

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

|     |     |     |     |     |     |     |     |     |     |     |     |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| 10X | 12X | 14X | 16X | 18X | 20X | 22X | 24X | 26X | 28X | 30X | 32X |
|     |     |     |     | ✓   |     |     |     |     |     |     |     |

# 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. XVI.

DIGBY, N. S., APRIL, 1891.

No. 2

*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.*

## OUR HOLY MOTHER.

BY MRS. R. N. TURNER.

Dear Church of God, divinely blest,  
Dear Mother of us all,  
The sacred fires that come from heaven.  
Upon thy altar fall !  
Through Christ who gave His life for thee,  
Whom saints on earth adore,  
We seek, we serve, we follow thee,  
And love thee more and more.

Thy happy days of joy and feast  
We hail with all delight---  
Sweet foretaste of the kingdom blest  
Whose seasons all are bright !  
And for thy sacred days of fast  
When lowly, we implore  
The pardon and the grace of Christ,  
We love thee more and more !

Through centuries have thy anthems rung  
In glorious praise on high,  
Thy liturgy, the heart of man,  
Has thrilled to glad reply,  
And at the sacramental board,  
Our Lord we kneel before !  
O Mother, for these gifts of thine,  
We love thee more and more !

O Church divine ! O Bride of Christ !  
Dear Mother of us all !  
Through all the passing scenes of life  
We hear thy holy call,  
And for thy graces thus bestowed,  
In song our voices soar,  
We praise the Lord whose gift thou art,  
And love thee more and more !

## "I AM THE BREAD OF LIFE."

BY EMILY M. CORNWALL.

To-day, on lowly-bended knee  
With hearts sore hungering, we take  
The symbols which our Master blessed ;  
The cup we drink, the bread we break.

Saviour, Thou art the Bread of Life ;  
Renew our strength, supply our need ;  
Be Thou our trust, our joy, our hope,  
Blest Food, on which Thy children feed.

Take Thou our wills, and shape them, Lord,  
Into the pattern most like Thine ;  
Take Thou our hearts, our souls, our lives,  
Make them less earthly, more divine.

We cannot live without thee, Lord ;  
Hungering and thirsting, faint we fall,  
"Give us this day our daily Bread."  
Be Thou our Light, our Life, our All.  
*Cleveland, O.*

The sin of impurity is one of the terrible sins of the time, and of all times as for that matter.

*THE LAY PRIESTHOOD.*

The greatest sin of David's life was committed when, "at that time of the year when kings go forth to battle," David—the great generalissimo of God's army, the people of Israel, instead of going forth as their leader, remained at home at his ease, surrounded by the luxuries of his palace, and sent Joab in his place. Satan, quick to take advantage of man's self-indulgence and its consequent weakness and blindness to spiritual danger, attended his every movement most closely. Covetousness, that door through which the tempter must always enter in order to break any of God's commandments, was the door through which the unwary servant of God was enticed, and then lust was quickly followed by murder, and the neglect of watchfulness by the loss of self-knowledge, and that consequent spiritual hardness which shut out the former comfort of God's love. Prayer shrank into a cold, dead form, for it was no longer attended by close self-examination, and—like one sore smitten by a deadly inward disease, no outward application affording relief, there was no acceptable confession of sin. "Whilst I held my tongue," i. e. from acceptable confession of sin, "my bones consumed away through my daily complaining, for Thy hand was heavy upon me, day and night, and my moisture was like the drought in

summer." And as God does not ordinarily speak to man with a voice audible to the human ear, He in mercy to His blind and erring servants, sent His prophet Nathan, with a parable which disclosed by a sudden and terrible revelation the awful truth that the sin of the king was not mainly an injudicious use of the unlimited monarchial power, but a defiling of his own body and that of a weak woman to whom the king's command was law. He now saw that, as a circumcised member of God's covenant and of the Messiah to come, he had defiled the members of Christ. Seeing this terrible truth, through man's ministry, he exclaims in the bitterness of his humiliating confession,—“I have sinned against the LORD!” Then followed the God-sent absolution, with its most necessary and wholesome punishment in this life, that his soul might be saved in the day of the Lord. “The Lord hath put away thy sin,”—i. e. its eternal consequences, “Nevertheless, the sword shall never depart from thy house.” “Behold I will raise up evil against thee out of thine own house,” i. e. by the shameful incest of Amnon and Absalom his son. “The child also that is born unto thee shall surely die.”

Sorrow and punishment shall surely follow sin,—in this world if repented of in due time,—in the next forever, if unrepented.

It is not without deep reason that where God would make an example

of the wilful sinner, He did not spare His own chosen servant, but for the admonition of all future ages, plucked the king from his throne, and caused him to cry out in the anguish of his soul,—“Have mercy upon me, O God, according to Thy loving kindness, according to the multitude of Thy tender mercies blot out my transgressions.”

How truthful and unsparing are the histories of religious professors, given by their merciful Judge, from those flattering biographies written by their co-religionists and fellow-sinners!

In our last No. we dwelt upon the great advantage provided by the Catholic Church in gathering her children together, so soon as they shall be able to understand, to instruct them in, and afterwards bring them to Confirmation or the laying-on-of-hands for their due ordination as priests to God, in their lay-priesthood. We showed in a few words how great is the advantage of the due observance of the ancient and apostolic rite, and the corresponding loss entailed by its neglect.

At the usual time, when the young kings being duly instructed in their duties and responsibilities as members of the Great Captain of their salvation, should be set apart, consecrated and strengthened for war against sin, the world and the devil, how many are there, of both sexes, who prefer to keep out of the battle, choosing present self-indulgence or

worldliness, and send Joab, i. e. complacently, remain at home, as it were, whilst they behold others—less self-trustful—go forth to the battle! Is it a matter of wonder that so many fall victims to Satan, who knows well their weak points, when even David, the man after God's own heart was so easily overcome under similar loss of watchfulness, and consequent loss of God's protecting care? It is not merely by sins of the flesh we are led astray. God only knows what are our weaknesses and the sin that doth most easily beset each one of us. It is He alone Who can protect us in all dangers, and carry us safely through all temptations. But as St. Augustine has most truly said,—“God created thee without thee, God redeemed thee without thee, but God will not save thee without thee.”

God has no where nor at any time promised to do for us that which He expects us to do for ourselves, and which He has given us abundantly the means of doing. Let us, for His sake and our own soul's sake neglect none of those precious means of grace, strength and salvation.

The Bishop of Derry and Raphoe recently consecrated a new chancel, which has been added to the church of Billy Coleraine. A good story is told as to the vicar writing to a London firm of ecclesiastical furnishers for some articles for use in the Billy church, Coleraine. They were forwarded to the Rev. William Church Coleraine, and there being no such person' were returned.

### WHY A CHILD SHOULD BE BAPTIZED.

For CHURCH WORK.

1 Because the child has already received one baptism, for by its birth it was baptized into Adam's sin—into Satan's kingdom, a child of wrath, Eph. ii, 3. Born in sin, for the Scripture hath concluded all under sin, Gal. iii, 2. It has need therefore to be born again' of water and of the Spirit into the second Adam.

2 The Jewish child was a stranger and could not eat of the passover until circumcised, so a child now, is of the flesh merely until "made a member of Christ" by baptism, Gal. iii.

3 The blessings of Christ are a free gift, Rom. iv. An innocent child is surely more fitting to receive them than the older sinner.

4 God placed Adam in Eden, and the choice he gave him, was not coming there, but staying there, so a Jewish child had no choice in coming into God's covenant, but in staying in it. A child therefore is brought into God's family, to stay in it, or become a prodigal as he shall afterward choose.

5 If therefore a child is capable of receiving the wound of the first Adam, he is surely capable of receiving the healing of the second Adam. If a child, without faith can be brought into Satan's kingdom, it can equally so be brought into Christ's kingdom. If Adams sin can condemn a child without choice, God's grace may save a child without choice. If a child be brought into a state of spiritual death through no fault of its own, it may surely be brought into spiritual life by no effort of its own. If by the sin of others a child is

placed in the broad way that leadeth to destruction, it is surely no wonder that by the mercy of others it can be placed in the narrow way that leadeth to life.

6 To the gospel feast the poor, the maimed, the halt and the blind the bad and good were called; if therefore sin was no hindrance to the blessings of the gospel, we are very sure helplessness is not.

7 The infants of Israel were all baptized with their parents in the Red Sea and did all drink of the spiritual rock and that Rock was Christ, i Cor. x. It is thus proved that this was a type of Christian baptism, in which infants were included.

8 If a child can receive any spiritual blessing from prayer, or consecration, he may do so in baptism, which unites him to Christ.

9 To neglect baptism is to neglect God's mercy: for Christ is put on in baptism, Gal. 3 27.

10 If the seal of faith—circumcision was given to a child when it could not believe, why may not the seal of faith—now baptism be given to a child likewise without faith? Rom. 4 11.

"Suffer little children to come unto me and forbid them not."

RICHARD JOHNSON.

Liscombe, N. S.

The Welsh papers of Monday announced that the Rev. Thos. Christopher Phillips, late Calvinistic Methodist minister at Abercarn, has joined the Church of England, and has been "received" at special service in the Palace Chapel, Llandaff. At the same service Mrs. Phillips received the rite of confirmation from the Bishop.

## CHURCH SUPPORT.

BY LORIN LUDLOW.

Vestries whose fiscal year corresponds with the civil are now discussing the ways and means of church support.

Those who favor renting the pews are not, as a rule, quite sure that right and expediency harmonize in the system; while those who advocate free pews are equally doubtful as to how far their system can be relied on to furnish an adequate revenue.

Those two phases present themselves in the following conversation, in which Mr. Emptor, who believes in purchasing his church privileges, and Mr. Daytor, who advocates a free Gospel—sustained by what he calls “scriptural giving”—declare their respective views.

Mr. E. “Good morning, Mr. Daytor. I came over to have a talk with you about our church finances. I am sure it will never do to depend on ‘weekly offerings,’ the ‘envelope system,’ nor any other new fangled plan. The only reliable system, in my judgement, is to assess and rent the pews.”

Mr. D. “Upon what data do you base your opinion, Mr. Emptor? Certainly not upon the ‘weekly offering’ system as practised by our church the past year?”

Mr. E. “That is too brief an experience upon which to base an opinion. It had the advantage of novelty, and whatever of success attended its brief trial was due, I imagine to the principle of the adage ‘a new broom,’ etc.; besides, the treasurer informs me that we are as much behind as we were at the beginning of the year.”

Mr. D. “He could also have told you that in most previous years it required a large special subscription in addition to pew rents to meet current liabilities; that the amount raised last year was considerably in excess of the sum raised in any previous year; that a much less percentage of the pledged offerings remained unredeemed at the close of the year than was usually in arrears on rentals, and that the money found its way into the treasurer’s hands without the annoying and difficult duty of collecting pew-rents.”

Mr. E. “Well, it will not last. Depend upon it, it will not last. The old way may have its objectionable features, but it gives you a valid claim upon the occupants of the pews, without which you can never be sure of a revenue. You must establish an obligation, and I know of no better way to do that than to rent the pews. So much sitting-room for so much money—a legal *quid pro quo*.”

Mr. D. I must take exceptions to much that your language implies. In the first place, our one year’s experience in the ‘weekly offering’ plan has quite removed my own apprehensions as to its practicability. I said in the outset: ‘Give us one year of even moderate success with this system and I shall have no fear of our again resorting to pew-renting. Our people will have learned and become attached to a better way.’ You speak of the pew-renting system as the ‘old way.’ I claim for the system which you are pleased to characterize as ‘new fangled’ that it is essentially the mode prescribed by the apostles and practised by the churches they founded. (See 2 Cor. chap. 9.) I agree with you that an

obligation must be recognized, but I maintain that it should be the obligation that existed prior to and independently of any contract with church officers; an obligation to God and His service; an obligation to give to church support as an act of divine worship; an obligation as binding upon the worshipper and as acceptable to God as prayer and praise. It was so in the Jewish church; it was so in the early Christian church; and if giving has become one of the lost rubrics of divine worship, the sooner it is restored the better."

Mr. E. "Well, your *theory* may be all right; but the practical question we have to deal with is how to provide for the sum of money required for church purposes for the ensuing year; and I do not know that it makes much difference how the thing is done."

Mr. D. "I think the 'how' of raising money for church support is not an indifferent matter. To my mind it is important that the spirit and intent of the Gospel be manifested as well in the finances as in the worship of the church. At least the former should not be so managed as to defeat the chief end sought in the maintenance of the latter"

Mr. E. "Please explain. I do not get your full meaning."

Mr. D. "I mean much more than I now have time to express; but chiefly this: that if 'to the poor the Gospel is preached' was evidence to John the Baptist that Jesus was the Christ, it behooves His Church to certify its genuineness by the same test. The labelling of pews with the placard 'for rent,' if it does not render impossible, it at least discourages the attendance of the poor. Many of the pews are no more ac-

cessible to them than the 'reserved seat' at the opera or lecture hall. That the poor will be excluded from the 'eligible' pews is certain; that they may be crowded out of the church is possible. The Gospel says, 'come without money and without price;' the pew-renting system says, 'come if you can pay for a seat.'"

Mr. E. "Then you object to pew-renting *per se*, as in some sense opposed to the spirit of the Gospel?"

Mr. D. "I do. Even if it were proved to be the surest and easiest way to raise the required revenue, I should not deem that a sufficient reason for its practice. Mere expediency does not justify a measure intrinsically wrong; and it never can seem to me right to make merchandise of the privileges of God's house and sell the Gospel at so much per foot. In my opinion there should be nothing suggestive of any such idea in our methods of Church support."

The parties to this conversation here separated and my task as reporter is done. I cannot refrain, from adding, however, that I think Mr. Daytor had the best of the argument.

#### RESCUE OF AN ALASKA INDIAN BOY.

Captain William Brown arrived in San Francisco recently with a seven-year-old Indian boy whom he recently rescued from death in the heart of Alaska after an exciting fight with the natives. Captain Brown said that, while travelling through the wild region of Alaska, he heard that a little Indian boy was about to be burned at the stake for witchcraft. The tribe had been attacked with

"la grippe," which the medicine man could not cure, and the boy, who was the son of the chief, was charged with being in league with the Devil to thwart the effect of his medicine. After the deliberations of the council the father agreed to the boy's death. There was but one escape for the boy. If the old medicine man, who was himself sick, did not die the boy should live, but meanwhile the little fellow was bound to a stake for seven days during very severe weather, with nothing to cover him.

It was believed that the more terrible his suffering the sooner the Devil would be brought to terms and the medicine man cured. On the eighth day, the old doctor grew rapidly worse, and it was resolved to burn the boy alive. All the preparations were made. Fires were to be lighted on the following morning at sunrise. Savage fiends were already singing death songs when the captain and his men arrived in the neighborhood. Hidden by the darkness of the forest, Captain Brown and his men crept forward on their hands and knees. They saw the boy tied amid the fagots, and the black savages lying around him. When the savages went to sleep, the captain crawled up to the boy and cut him loose. The lad remained perfectly quiet. Suddenly one of the Indians awakened and gave the alarm. The captain's force rushed in with cocked revolvers and overpowered the savages. He then retreated with the boy to the river, where the party embarked by the first steamer.—*Selected.*

The Queen sleeps on a small wooden bedstead, and the window of her room is always open.

### CHURCH GOING.

BY ALIX.

"I have been very good to-day," said Nettie complacently; "I have been to church three times. I think I deserved to be praised."

Cousin Sue looked thoughtfully at the self-satisfied little girl. "Did you eat your breakfast this morning, Nettie?"

"Why of course I did."

"And your dinner?"

"Certainly."

"And your supper?"

"Why you know I did' Cousin Sue,—what is it that you mean?"

"Do you deserve great praise for eating your three meals?"

"No indeed, for I ate because I was hungry,"

"Who was benefited by your eating?"

"I was, of course."

"Then, do you deserve praise for doing so?"

"Oh! now I see what you mean, You think I was the one benefited by going to church."

"Isn't it so, dear? Our gracious Lord spreads a table for us, where we can partake of the good things He provides for our souls. Why should we feel that we are doing Him a favor, or that we deserve His favor, because we come from time to time to partake of them? Oughtn't we rather to be filled with praise to Him, who so lovingly provides a place where our souls' needs can be met?"

"I never thought of it in that way before."

"Perhaps not. There are to many people who really pride themselves on the regular performance of their Church duties—as though their



duties were the end, and not the means."

"I don't exactly understand you."

"This is what I mean. It is a pleasure for us to eat our meals, but the real reason we eat is that we may have strength for the duties of life, and that that life may go on. And so we ought to go to church, not only because it is a pleasure and a duty, but to really get the strength to keep our souls alive, and to perform all their spiritual duties; and our Lord promises to meet with us when we gather in His name, and impart this strength to us."

"I always thought we went to church to please and honor God."

So we do—we please Him by obeying His command to 'neglect not the assembling of ourselves together,' and we honor Him by appearing as worshippers before Him; but His reason for bringing us together is, that He may give us special blessings. So as I said before, the time of worship should be spent in praising Him for His great goodness, and not in feeling that we deserve praise because we have come to receive what He has to give us. If there was a time of famine in the land and a good king should appoint a place of meeting, where all who come should receive a supply of bread the people who came would not feel that they were doing him a favor by coming, would they?"

"I should think not, indeed," said Nettie, laughing.

"There is another beautiful thought I would like to give you," said Cousin She. "In the old heathen times there was a fire continually kept burning in the temple, and when a young couple were married, they always brought the sacred fire

from the temple, and lighted their first home fire with it. I often think of it as I sit in church, and feel that we also should gather there the supply of grace that would make our homes warm and bright with love during the week that followed."

"Well," said Nettie, "you have given me a great many thoughts, as you always do, dear Cousin Sue. I shall certainly have plenty to occupy my mind with next Sunday morning."—*Parish Visitor.*

The General Theological seminary opened, after its Christmas recess, on Wednesday, Jan. 7. A new face was seen among the students, that of the Rev. Mr. Henkell, formerly a Presbyterian minister. He graduated from Lafayette college in 1886 and from Union seminary in 1889. For the past year he has been pastor of the Presbyterian congregation at Wappinger's Falls, where he was remarkably successful. Being dissatisfied with Presbyterianism and having given a hearing to the claims of the Church he decided to enter her ministry. When he informed the session of this purpose they told him to introduce the Prayer-Book if that would induce him to stay, but on the last Sunday of 1890 he preached his last sermon. He had organized an excellent workingmen's club in Wappinger's Falls and it is understood that he will be active in the men's club in connection with the new coffee house of Calvary Mission.

The Rev. J. Johnston has resigned the pastorate of the Congregational Church, Newry, and has been received into Church of Ireland. He has been accepted as a candidate for Holy Orders by one of the Bishops in England.

## CONFIRMATION.

## ITS SEVERAL NAMES.

1. "Confirmation," referring to what is done.
2. "Laying on of hands," referring to the manner in which it is administered.
3. "Principle of the doctrine of Christ," referring to its authority.
4. "Foundation," referring to its place in the Christian System.

## SOME OBJECTIONS ANSWERED.

"I'm not good enough."—*Grace* will now be given to change you.

"I cannot be consistent."—Trust God; not yourself.

"I am not prepared."—*Now* is the accepted time."

"I'll wait till next time."—Will another opportunity ever come?

"Church members are not consistent."—Follow CHRIST, not man.

"I do not see the necessity." The *Apostles* did; the *Church* does.

"I do not care."—If we deny Him, He will also deny us."

## METHODIST TESTIMONY.

"I was determined not to be without it, and therefore went and received Confirmation—even since I became a Methodist, preacher."—*Dr Adam Clark*.

## BAPTIST TESTIMONY.

"We believe that *Laying on of Hands*, with prayer, upon baptized believers as such, is an ordinance of Christ, and ought to be submitted unto by all such persons to partake of the Lord's supper."—*Baptist Association, Sept. 25, 1742*.

## CONGREGATIONAL TESTIMONY.

"The confession of the name of Christ is, after all, very lame, and will be so, till the discipline which Christ ordained be restored and the

rite of Confirmation be recovered to its full use and solemnity."—*Dr. Coleman, Boston*.

## PRESBYTERIAN TESTIMONY.

"The rite of Confirmation, thus administered to baptized children, when arrived at competent years—shows clearly that the Primitive Church in her purest days, exercised the authority of a mother over her baptised children."—

*Committee of the Gen. Assembly*.

"This custom is frequently mentioned by the ancient writers. Such imposition of hands as is simply connected with the benediction, I highly approve, and wish it were now restored to its primitive use unconnected by superstition."—*John Calvin*.

From a lecture given by a celebrated Presbyterian divine, Professor E. C. Smythe of Andover, we clip the following: "For myself, I am free to say that many years of study of the history of the Church, leaves little doubt in my mind that a distinction of office or function between Bishops and Presbyters has its root in the Apostolic age, and appears in the history of the Church of Jerusalem almost from the beginning, and elsewhere so close upon the same formative period as to imply a beginning within it. The institution of the Episcopate, moreover, is not only thus venerable, but it is the distinctive mark of a type of polity which can claim beyond all others steadfastness, continuity, power of survival, and of adaptation."

The Sahara, the largest desert in the world, is about 3000 miles in length, average breadth about 900 miles, and area about 2,000,000 square miles.

*CONDITIONS OF PAROCHIAL SUCCESS.*

Success can neither be promised to any man nor predicted of any work whatsoever. In every human undertaking there are forces in operation which cannot be perceived, and over all events presides a Divine Providence with which are the issues of all things. Without prophetic insight and prophetic inspiration it must therefore always be impossible to know the issue of any undertaking. This is a comfortable thought for many faithful men who have not been successful; because the causes of their failure may not have been in them at all, but either in facts and in forces of which they knew nothing, or in the operation of the overruling and resistless will of God.

But although the success can never be promised, there are certain conditions which must be observed if success is to be hoped for, and St. Paul in a well-known phrase names these conditions. They are common sense, energy, enthusiasm, and a sense of responsibility to God. The phrase in which these four necessary things are named, is this: "not slothful in business; fervent in spirit; serving the Lord."

Genuine Church work is business, not child's play, and it must be done in a clear-headed, intelligent, business-like way. Common sense, which is the supreme faculty in business, must weigh the end in view and devise the necessary means to attain it. Many a hopeful work has failed and many a million of dollars has been wasted because those who had the work in charge did not set about it

as they would have set about any ordinary matter of business.

Without energy, nothing that is worth doing can be done. Yet there are many persons who seem to exhaust themselves in devising good things which they have not energy to execute. In Church work the leader must cry "Come on!"—not "Go on!" and then he must set an example of energy. A slothful leader leads to certain failure, and slothful followers have been known to kill both their leader and his work.

No good work was ever beguiled that obstacles and hindrances did not speedily present themselves; and the better the work, the more and greater do the difficulties often seem to be. It is these that try men's courage; and it is in face of them that one begins to appreciate how grand an element hope is in a noble life. Hope is as much a duty of the Christian as faith or charity. Resolute hopefulness often snatches victory from the jaws of defeat, and a "fervent spirit," as St. Paul calls it, is a spirit so warmed with sacred enthusiasm as to be full of resolute and courageous hope. It is utterly intolerant of the lukewarm faintheartedness which allows good and hopeful works to drag along to needless failure.

When a good work has been deliberately resolved upon as a matter of the Lord's business, when it is carefully planned and energetically prosecuted with the enthusiasm of resolute and fervent hope, and when, from the beginning to end, all concerned in it have a deep feeling of responsibility to the Lord whom they are serving—when these conditions are fulfilled, success is all but sure, and failure, if failure comes,

will prove at last to be the highest form of God-given success.—*Churchman.*

### EXAGGERATING.

Is anything said in the Bible about exaggerating? Yes; the Lord Jesus Himself, speaking of strong expressions, told us simply to use the plain Yes and No; "for whatsoever is more than these," He said, "cometh from the evil one." If, then, the use of strong expressions to make people believe what we say, comes from Satan, how careful we should be of our words!

It is very easy to get into a habit of exaggerating; a great deal easier than we think. Perhaps, when we are describing something we have seen, we may be in a hurry, and so are not particular about our words. Or, we may be so anxious to have those who are listening to us understand about the wonderful thing we saw, that we color a little, that is, make it out really more wonderful than it was. We are more anxious to have our friends get a grand idea of it, than careful to speak the exact truth. This is very dangerous, because we do not know where it may lead. The more we exaggerate the more we will be likely to do so. And, after awhile, our friends will begin to find this out, and perhaps they will say when they hear something wonderful or surprising we have told, "Oh, it was only Tom. (or only Maggie) who said that! we will wait till we hear it from some one else"

Now, if you will look around among your friends, you will be apt to notice one thing. You will notice that those who use the fewest strong expressions in describing anything, are the ones whose word can be

best depended on. Somehow many of us have the other idea, have not we? We think the more we say, the more we shall be believed, and so we use a great many very strong adjectives. Now, let us get rid of this idea, and try the other way. The next time you describe anything, see how *exact* you can be. Think more of making your story *true*, than of making it *interesting*.

### TRUE RITUAL.

BY THE REV. B. W. R. TAYLOR.

The question is very often asked: Why is ritual necessary in the performance of divine worship? And the answer is so simple. Because the eye as well as the ear is a channel of communication with the soul. The spoken words reach the soul through the ear, the ritual acts reach the soul through the eye. Sometimes the ear gets tired of mere listening, and the soul seeks another window which it may look out of. When the eye and the ear are both at the same time channels of spiritual communication, the ear by hearing and the eye by seeing, ah! then you get your true ritualism, not a mere fancy perfunctory performance, but a ritual alive with spiritual significance. Where every act is a new picture in the spiritual art gallery, leading you in spite of yourself to the height of all ritual—that scene before the throne of God, where the four and twenty elders with white raiment and crowns of gold, fall down before the Lamb, having each of them harps and golden vials filled with odors, and they sing the new song, and cast their crowns before the throne, and with angels and archangels, and all the company of heaven, they laud

and magnify His holy Name—ah! there is a glimpse of heavenly ritual, by the side of which even our most beautiful ritual and sublime symbolism must appear feeble and faint. We shall be all ritualists then, dear friends, in spite of ourselves. Our heavenly worship will be gloriously ritualistic, but we shall not think of the acts of ritual there. We shall be thinking of the Lamb upon the throne. Our earthly ritual is educating us for this sublime heavenly ritual, and we shall be best educated for heaven when our eyes stop not at an opaque, vision-absorbing ritual, but see through the clear magnifying crystal of true ritual, to the figure of the Son of Man.

Once a minister paid a visit to a deaf and dumb asylum in London, for the purpose of examining the children. On this occasion a little boy was asked in writing: "Who made the world?" The boy took up the chalk and wrote underneath the question: "In the beginning God created the heaven and earth." The minister then inquired, in a similar manner: "Why did Jesus Christ come into the world?" A smile of delight and gratitude rested on the countenance of the little fellow as he wrote: "This a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." A third question was then proposed, eminently adapted to call his most powerful feelings into exercise, "Why were you born deaf and dumb, while I can hear and speak?" "Never," said an eye witness, "shall I forget the look of resignation and chastened sorrow which sat on his countenance as he took up the chalk and wrote: 'Even so, Father, for so it seemeth good in Thy sight.'"

### WHY THE CHURCH IS CALLED CATHOLIC.

The Church is called Catholic, because it is throughout the world, from one end of the earth to the other; and because it teaches universally and completely one and all the doctrines which ought to come to man's knowledge, concerning things both visible and invisible, heavenly and earthly; and because it subjugates in order to godliness every class of men, governors and governed, learned and unlearned, and because it universally treats and heals every sort of sins, which are committed by soul and body, and possesses in itself every form of virtue which is named, both in deeds and words, and in every kind of spiritual gifts.—*St. Cyril.*

In the Church in the United States the clergy number 4,031; candidates for Orders 431, a gain of 25 per cent. over the last Triennial report; Communicants 488,167, a gain of 15 per cent.; Baptized 171,071, a gain of 10 per cent.; Confirmed 112,783, a gain of 32 per cent. in three years, which is very significant of the numbers coming into the Church, and of better work among our own catechumens by the clergy. The increase in contributions is over two millions of dollars. Thus the Church shows an uninterrupted growth in every way, and this knowledge is a very satisfactory result of the General Convention.

The condition of the Church in Wales is of so much interest just now that we propose to give, in four letters from various correspondents, a full account of Church work, past and present, in the Welsh dioceses.

*ALL THE SAINTS.*

They are of many kinds. The Church Kalendar throughout the year puts them before us, and helps us to see what they were and what they did. It is a glorious list. When All Saints' Day comes, we are ready to turn our eyes back to the days that are gone, and see how many great examples have been displayed for our imitation.

We do ourselves great wrong if we think only of the chief Saints—those called red-letter Saints. "All Saints' Day" means more than this.

The best way is to set before our eyes the great "King of Saints," and to know that He is infinitely above all the Saints who are not God as He is. If we do this first and do it last, then we need not fear to think of and to honour "minor" Saints. And then we may, with all humility, adore our God for giving us a claim to the honoured name of "Saints."

We may copy S. Paul in this matter. When he told how the Lord had appeared to many disciples, he added, "last of all He was seen of me also."

"Less than the least of all Saints." Be this our title; yet we must not deny the "grace given" to us, but thank God for it, and pray Him that we may be numbered with His Saints in glory everlasting.

*CHURCH AND PEOPLE.*

We hear a great deal nowadays about the diminished attendance at Church. As a matter of fact, we suspect that there is in most communities as large a proportion of Church goers as in the more devout past times with which such damag-

ing comparisons are often made. However that may be one thing is true: we do find a tendency in this day to think of Churches as a sort of Sunday lyceums. We are a good deal in the habit of going to Church with the object of being entertained by the preacher.

Perhaps the neglect of the worship idea may account, in part at least, for the difficulty of filling our Protestant Churches. The Romanists gather great congregations at all hours and in all weather. It is not by offering pulpit attractions, but by pressing the obligation of worship. We may sneer at it as superstition. A slight infusion of the same sentiment would be wholesome for many Protestant Christians.—*Baptist Examiner.*

More recently several ministers in Brooklyn have withdrawn from other denominations to take orders in the Church. The latest instance is the Rev. J. Winthrop Hageman, pastor of the Franklin ave. Presbyterian church, who took his congregation by surprise by announcing on Sunday, Nov. 2nd that he had forwarded his resignation to the presbytery. His resignation will be acted on in December, and till that time he will continue in his charge, which has increased in membership from 196 to 560. Leading members admit that he has entirely re-constructed the society till it has become one of the most efficient in Brooklyn.

Sixty thousand Jews have been settled in Palestine during the last few years. At a meeting in aid of the Syrian Colonization Fund of the Society for the Relief of the Persecuted Jews, it was stated that the Jews made good agriculturists.

### HOW TO HELP YOUR MINISTER.

Let him always expect to find you in your accustomed place in Church. Give him your mind and eyes while he is preaching. There is a wonderful inspiration in the sympathy and interest that beams out of a face that reveals a heart that is awake to the message of truth. Listless or sleepy hearing will effectually dull the edge of feeling both on the part of speaker and hearer.

Give your minister a hearty co-operation in his work. Let him know that he can depend upon your service and good will at all times. Don't wait for him to always suggest plans of work. Keep the parish on your heart rather than leave it with your minister, as if its welfare and care were a burden which he must bear alone.

Always speak kind words of him as a man. If you think you have reason to criticise go to him first of all. If your minister is, as most of them are, faithful and earnest, do not be afraid to show your appreciation in a hearty personal way. If the sermon has helped you tell him of it. It will be a ray of sunshine to lighten the shadows of "blue" Monday.

Remember your minister is human. His heart craves sympathy. He gets tired. The mind wearies and won't always work up to high-water mark. Let him know that you appreciate all this. Lastly, always be prompt in the payment of salary, and give him enough, so that he can have the best of intellectual food as well as physical comfort.—*Pacific Churchman.*

A wise son maketh a glad father.

### AGREEABLE AND DISAGREEABLE PEOPLE.

The chief difference between agreeable and disagreeable people, in this world, between those whom everybody loves and those who are loved by nobody, is in the place given by them respectively to self in their thoughts, in their words, and in their actions. Those persons who, give the first place to themselves, in their intercourse with others, cannot well be pleasing to others. And those persons who, lovingly, give the first place to those whom they meet, cannot be generally disagreeable, whatever they say or do.

If a person thinks of himself, thinks of what he can say of himself, thinks of what the other is likely to think of him, thinks of the impression he will make on the other, he is sure to stand in his own light, when he meets another. But if he thinks first of the other person, thinks of the other's good side, thinks of what he can say that will gratify the other, or that will help the other, and if he speaks and acts accordingly, he is sure to be a means of light and cheer to others.

As workmen are moved to be more diligent in service when they hear their master's footfall, so, doubtless, saints are quickened in their devotion when they are conscious that he whom they worship is drawing near. He has gone away to a Father for a while, and so he has left us alone in this world, but he has said, 'I will come again and receive you unto myself,' and we are confident that he will keep his word.—*Surgeon.*

## Children's Department.

### A HOUSEHOLD FAIRY.

If I were only a fairy---well !  
 'Twould take me ever so long to tell  
 Of all the beautiful things I'd do  
 For everybody I loved or knew ;  
 For I'd have a wonderful wand of gold  
 Like fairies carried in days of old.

Mother should have a house as grand  
 As any you see in all the land ;  
 A cap of lace and a velvet gown,  
 And a carriage to ride about the town :  
 She never should do a thing all day  
 But hold her hands like a lady gay :  
 And all this tiresome, tiresome work,  
 Which every day I'm glad to shirk  
 Would just be gone---would'nt that be fine ?  
 The minute I waved that wand of mine !

That's what I'd like to do, but oh,  
 I'm only a bit of a girl you know !  
 Working away at homely things,  
 And not a fairy with shining wings.  
 I have'nt a wand ; and if I had,  
 Perhaps the fairies would think it sad,  
 If they had a chance to look and see  
 What a fearfully lazy girl I'd be.

But I have two nimble hands, that know  
 How to knit and to mend and sew,  
 How to cook and to dust and sweep---  
 Come, and I'll let you take a peep.  
 So I'll hurry and do my very best,  
 Whilst mother sits by the fire at rest  
 And she will think, if she does not say,  
 Our little fairy's alive to-day,  
 And for everything that a girl should do,  
 Can wave, not ONE little wand, but TWO !

### 1. HOUGHTFUL.

The apostle St. Paul asserts that a gift in order to be acceptable, must come from a willing mind. Under the name of obligingness, this characteristic not only associates itself with all good service, but commands success in life.

The following of the boyhood of a recent Mayor of London, England, illustrates the power of a willing mind :

At the age of 15, Mr. Ellis was articled to a firm of surveyors, auctioneers and estate agents in London, the chief partner of which, Sir John Musgrove, was Lord Mayor in 1851. His first promotion in the office was owing to a circumstance which, like a great many other things called "trifles" became the turning point of a very distinguished career. It was this :

The head of the firm of which young Ellis was an employee, Alderman Musgrove, had left a basket of fish at his office, to be sent by a porter to the railway station at a certain hour.

When the Alderman arrived at the station he found his apprentice, Mr. Ellis there, instead of the porter, and in charge of the parcel.

"Did I ask you to bring the basket?" said the Alderman. "No," replied the young man, "but the porter did not return in time, so I brought it myself."

This pleased the old gentleman and he never forgot it. It showed thoughtfulness, the old gentleman considered, and a disposition to oblige others without too much regard for personal dignity.

Mr. Musgrove from time to time advanced the young man to positions of trust in his office, and at last took him in to partnership and he is now the sole surviving partner of the firm, which is known throughout London and the whole country.

### GOOD SEED.

A Missionary in India has taken great pains with a young girl under his care, and was greatly disappointed when, although baptized and instructed in the faith, she insisted on marrying a heathen man with heath-



en rites, shortly afterwards journeying to a distant part of the country. She was lost to her Christian teachers, and no doubt would entirely relapse into heathenism. They deeply mourned over her.

Fifteen years later a missionary was travelling through an unfrequented part of India, when he came upon a little sanctuary built of palmyra leaves. "It is the house of God," said the native builder. "Will you bless it; the people are within."

A form of worship of the true God had, indeed, been conducted in the little church, although no missionaries had ever visited the district.

The explanation was soon given. The man had married a Christian wife, the very girl above spoken of, and her conscience had never let her rest until she had instructed her husband in the true faith. The seed sown in her heart had not perished, and this was the fruit of it.

#### *A LITTLE SERMON FOR LITTLE PEOPLE.*

"If ye know these things, happy are ye if ye do them."—St. John xiii. 17.

I. "These things"—that is, your duties—wherever you are:

1. At home, obedience and respect to parents, and kindness to brothers, sisters, and servants.

2. At school, respect to teacher, faithfulness in study, and fairness in play.

3. At church, be quiet, listen, worship, and give your heart to the Saviour.

4. On the street, good manners, modesty, kindness, minding your own business.

II. How should you do your duty?

1. Not for pay. That is a low

motive. Some always ask, "What will you give me?"

2. But from love. So did the Saviour when a boy at Nazareth, so the angels do God's will, which is only another name for duty. This will make you do it cheerfully.

3. Better every day. By trying to do your duties you will become more skillful; so you improve your reading, writing and music. St. Peter said, "Grow in Grace."

Septuagesima Sunday, the bishop held an ordination at Grace cathedral, ordaining Mr. John Brana to the diaconate, and the Rev James J. Purcell to the priesthood. Mr. Brann was presented by the Rev. J. H. Ranger, Mr. Purcell by the Rev. G. E. Swan. Father Hall preached the sermon. Holy Communion was celebrated by the bishop, with the Rev. C. E. Sargent, Epistoller. Mr. Brann is from the Presbyterians, having been secretary for seven years of the Young Men's Christian Association; he is doing excellent work in St. George's Mission, Indianapolis. Mr. Purcell was for nine years a Lutheran minister. He is missionary at Delphi and Frankfort.

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 is now printed in that town.

PRICE.—Single Copies of CHURCH WORK, 30 cents a year. Twenty-five or more Copies to one address, 25 cents a year each, strictly in advance. Editor and Proprietor, REV. DR. AMBROSE, Digby, N. S., to whom all subscriptions are to be advanced.

*C. E. Farnham, Printer, Digby.*