Rock was Christ. i Cor. x. So that infants did

eat and drink of Christ: they must therefore have been baptised.

3. My next case is the baptism for the dead. i Cor. xv.—A common custom appealed to by S. Paul, to show the common faith in the resurrection of the dead. A proxy baptism—one being baptised for another is the plain meaning of the apostle's words.

The existence of the custom is generally admitted, and appears to have been a special and transient baptism like that of John, and allowed for the comfort of those who had recently buried children or others dear to them, without hope, before the Gospel reached them. To the common question "Can a child believe? The proper reply is—Can the dead believe? for there was a baptism for the dead allowed by S. Paul. And if for the dead surely living infants are not to be refused entrance into Christ's kingdom, for which He Himself has declared their fitness.

The above is quite consistent with many of our Lord's acts;—The daughter of Jairus was raised from the dead upon the faith of her parents. The faith of the centurion obtained healing for his servant. The nobleman's faith obtained healing for his son. The Syrophenician woman's faith obtained healing for her daughter. So likewise the faith of those who brought young children to Christ that He should touch them, caused Him to take them up in His arms and lay His hands upon them, and bless them.

S. James also says, the prayer of the Elders "shall save the sick man (who may be unconscious and near death) and if he have committed sin it shall be forgiven him." If then

the prayer of faith availed for the unconscious old sinner;—Why not for the innocent child? It is evident therefore that God's free Gift is given upon the faith of others and that children are most fitting to receive the required birth of Water and of the Spirit.

The third point I will dismiss in very few words, Simon the sorcerer, Ananias and Sapphira, and some others are said to have been baptised, whom my Baptist friend himself would class with the unregenerate, but let me here say, that if it was not given to the apostles to discern between the converted and unconverted, who can expect that power now?

RICHARD JOHNSON,
Liscombe, N. S.

AN OUTWARD FORM.—Giving money in church is an outward form. The money, the hand that gives it, the bag or plate, the 'decent bason,' the Holy Table—all are outward and visible things.

Perhaps that is the reason why some people do not give money in Church. They scruple at the outward form.

But the form, outward as it is, provides most needful and most spiritual things. And, even if it did not, it should be, and in God's intention is, a spiritual thing. The Bible speaks of a cheerful giver as one that God loves. Cheerfulness is not commended by itself in this passage. The inward cheerfulness must be combined with the outward giving. One is not without the other in the Lord.

Take this hini, and apply it to other matters of worship. Do not separate what God has united.

"TOO THEOLOGICAL AND RELIGIOUS."

PEOPLE make very funny blunders when they write and talk about things which they don't understand. The wiser they think themselves, the queerer do their bold words seem. Those who try to criticise painting or music without any training or natural fitness, get well laughed at. And so with law or medicine. Those who have studied these things know well into what follies bold ignorance rushes. There is one subject, about which everyone thinks he is able to give his judgement. It is the deepest, and highest, and widest of all subjects. The wisest and most learned men are the most careful in their words about it: the shallow and ignorant speak with the boldest confidence.

People are said to hate sermons, but if they are not interesting in themselves, the criticism of them is very interesting. When the editor of a local newspaper wants to sell his journal he gives a course of word-pictures of preachers and services. The writer is usually about as fit for his work as a butcher would be to read a paper before a Surgical Society. But that does not matter. The readers are not supposed to be very wise, so what is written for them can be foolish, if it is only smart, and some stupid praise is mixed up with some would-be witty sneers.

The most wonderful thing about most of these articles is the utter ignorance shown as to the true end of sermons and services. In one that appeared lately it was said of a clergyman that his sermons were "too theological and religious." That is like saying that a medical lecturer had

too much in it about the treatment of diseases, or a lecture at a Law School was too full of law. It used to be thought that sermons were thought to teach people the truths of religion, and to rouse them to act as these truths bind them. God's will and grace, man's duty and hope were not, till lately, subjects out of place in the pulpit. Now, things seem to be changed. People like to hear the same sort of thing from the pulpit that they get in their half-penny newspaper on week days. They grumble if the clergymen try to keep them in mind of truths they are apt to forget, or teach them what they will not take the trouble to learn from books. They do not wish to be told about means of grace to be used, and duties to be done. All this is too "theological and religious." They want to be pleased or excited by oratory, by word-pictures by political appeals, by fine talk about the social questions of the day. It seems only common-sense that a sermon must first of all be "theological and religious." If it is not, it may be an oration or an essay, but it is not rightly called a sermon. The clergy, as a rule, take far more interest in social matters than many men who thrust themselves on public notice as friends of the people. But they view and treat these questions as religious teachers and as those who believe that God's truth and grace are not only the best, but the only powers that can set the world right.

WHEN thou hast no observers, be afraid of thyself, that which you are afraid to do before men, be also afraid to think of before God.

LOOK FORWARD.

"How I wish I had done more for her." These were the words of one for whose devoted, thoughtful care the departed had a few days before thanked God with broken voice. Everything had been done that untiring, self-forgetting love could think of, to soothe and brighten one whose life was very full of sadness. At no time was there any slowness of will to show in word, and deed, and look, and manner, the tenderness that was felt. But now the time for that was gone. All that could be done on earth had been done; the past must be for ever unchanged. And how little and poor all seemed! If only that still form could live again, even for a few days! If only the loved one could come back, in what new ways love would show itself, what care would be taken to make up by glad devotion for any shortcomings in the past!

Such is the feeling of the best, who have tried to do their utmost. When they can do no more, the thought of how little they have done saddens them, and they love to hope that those who need their help no longer can know the thoughts of them which they bring before God. But few of us, as we think of those who have gone, are quite free from regrets. Are there no thoughts that we wish had never been in our minds? Are there no words of ours which we wish had been more kind, or more gently spoken? Might we not have made less the burden of care which has been laid down, and cheered more the path which has now been trodden to its end? Are there not many things which we feel we might have done, or been careful not to do? Who does not wish to

have back again lost opportunities of showing kindness to those who have passed out of our reach, perhaps with a sad feeling of pain, which our want of thought has given!

And when death has parted us from one with whom there has been estrangement, things often are seen in a new and startling light. We wonder whether indeed there was cause for our strong feeling, whether the wrong we thought was done us was as real as it seemed. We think that if we had those days to live over again, we would act with more forbearance, with a more just view of what could be said on the other side. Words and thoughts which we recall seem hard, and we are ashamed of them. We think that perhaps all that parted us may have been a misunderstanding, which could be cleared up and set right. We wish it could be done, but we are too late, and whatever has been our fault cannot be mended now. No one with any right feeling can be wholly free from misgivings about himself, or can take a hard view of one who is gone.

It is easy to act on the words that warn us that of the dead only good should be spoken. It is easy to think, and feel, and speak kindly of those who can no more cross our path, or be in any way our rivals. But that does not make the past not have been; it does not prove that we have much good in us. It only shows that our conscience is not quite dead, and that we can still feel shame.

Why not look forward, and take care that we do not harden ourselves, or lay up a store of regrets? We can now be kind to our friends and the members of our families. We can make their bright hours bright-

er, we can help them to bear their griefs. We can be thoughtful, and on the watch to bring them pleasure and spare them pain. The time for all this will not be for ever; let us do what we can while we can. And if our patience or temper be tried, as happens to everyone at times, our part is to suffer long and to be kind. It is hard to be quite fair in judging our own case. We ought to be sure of one thing—that we labor for peace, and are on our guard against the false witness which our own pride or selfishness will wish to bear. We should try to act as we shall wish that we had acted when death has parted us, and we shall meet no more on earth.—*Gospeller.*

THIRD-CLASS PASSENGERS.

A religious periodical of about sixty years ago, describes a congregation after the following fashion :

“The church, though large, was crowded to excess, and it was with difficulty that I could gain admission to Mr. Neville’s pew. When seated, my attention was diverted for a few moments from the solemnities of the service by the appearance of the congregation, which was composed of some of the neighboring people of rank, who occupied the pews in the body of the church; of the farmers and peasantry, who sat in the remoter seats; of the poor of the parish, who filled the isles; and the Sabbath-school children, who were placed in a small gallery on each side of the organ, the choir of singers being placed in the front of it. The words of Holy Writ recurred to

my recollection—producing, at the same time, an emotion which made me feel a sympathetic interest in the entire assembly which I cannot easily describe—‘The rich and poor meet together; the Lord is the maker of them all.’ Yes; here the proud distinctions of social life are obliterated; or, if they may be traced in the varied dresses and local accommodations of the people, they exert no paramount influence on the sacredness of the service. All are bowing before the same God, offering up the same supplications, and expressing the same thanksgivings, invoking His mercy and His grace, through faith in the same mediator, and indulging the same humble hope that they shall be admitted into His presence, in the same kingdom of fadeless glory and unsullied purity and bliss. Oh! it was a sublime spectacle.”

A great many things have happened since the year 1829. Yet to some extent we can enter into the feelings of the writer, and can rejoice with him in what he saw.

For it is a pleasant thing to see a full Church. We do not regard it as a sign of spiritual prosperity in all cases. As long as human nature is so weak and so prone to err, the test of numbers may be delusive. “Woe unto you when all men shall speak good of you;” and woe unto the ministry which pleases everybody, giving no occasion of offence when a faithful performance of duty or full statement of truth might do it.

PRAISE nothing but what is worthy of commendation; so shall your judgment be approved, and honesty applauded.

WIVES OF ASHDOD.

"IN those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spake half in the speech of Ashdod, and could not speak in the Jew's language, but according to the language of each people."—Nehemiah xiii, 23, 24.

A useful warning, which we must keep before us. "All ye that intend to be married," listen to Nehemiah. If you have no anxiety about your faith, think of your poor lisping children. They will make your house like a little Tower of Babel, for their speech will be confounded. It will be hard for them, the offspring of a "mixed marriage," to speak words easy to be understood, or to understand what they say.

Church people should be married at Church, and receive the Holy Communion at, or as soon as possible, after their marriage. In other words, they should marry in the Lord, and in His Church. Then, if God gives them children, the little ones can be brought up "in nurture and admonition of the Lord."

Nehemiah was vehement in his acts and his words. As to the former, we cannot follow his example, for we have not his authority or special mission. But his words suit these times as well as those in which he lived. They are emphatic:—"Ye shall not give your daughters unto their sons, nor take their daughters."

"Think twice"—at least twice—before you marry. And let one thought be of God and of His guidance in this and every crisis of your life. If you are to be "made one" in the highest sense, you must be of

the same sort. And the nearer you are in religious sympathy, the greater hope you may have of a love that will last.

A word of comfort for us all. We cannot speak the language of Canaan as we would like to speak it. The mischief does not belong to our own lives only. We were born with it. It came from past generations. But the "generation of Jesus Christ" can make us speak plain.—*Gospeller.*

A BADGE OF POVERTY ATTACHING TO FREE PEWS IN A PEWED CHURCH.—A new aisle may contain six hundred free and unappropriated seats, but there is a badge of poverty attached to this arrangement. To give the poor distinctive allotments is to put upon them a sort of label, just as effectively as if they had some mark put upon them to let every person know their social position. We must mix the rich and the poor together, if they are all to be treated alike. We believe that, in proportion to their means, the poor give much more generously than the rich. Mere Sunday religion is not worth much. When the rich man sees the poor man sitting beside him, under the roof of the Church, he will surely wonder how that poor man is able to exist and to maintain a wife and family on starvation wages, and he will not be able to shut out the question.—*South Wales Daily News.*

TRUE friends are the whole world to one another; and he that is a friend to himself, is also a friend to mankind. There is no relish in the possession of any thing without a partner.

A NECESSARY DOCTRINE.

THE necessity which we believe to be laid upon all Christians for believing in the Sacramental Presence is this:—Our Lord declares the necessity for our eating His Flesh and drinking His Blood in His discourse in Capernaum. [St. John vi.] Of this He, at the time, offered no explanation. Those who heard it received the words in a literal, as distinguished from a figurative, sense. If they had received them in a figurative sense, they would not have left Him, but would have considered that He spake parables, which was the leading characteristic of His teaching. When the seemingly literal sense drove them from Him, He refused to give the one word of explanation which would have satisfied those whose Scriptures and whose ritual were so full of figures and typical meanings. If, then, He could have given them any explanation which would have removed the difficulty respecting their eating His Flesh, He would have done so in mercy to them, but He did not, evidently shewing by this that the matter cannot be taken out of the region of mystery and of difficulty, or indeed, of the supernatural in its highest conceivable form.

Shortly after this He used the same words when He gave them His Supper or Communion. In instituting the Eucharist in the same words betokening the giving and receiving of "Body" and "Blood," He offers His disciples the means by which they might receive what He had before promised. If the Lord's Supper be the means for receiving the food promised in John vi., then all is clear. The promise, and the means for receiving the promise, the necessity for eating and drinking, and

the food offered to be received, are in the same terms—terms unique in God's Word.

If it be not so, then we have this astonishing two-fold difficulty. We have a discourse full of extraordinary promises, without any means of receiving them in the terms in which they are made; and we have a rite or Sacrament ordained in equally extraordinary terms, with no instruction given to the receivers by which they might intelligently and faithfully receive.

But again (and this is to me still more suggestive of the direction in which we are to look for the true view,) Christ commissioned His servant, S. Paul, to give some very direct and definite teaching respecting the Eucharist. Now, it was the especial commission of this Apostle to assert the claims of a spiritual system, as against a carnal one.

This was the battle of his life. If, then, the Eucharistic symbols are to be so spiritualised in their significance that "Body" and "Blood," in any real sense, are to have no place in them; here was the teacher from whom, above all others, we should have looked for such a view.

But, on the contrary, we find that this Apostle intensifies sacramental teaching rather than otherwise. He speaks of the Cup and the Bread being the partaking of the Lord's Blood and of His Body. He makes the fact of the Body and Blood being there enhance the guilt of those who, by not discerning it, or receiving it unworthily, profaned it. [1 Cor. xi. 27.]

[Rev. Prebendary Sadler in "A Clerical Symposium" on the Lord's Supper.]

Children's Department.

Knowing the love of young people for tales of adventure, and the ready and generous interest which many of them take in missionary work, we propose to find room in the Children's Department for interesting extracts from recent missionary Reports. We hope by this means to stimulate young people to give not only their prayers and savings to so Blessed a cause, but also some of their number to labour in the missionary field, when fitted for the work.

EXTRACT FROM LETTER FROM SISTER
BERTHA MARY,

Of the House of Mercy, Leliebloem, dated
Nov. 14th, 1889.

It is a splendid big house, built of such pretty warm colored stone, dug out of the mountains, and with roofs of corrugated iron. It is built about a square yard and, as built on purpose for the work, is of course quite plain, but very nice. It stands a little way up the mountain which rises, grand and beautiful, behind us and is a never ending delight to me. I never saw a mountain close at hand until I came here, and now I live on one. The view is most exquisite; right in front there is the whole of Table Bay and on the right of that the Bloemberg mountains, which are not very high but so beautiful. The shades of colour are so lovely, and always make me think of the "purple headed mountains" of the hymn. On a clear day you can see the snow on the top of them quite plainly. We can also look over Capetown and the docks, and see the mail boats come in and go out. The house is as full

just now as it can be, and many more are there to be taken if only there were room for them. We have fifty-six penitents, two paid servants, two lady-workers, one lay sister, the Sister in charge and myself, so we are a large household. We take coloured girls as well white, and make no distinction whatever between them. Most of them are quite young, some only fourteen or fifteen. We have a lovely little chapel the only fault being that it is too small, for it will only just hold us all now. We have a large laundry and wash for a great many of the people in Capetown and the neighbourhood, including Government House. We also have a work-room where the girls do beautiful needlework, and we get a good many orders for trousseaux, &c. We are very well off as far as Church privileges go, for we have a celebration in the Chapel here three times a week, besides the two Sundays in the month, and other days we can go to S. Philip's, the Mission Church, which is only about a quarter of an hour's walk from here. On Saturday nights Father Maturin has a service of preparation for the Holy Communion, and gives an instruction. Woodstock, too, is within an easy walk.

This is the 'East End' of Kimberly, which contains over 50,000 people from all parts of the world, all intent on money making. There are four gigantic diamond mines—the biggest 'holes' on the earth's surface—named Kimberly, DeBeers, Du Toit's Pan, and Bultfonting; the two last are in the district I am in charge of. It is a vast place of one storey houses, chiefly of red earth colour, or merely of corrugated iron, painted and ornamented

with wood carving; huge market place, crowded with waggons, drawn by 16, 18 or 20 oxen, and the English Church in the centre, an imposing edifice of red brick. I preached there last Sunday to a congregation of 600, almost all of them men. Yesterday I witnessed an extraordinary sight—a service in a Kafir 'compound' I must explain: A 'compound' is an enclosure where some 500 or 600 Kafir men are living under certain restrictions during the time they work in the mine. It contains a shop, where the necessaries of life may be had, at which the men buy all they want. They are not allowed outside the compound during the time of employment. It has an entrance passage leading down into the open mine. The men have to pass through a searching house, stripped, to prevent stealing or illicit diamond buying. I rode to the compound with Mr. Crosswaite, the missionary. He began by taking a large hand-bell and going round the various quarters (all of which open into a courtyard.) We passed through groups of most extraordinary looking beings, some wrapped in gaudy blankets, others fairly clothed, and many—unclothed—sleeping, cooking, Kafir-beer making, gambling, letter-writing, yarning, mending or reading; one was having his leg bled, another playing a native violin.

It ended in some 60 (all clothed in blankets) crowding on their haunches to listen and worship. It was a wonderful service, in two languages, Sesuto, and Seshauana, that is the languages of Basutoland and Bechuanaland. Each short sentence of the sermon was translated into the two languages, the first interpreter clothed in a flannel shirt and trousers, the

second in a blanket. After service they crowded round to buy books.

Last week I went out to Vual River . . . 42 miles away, to stay two days on a farm. Such a lonely rough life! . . . The farmer has 300 horses and about 1000 cattle, and as many sheep. I had a narrow shave of my life. I went on a solitary walk in the prairie grass and bushes. S. likewise walked out alone with his rifle in search of a buck, of which there are plenty all round. I lay reading under the shade of a bush, when suddenly I spied him, far off, peering over another bush. He mistook me for a porcupine and fired right at me. The bullet passed close over my head, and ploughed into the ground. I turned icy cold, realising instantly what had happened. It was a merciful escape, and I felt it so. FROM REV. G. F. GRESLEY.

SUGGESTED SUBJECTS FOR PRAYER.

For the Missionaries recently gone forth to India, and China, and for those returning to their work there.

For the Indian Missions in Canada and the United States.

For South Africa, and especially that the Church may be helped and blessed in her work among the Europeans and the natives attracted by the mines.

For Madagascar, and the strengthening and extension of the Church's work in that land.

NOTICE—to Localizers and others.—All correspondence for CHURCH WORK must from this date, be addressed to REV. JOHN AMBROSE, Digby, Nova Scotia, as this magazine will be printed in that town, commencing with the April No., for which copy must be in the printer's hands not later than the 12th March.

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