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Church Work.

We Speak Concerning Christ and the Church.

A Monthly Pamphlet of Facts, Notes and Instruction.

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

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No. 3

THE WAY IS DARK.

BY MARY THOMAS CARSTENSEN,

The way is dark,
And lone, and wild !
I stumble oft---
Oh ! Father ! help Thy child !
Sharp thorns abound,
They press on every side,
Above---the tempests war !
Oh ! whither shall I hide?

My feet are torn !
My panting breath comes quick,
My bruised and aching heart
With very fear is sick.

I faint ! I die !
O Lord ! lift Thou my head !
Lord save ! Lord, help !
Without Thee, I am dead !

Humbly I cry :
Thy wounds, Thy cross, I plead !
I cannot let Thee go,
Without the help I need.

See ! low I lie
Prostrate beneath Thy rod,
I dare not flee,
For 'tis Thy hand, O God !

Lord, take my will,
It is no longer mine ;
Into Thy hands I give,
Lord, make it Thine !

Then shall I see
That clouds, and thorns, and woe
Are all Thy will---
Why---is not mine to know.

"THE DAY OF THE LORD IS AT HAND."

"The Day of the Lord is at hand, at hand;
Its storms roll up the sky.
The nations sleep starving on heaps of gold;
All dreamers toss and sigh ;
The night is darkest before the morn ;
When the pain is sorest the child is born,
And the Day of the Lord at hand.

"Gather you, gather you, angels of God,---
Freedom, and Mercy, and Truth ;
Come ! for the Earth is grown coward and
old,
Come down, and renew us her youth,
Wisdom, Self-Sacrifice, Caring and Love,
Haste to the battlefield, stoop from above,
To the Day of the Lord at hand.

"Gather you, gather you, hounds of hell,---
Famine, and Plague, and War,
Idleness, Bigotry, Cant, and Misrule,
Gather, and fall in the snare.
Hireling and Mammonite, Bigot and Knave
Crawl to the battlefield, sneak to your grave,
In the Day of the Lord at hand.

"Who would sit down and sigh for a lost
age of gold
While the Lord of all ages is here?
True hearts will leap up at the trampet of
God,
And those who can suffer can dare.
Each old age of gold was an iron age too,
And the meekest of saints may find stern
work to do,
In the Day of the Lord at hand."

THE LAY PRIESTHOOD.

NO. IV.

At a recent meeting of the Congregational Council in San Francisco, California, the Rev. Dr. Freelon said that the number of Protestants habitually attending public worship in that city is but three per cent. and that the whole number, including Roman Catholics, is but five per cent. of the whole population, and that the ratio has been the same for the last ten years.

Whilst, through the ministry of the laity, free-thinking and infidelity are blatant on every side, and Secularism has banished from the statutes of California the law for Sunday observance, and is strong enough to prevent its re-introduction, it is surely high time that the christian laity should exhibit an equal zeal for—not only the defence—but the propogation of gospel truth and purity. When the very foundations of society are being loosened by impure and unchristian laws of marriage and divorce, and public sentiment, to say the least, does not ostracise legalized concubinage, it is plain that not only the clerical but the lay priesthood have a great work before them. When the spirit of evil is thus coming in like a flood, the Spirit of the Lord shall raise up a standard against it, and God's priesthood, clerical and lay, male and female, must be the willing and valiant standard-bearers.

The Church in California is repre-

sent by old and zealous clergymen who are now availing themselves more and more of a system of co-operation in their work on the part of the laity. Prominent amongst the young men is the Guild of St. Andrew, who in imitation of the Evangelist whose name and example they adopt and follow, strive continually to bring others to Christ. To quote the object of their society,—“The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among young men.” To this end their 1st Rule is to pray daily for the spread of Christ's Kingdom among young men, and for God's blessing upon the labours of the Brotherhood. The 2nd Rule is to make an earnest effort each week to bring at least one young man with-in hearing of the Gospel of Jesus Christ, as set forth in the services of the Church and in young men's Bible Classes. This Brotherhood “does not trouble itself with petty differences of opinion as to detail, but retraces with ever-increasing earnestness and unanimity the fundamental principles of Christ's Kingdom, and their application to the solution of the problems of Christian life to-day.”

This Brotherhood, originating in Chicago, and yet but in its infancy, has already so manifested its usefulness that its branches have spread through the United States and Canada. Its fifth annual Convention was held in Philadelphia last Oc-

tober. Fifty delegates were in attendance, and amongst them a number from far-off California. It cost each of these \$150 to attend, but they thought the Convention was worth it, and the Convention thought they were worth it too. The gathering was attended by some of the leading American Bishops and Clergy, and from centres of influence like those annual gatherings of zealous young Churchmen great good may be expected to emanate.

Affiliated with St. Andrew's Brotherhood is a Society for Boys, called the Cadets of St. Andrew, whose object is to do for boys by prayer, work and example what their seniors are doing for young men.

By means of the Women's Auxiliary, as well as by Associations amongst the Sunday School Children, very great assistance is obtained in the American Church toward Missionary work and Charities at home and in heathen lands.

Not only in San Francisco but in Southern California it was our privilege to attend meetings of those lay-auxiliary organizations, in all of which we saw abundant reason to thank God and take courage in the sure hope of coming victory for this growing realization of the duties of the Lay Priesthood in the Church of Christ. It is to her young people that the Church in California must look, and in this connection we may conclude with a remark made at one of those meetings by a layman. "Why is it," he asked, "that so few

men are Church-goers?" One reason is because they were not kept long enough at Sunday school. It is too much the fashion to permit boys and girls to leave off attendance at Sunday school at the very age when they are beginning to be most capable of appreciating the teaching of Church doctrine,—*Bible Truth*.

DARKEST ENGLAND.

"In addition to the anticipation of the scheme by the Church Army, on which we commented in our last issue, other claimants are in the field. Thus the Rev. J. W. Goddard, one of the deputation of the Church of England Waifs and Strays Society, says that that Society has long been working on the same lines as those suggested in "In Darkest England." They have a town colony, a farm colony, and an over-sea colony; and after ten years' experience they have proven that it is a true and successful work.

Then the Rev. W. Cunliffe, of Great Horton, Bradford takes up the tale, and tells how in 1886 he drew up the outline of a scheme, of which he sent a copy to Lords Salisbury and Randolph Churchill, which embodied all the features fondly supposed to be peculiar to that of the "General." He has published the text of his scheme, as propounded to the above named statesmen, so that there can be no mistake as to the *bona fides* of his claim. All these little *évidencés* show how quietly and unobtrusively the Church works, but the enthusiasm which is manifested at schemes which she has long ago adopted, also shows how little credit she gets for it.—*Church Review*.

COMMON PRAYER.

"Did you ever go to worship at a Meeting House?" I asked our old neighbor one evening.

"Never in my life," answered he.

"Well, I have, a time or two," said I, "though I doubt I was wrong, though it was on a week-day night both times, and nights that there was no Service in Church. But it did seem strange to me not to know what the Prayers were going to be. I could not feel to join a bit."

"Join," exclaimed Fletcher, "you were not likely to join; you could only listen to the prayers the minister made. They might have been very good and proper prayers; I am not saying they were not. But prayers such as those can't be called common prayers."

"That's the name of the Prayer Book," said Samuel Pearson, "'the Book of Common Prayer.'"

Prayers to be said in common, all the same for all of us, which we all use together."

"But there is no harm in saying prayers out of one's head," continued Samuel.

"Of course not, when you are praying by yourself in your own private prayers. But it is just impossible to join together in public prayer unless we all know what we are going to pray."

"And yet some people say that prayers out of a book cannot come from the heart,"

"But my dear man," replied Fletcher, "if that be so or not, the prayers these ministers make cannot come out of your heart, or of anybody's else in the congregation, only out of the minister's."

"Well, I never thought of that,"

said I, "though I never meant but what I value the Prayer-book, and I don't like any worship that does not use it."

"You see even dissenters understand that they can't praise God in common without a form of praise, so they have their Hymn-book, and I suppose they consider their hymns come from the heart. But after-all the question is, Does God approve of Forms of Prayer? and has the Church always used them?"

"That's the point," I replied.

"Now God has given one whole book containing forms of Prayer and Praise, and that is the Book of Psalms. And they have been used for thousands of years in public worship first in the Jewish Church (2 Chron. xxix, 33), where our Lord Himself joined in them, and next in the Christian Church."

"That settles the question at once," said I.

"And that is not all. When the disciples asked our Lord to teach them to pray, He did not answer that the Spirit would teach them to pray from the heart, but He taught them a Form of Prayer, and told them always to use it."

"The Lord's Prayer, Our Father," said Samuel.

"And you know well that verse about joining together in prayer, 'Where two or three are gathered together in My Name?'"

"There am I in the midst of them," I continued.

"I often think of that verse when there are few in Church."

"But what does He say before that? 'If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Fa-

ther in Heaven, for where two or three”

“So if even two join in prayer they must have settled their prayer, —then of course it must be right for the whole Church.”

“Did we not say the other day that all God’s people are spoken of in the Bible as Priests? Now, all Church people have an opportunity of claiming their Priesthood when they use the Prayer-book.”

“How’s that?”

“By taking their part in the Service. Mattins and Evensong are by no means offered by the Priest by himself. The congregation are to join aloud in the Confession and the Lord’s Prayer and in several responses, and in the Creed, besides saying ‘Amen’ at the end of all the Prayers.

And as for the Praises, they either sing the whole of the Psalms, the Te Deum, the Benedictus, the Magnificat, and the Nunc Dimittis—or at least they say the alternate verses.”

“And the Litany,” I said, “What a deal of that the congregation say.”

“And take the Holy Communion. The very highest songs of praise there are said by the congregation. The Sanctus, that is the ‘Holy, Holy, Holy,’ and the Gloria in excelsis at the end. So if you talk about Christian liberty, the right of each Christian to address God for himself, there are no services any where like the services of the Church, where the people take their part as they do.”

“Do you think the Church when it was first founded used a Form of Public Worship?” I asked.

“We cannot tell from the Bible. There is nothing in the Acts of the Apostles about the way in which public worship was conducted, any

more than there is about keeping Sunday. All we find is that when the Church met together they met to break bread.”

“Which proves,” I remarked, “that the most important part of public worship was the Celebration of the Holy Communion.”

“Well, I read in a book of history the other day (and I was so struck with it that I read it many times over, so I know I am telling you right), that there are several forms of service—Liturgies as they are called—which were drawn up, probably, almost in the Apostles’ days, on purpose for the Celebration and Administration of the Holy Communion.”

“They must be very old,” I said.

“So they are. And they have been translated into English and printed so that we can read them. One is called St. Mark’s Liturgy, and was used by the Church in Egypt, another St. James’, and used in Jerusalem, another was used in Spain, another in India.”

“Places far away from each other, I suppose,” remarked I.

“But all of these Communion Services are so alike, that it seems as if the Apostles and Evangelists must have drawn them up before they separated. They every one of them have the Sanctus in them just as ours has, and ‘Lift up your hearts, we lift them up unto the Lord,’ before it. So they all have the Gloria in excelsis, ‘Glory to God in the highest,’ as our Liturgy has, and they all too have more in which the congregation are to join than ours has. At the Consecration of the bread and wine, the Priests has to say our Lord’s own words, ‘This is my Body, this is my Blood of the New Testament,

just as the Priest does in our Service ; but the people were plainly allowed to assert the Priesthood of the whole Church more than they can in our Service."

"We are to say 'Amen' at the end of the Consecration" I said, "and I think we ought to be very particular to say it aloud and thus join in the consecration."

"But in these Liturgies of the Apostles, the people were allowed to join more fully ; for instance, 'This is truly thy Blood, and we believe it,' they are directed to say in one of these Liturgies."

"Then if there are Forms of Services which the Church used 1,800 years ago, I think you and I Samuel, never need doubt any more but what a Prayer-book is right," said I, "as well as quite necessary for those who wish really to join together in Worship."

"BLUE LAWS" OF CONNECTICUT.

The term "Blue Laws" is applied to such as relate to the private consciences of individuals. All countries formerly had such statutes, and the thirteen colonies were no exception before the Revolution. The code of Connecticut is often spoken of in this respect. Those most noted were of the colony of New Haven, which was united with the Connecticut colony in 1655. Here is a full copy of the New Haven list, often called the "Connecticut Blue Laws:"

The governor and magistrates, convened in general assembly, are the supreme power, under God, of this independent dominion.

Conspiracy against the dominion shall be punished with death.

Whosoever says there is a power

and jurisdiction above and over this dominion, shall suffer death and the loss of his property.

Whosoever attempts to change or overturn this dominion shall suffer death.

No one shall be a freeman, or give vote, unless he be converted and in full communion of one of the churches allowed in this dominion.

Each freeman shall swear by the blessed God to bear true allegiance to this dominion, and that Jesus is the only King.

No Quaker or dissenter from the established worship of this dominion shall be allowed to give a vote for the election of magistrate or any officer.

No food or lodging shall be offered a Quaker, Adamite, or other heretic.

If any person shall turn Quaker, he shall be banished and not suffered to return on pain of death.

No Quaker priest shall abide in this dominion, he shall be banished and suffer death on return,

Priests may be seized by any one without a warrant.

No one shall run on the Sabbath day, or walk in his garden, or elsewhere, except to and from meeting.

No one shall travel, cook victuals, make beds, sweep house, cut hair or shave on the Sabbath day.

No woman shall kiss her children on the Sabbath day or fast day.

The Sabbath shall begin at sunset on Saturday.

To pick an ear of corn growing on a neighbor's garden shall be deemed theft.

A person accused of trespass in the night shall be judged guilty until he clear himself by his oath.

No one shall buy or sell land without permission of the selectmen.

When it appears that an accused person has confederates, and refuses to discover them he may be racked.

A drunkard shall have a master appointed by the selectmen, who are to debar him the liberty of buying and selling.

Whoever publishes a lie to the prejudice of his neighbor shall be put in the stocks, or receive ten stripes.

No minister shall keep a school.

Whosoever wears clothes trimmed with gold, silver, or bone lace above two shillings per yard, shall be presented by the grand jurors, and the selectmen shall tax the offender £300 on his estate.

A debtor in prison, swearing he has no estate, shall be led out and sold to make satisfaction.

Whosoever brings cards or dice into this dominion shall pay a fine of £5.

No one shall read the Common Prayer Book, keep Christmas or set days, or play on any instrument except the drum or jew's harp.

No gospel minister shall join people in marriage. The magistrate only shall join them in marriage, as they do it with less scandal to Christ's Church.

When parents refuse their children convenient marriage, the magistrate shall determine the point.

The selectmen, on finding the children ignorant, may take them away from their parents and put them in better hands at the expense of their parents.

A man who strikes his wife shall pay a fine of £10.

A woman who strikes her husband shall be punished as the court directs.

A wife shall be deemed good evidence against her husband.

No man shall court a maid in person or by letter, without first obtaining consent of her parents.

Married persons must live together or be imprisoned in jail.

Every male shall have his hair cut round, according to a cap.

Men stealers shall suffer death.

FOUR RULES IN GIVING.

1 Public worship is not complete without an offering. "None shall appear before Me empty" is the great canon for all attendants at public worship.

2 The first requisite for an acceptable offer is that it should bear a reasonable proportion to the income of the giver. Every Christian can fix, in consultation with his own conscience, what he can afford, and then can resolutely and regularly put that on one side, for God and His service. He will soon find not only that he has something to give but also something worth giving.

3 The offering is not to be discharged by the head of the household for the whole family. Giving, like prayer and praise, and faith and good works, is a personal matter. True giving involves self-sacrifice, it must cost us something. Children as well as parents, servants as well as masters, all have some money of their own, and all should tithe themselves.

4 Habits of tithing and giving should commence in earliest childhood. It was once excellently put in catechizing children. "If you have half a-crown pocket money, threepence of it belongs to God. You have first of all to pay your debts. Don't talk of giving anything till you have done that. It is only after paying what we owe that giving comes in."

WHICH?

It was the Ash-Wednesday of 1891. I remember the year now, very well, although so much is hazy and uncertain. Lent came so very early, and then it was the first year of Bishop Nicnols' episcopate. The skies were threatening; a dry winter made us fear a rainy Lent. I went to church alone, for my sister was too prudent to expose a more vigorous constitution to the peculiar dangers of damp holy days. So I trudged along, protected by the "gossamer" and "rubbers" of the time, and as I counted the strokes of the last bell, I wondered how large would be the congregation, and then, the collection! It was the first taken for the Widows and Orphans of the clergy—and how hard some of us had tried to stir up interest in it. The Bishops, the Board, and even the Auxiliary had sent out appeals, and now a wet day would likely spoil it all. To be sure, I carried the offering of every member of my absent family, but not every one had been brought up in those old-fashioned, methodical ways.

Oh how clearly rises up before me a vision of the church as I entered it! Dear old Mrs. J. in the corner of the pew, where I had seen her at every service, I am sure, since the day I was baptized, and Mr. C., the octogenarian, with his clear cut, intellectual head. By what a strange fatality had he been able, with others of his generation, to keep the Church's engagements, when so many more robust, less busy men had signally failed! It was "the old-week day congregation;" nothing less, perhaps a little more.

I knelt, and prayed God to make me forget the collection and think

only of my sins, and thus the service went on with the struggle I have even now, to keep my thoughts in the right direction. Of the sermon I remember absolutely nothing. I suppose there was a sermon. But again the collection is uppermost in my mind, and I can hear the very tones of voice in which our rector began his appeal for the fund.

But here a dimness comes over me and as I remember clearly again, things are changed. It is the same church—the same priest stands before the altar—but the congregation? Why! the church is full! So many men! I look around and recognize all the vestry. To be sure I had never before seen them all in church at once, but that they should come is not so very strange. And then all those other married men whose wives had always made excuses for them! How well they all looked, how free from the restlessness of impending business engagements. I had heard many of them say how fast the church was running down under our present rector. Perhaps they had all come out to make it run up again! But the girls and young men—where did they all come from? They looked familiar, and all seemed at home, with their bright, pretty prayer-books and hymnals. Then I remembered the large confirmation classes of the last three years and wondered less. Strangest of all were the hosts of little children. There must have been hundreds whom I had never seen in church before. However, they all seemed to belong to somebody, and I decided that likely, Church people had as large families, generally, as the regular attendants at matinees, and so their presence was explained.

It was a singularly attentive congregation. I thought, "How inspiring the crowd, how grand an appeal we shall now have for the fund!" But no, not one word did the priest add to the announcement: "The offering is for the Widows' and Orphans' Fund, to relieve families of deceased clergymen of the diocese." "Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven: but he that doeth the will of my father which is in Heaven." And then something strange happened to me: as the wardens took the plate, and passed down the aisle, the thoughts of all the throng became vocal, and audible to me, and above the confused murmur one and another became distinct and clear. "O Blessed Saviour," said the little seamstress by my side, "I have tried to bring a worthy gift, but how can my sacrifice be worthy thine? It is my new dress that I will do without until I can save up again for it." Chirrupy like summer birds, were the soul-voices of the little children: "My ten cents," "My candy," "My matinee money." And then, strong and defiant, from across the aisle came the words: "I won't do it, its ridiculous, in fact its ostentatious. Shall I, with all my money, do without a paltry painting? To be sure I thought I would, and wrote a check for the fund instead, but I need not put it in the plate. A five thousand dollar painting is no more to me than a five-cent chromo for that abominably dressed little woman in the next pew. It's simply my way of using what God has given me.

Why, that dreadful woman has taken a dollar out of her purse. I saw it. She has her eye so fast on the altar, that she does not seem to think any-

one can see her. That's sheer extravagance; her husband gets no more than my coachman. And every one of her soapy-faced children is twirling a ten-cent piece. I don't believe she intends to put it in. Its like my check—my check—who ever heard of a five thousand dollar check in an Ash-Wednesday collection! But then, why not? That woman's chromo would not satisfy me; why should her four-bit self denial? I'd be ashamed of the chromo—but nobody sees—nobody knows—O Christ, forgive me, help to decide, give me a sign!" The plate is coming towards us. The chromo woman and the children stretch out their hands, and then, on top of the big round dollar and the tiny ten-cent pieces, falls a crisp paper, folded and twisted, and I hear a soft sigh: "Lord! Lord!"

The piled up plates are borne to the chancel as the people rise and sing:

"We give thee but thine own,
Whate'er that gift may be."

The priest turns to the altar, and suddenly above it shines ont a bright angel. He stoops and takes the offering in his outstretched hands. Priest and people kneel, all eyes fixed on the vision. Is it Jacob's angel, the angel of Annunciation, Raphael? No one seems frightened, and as I look and look, unsated, the face grows familiar. It is the Babe of Bethlehem, as the bright vision come to me singing "Adeste Fideles" in the early morning of Christmas Day.

Ah! now I know it all. He has come to all these others as he did to me; truly, really, in his last Epiphany. Incarnate in His Church again he stoops to take our eager offerings, and in benediction fall the words: "Inasmuch as ye have done it unto

the least of these ye have done it unto me."

I am so old now that I cannot say, certainly, which of these was the real congregation, which the real offering, but if you can find files of THE PACIFIC CHURCHMAN I am sure the report of the Treasurer in the issue of March 1st, 1891 will tell you 'which.'—"L" in *Pacific Churchman*.

TWO WAYS OF SPENDING A SUMMER VACATION.

Two men went to a northern State, one of whom said: I am out for pleasure and shall take it; and he did; he fished, and drove, and spent with generous hand, and then went away not permitting any one to understand that he was a man of religious belief who did indeed care for the welfare of his neighbors. He threw away an opportunity and left the majority of those among whom he had sojourned, with the false impression that he thought only of his own ease or pleasure. He had furled his colors and it was not easy to tell who was the leader he followed.

The other man said: I am out for recreation, and I shall find it by entering into the life of the people with whom I have temporarily cast my lot: their parish is not my own, but possibly I can cheer the rector, and stir up the congregation, and contribute to the heartiness and fervor of the services, and leave here an influence which will not be lost immediately upon my departure. The name of this one was long remembered, and though he is now dead, there are those who often think of the strength that came through him to a church struggling against unconcern and unbelief.—*Parish Visitor*.

TITLING.

There is a difference of opinion between clergy and laity upon the duty of tithing, as there is upon every other duty. The simple truth is, that there is an amazing amount of indifference upon the subject among the clergy; and therefore no positive teaching to give to the laity. We have had a good many talks, and looked over not a few libraries, and for all the various literature upon the subject it is seldom seen where it ought to be. We venture the assertion that no Bishop, Priest or Layman can studiously read "Gold and the Gospel" being the "Ulster Prize Essays," Leslie's "The Divine Right of Tithes," Granger's "Divine Plan of Church Finance," and Arthur's small but conclusive pamphlet, "Systematic Giving," without being convinced that the tithe is as binding to-day as it ever was. Like many other things in Christianity, it has long been neglected, and its practical restoration must come slowly in the face of much opposition. But come it will, as men in all Christian bodies are striving to make it come. Considering the unquestioned righteousness of the cause, and the certainty of Divine blessings following upon its restoration, its advocates can afford to pass through the fires of criticism and opposition. For as a verse in the proposed new Hymnals says, (we italicize the point it makes for tithing:)

Yes, the sorrow and the suffering,
Which on every hand we see,
Channels are for tithes and offerings
Due by solemn right to Thee;
Right of which we may not rob Thee,
Debt we may not chose but pay,
Lest that face of love and pity,
Turn from us another day.

—*Parish Helper*.

*AS DISSENTERS SEE
THEMSELVES.*

Two recent articles in *The Nineteenth Century*, contributed by Nonconformists, contain a picture of the weak points of Congregationalism, which Churchman may examine and study with profit. The objects for which a Church exists, it is declared, is not the gratification of its members' æsthetic feelings, and not their individual salvation, but that Christ's Kingdom may come and that His will be done in earth as it is in Heaven. Of all recent criticisms upon Nonconformity, none has been so well aimed as *The Chronicles of Carlisleford*. The incarnation of its commercial system of Church management is Tozer. But Tozer with one hand on the ark of God and the other jingling the coppers in his pocket is a picture that brings the blush of shame to the cheek. The object of the pew rent system is to secure a regular income, but it degrades the offering to a payment which expects a *quid pro quo*. The building is not Christ's house, but theirs who pay for a share of it. No gracious figure stands at the door, with open arms and loving eye to say: "Enter in, ye who are poor and outcast. Here at least, where I dwell, is a perpetual, never-failing welcome!"

"This calculating temporising Christianity is really a very unheroic thing. It speaks well for the young that they are not attracted by it. Youth is generous and will answer large demands by unexpected sacrifices. But a religion which asks for nothing but money, will get what it deserves—threepenny pieces—and no more. "Our sin has found us out." The commercial church makes the com-

mercial student and the commercial minister. So long as churches look on a man's preaching power as a commodity, the price of which is to be regulated like that of any other commodity by the haggling of the market, we may look in vain for an ideal ministry. The shepherd's true mission lies among the scattered, not the folded, sheep. But the minister who is primarily a private chaplain to his pew holders has scant energy to spare for those without. If Dissenters can thus speak of themselves in connection with their dearly loved pew rent system, ought not the Church to be ashamed of itself for allowing this baneful thing to exist within its fold for a single day?

GRUMBLERS.

It is strange that those who are not satisfied with the progress their church is making, do not go to work and do something, and thus lift the stigma from their do nothing church.

But it has always been the case that the grumblers do nothing in the way of pushing things along. If your church is not moving along as fast as it should, it is because you are not making an effort to have it move. A cart will not go up hill of its own accord. But if the horse be attached to it, and you lock the wheels going up grade, it will only make it more difficult to ascend. Poor deluded soul, it is the same with your church! It will not make progress unless you get into the harness; but even then, if you lock the wheels with a grumble, it will be difficult work at best. We are of the opinion that nothing will so completely cure a church grumbler as downright hard work in the Maters cause.—*Christian World*.

PREACHING.

The death of so great a preacher as Canon Liddon, says *Church Bells*, inevitably turns men's thoughts to the question of preaching, and one just now keeps coming across letters and short articles in which the writers try to analyze what qualities are necessary to make a preacher, and to point out what might be done to improve the character of the ordinary sermon. Now, according to this writer, the ordinary sermon is an obviously unedifying performance, and though sympathy is due to those hard-working clergymen who tell us that they really have not a moment to spare for study, and to others who never tire of proclaiming that the end of coming to Church is not to hear sermons; still, if the general run of sermons are wearisome, there is something radically wrong.

A letter appeared in the *St. James Gazette*, signed "Clericus Londinensis," in which the writer says: "We might have better preaching if the clergy would only bestow a little more time in preparation. If a man cannot speak without a book, he should use a book, and he owes a duty at once to the intelligence and the needs of his audience never to set before others that which he has not himself carefully digested in his own mind." It appears that some years ago, a young clergyman in his first curacy consulted Dr. Liddon on this question of sermons, inquiring whether he should preach *extempore*, or from a book, etc. The great preacher replied: "My friend, put all these questions away from you. Remember that when you preach you are speaking to human souls on matters which concern them beyond all

others in the world. God will reveal to you how you, being what you are, can do that best."

A SIGN OF THE TIMES.

Very noteworthy indeed, says the *Canadian Churchman*, was the visit of Bishop Turner, of the African Methodist Episcopal Church, to the Eighth Annual Conference of Workers of the Church among Colored People. Bishop Turner, made several observations which are well worthy of consideration. He fully admitted the advantage of the Episcopal Church in its possession of an historic ministry. "I believe," he said, "that you justly claim a ministerial succession which runs back until it is swallowed up in primitive Christianity. The Church of England, I believe, will stand forever."

In language which none of his hearers could have courteously used, he admitted that the Church to which he had belonged had "patched up some sort of an ordination through the assistance of some of your priests." He did not, therefore, claim the apostolic succession, but he did emphatically claim to have a ministerial succession. It would hardly have been possible to put the distinction more aptly; and without discussing it at this time, we think it well worthy of careful, candid, and sympathetic consideration by those who hold authority in the Church. Most assuredly, if the colored brethren represented by Bishop Turner desire the apostolic gift without which they confess an "inferiority" of their Church which no one ought to charge in the same terms against it, then that apostle gift ought to be imparted to them. Of that there can be no sort of question, however

hardly it may tax the wisdom of the Apostolic Order to devise the necessary safe guards.

Another notable remark of Dr. Turner was, that in adopting Wesley's Prayer-book, as they have already done, the African Methodist Episcopal Church had virtually adopted the Episcopal Prayer-book. That is undoubtedly true; and it indicates a movement towards the Church which ought by no means to be ignored.

A rough looking Western man, probably a miner, who overheard an announcement by some clerical-looking personages to this effect, addressed them as follows: "If you gents will tell me the church he preaches at to-morrow I'll go to hear him if I have to walk twenty miles. When I was in Wyoming I came across him several times. I ain't no church man, not I, but Talbot is a man as you is bound to listen to. Out West there ain't a parson or priest as is liked or has the influence he has. Why he could run for Governor with a unanimous vote, or President either for the matter of that. He s about the most popular man thereabouts."

Rev. John Hanaioa, of Honolulu, a native Hawaiian pastor has just died, after having served for twelve years a church in the leper district on the island of Moloka. He left his former pastorate in 1877 to accompany his leper wife, and has ministered to the lepers in the kindest way, and without contracting the disease. He is said to have always taken all the ordinary precautions of cleanliness to avoid infection, but without neglecting at all his duties to the people.—*Pacific Churchman.*

DISCOVERY OF COFFEE.

Towards the middle of the fifteenth Century a poor Arab was travelling through Abyssinia, and finding himself very weak and weary from fatigue, he stopped near a grove to rest. Then, being in want of fuel to cook his scanty meal, he cut down a tree covered with dead berries.

The meal being cooked and eaten, the traveller found that the half burned berries were very fragrant. He collected a number of these and on crushing them with a stone, he noticed their aroma increased to a great extent.

While wondering at this, he accidentally let fall the substance in a can which contained a small supply of water.

Lo, what a miracle! The almost putrid liquid was instantly purified. He brought it to his lips; it was very agreeable. In a few moments after the traveller had so far recovered his strength and energy as to be able to resume his journey. The lucky Arab gathered as many of the berries as he could carry and having arrived at Arden, in Arabia, he informed the Mufti of his discovery.

The worthy divine was an inveterate opium smoker, who had been suffering for years from the influence of the poisonous drug. He tried an infusion of the berries and was so delighted with the recovery of his own vigour that in gratitude to the tree he called it Cabnah, which in Arabia means "force." And this is the way coffee was discovered.

The new Lord Mayor of London is a zealous Churchman, Churchwarden, lay-reader and Sunday-school teacher.

DON'T!

IN CHURCH.

Don't go at any time, noisily or in a hurry, but quietly and reverently, bearing in mind the presence of the Lord.

Don't bury your face in your hands while you are kneeling in prayer so that your responses are muffled, "coming from the depths." Kneel upright, if possible, with bowed head, responding clearly and from the heart.

Don't look about you to see which of your friends or what strangers are in church. Have an eye unto Him and be lightened.

Don't begin to talk as soon as the service is over. Reserve your remarks until you are out of the house of the Lord.

Don't neglect to go to Church, and especially to the Holy Eucharist, and take care that your soul is fed at his table, just as much as your body is fed at your own.

AT HOME.

Don't be idle, and thus tempt Satan to tempt you.

Don't be sulky, peevish, provoking unto wrath, uncharitable, or deceitful, be Christ-like.

Don't talk in an uncharitable way of your neighbors and their doings; never bear false witness.

Don't be slothful in your business, insincere or hypocritical.

Don't be slack in providing things necessary in order that you may dress handsomely and fashionably, but be clothed upon with righteousness.

Don't fail to be as polite to your own family as you would be to strangers upon whom you wished to make a favorable impression. Be courteous toward all men.

IN SOCIETY.

Don't put on airs, be natural. Don't dress loudly or in a way unbecoming to one in your station of life.

Don't try to attract admiration or attention in an unseemly manner.

Don't gossip; set a watch before your mouth and keep the door of your lips.

Don't forget that you are called by the name of Christ, the Son of God, and that whatever you do and don't do, must be done and left undone for the Glory of God and of His Bride, the Church!

The eventful day in the history of new Japan has come and gone. In a way unprecedented in the history of the world a nation of forty million people has passed from an absolute to a constitutional monarchy. On the 25th of November, the first Imperial Diet convened to elect officers. Crowds of curious people thronged the neighborhood of the buildings where they met, but nothing was known till late in the evening, when it was announced that after many ballots, a Mr. Nakashima had received the highest number of votes for President. And Mr. Nakashima is Christian; one of 13 of 300 delegates, the 13 who have professed the faith of the Crucified in this land where it is yet very much spoken against. Had any one ventured to prophesy ten or even five years ago that the first president of the Imperial Diet would be a Christian he would have been laughed to scorn. And yet in spite of all the so called failure of missions to reach any but a class dependent on their bounty, the success, if people care to count success in this way is writ in letters large.—*Southern Churchman.*

Children's Department.

A MOTHER'S PRAYER.

A little hand within my own
I hold
More precious 'tis than silver, gems
Or gold.

White, dimpled, soft, it nestles
'Neath my arm,
As if once sheltered there 'twere safe
From harm.

Oh! darling little hand that clings
To mine.
Oh! loving trustful eyes that
Softly shine.

You look to me for all that love
Can give.
Will look to me as long as both
Shall live.

I feel my great unfitness for
The task:
More patience, Lord, more gentleness
I ask.

More love, with which to teach Thy
Love divine;
Less faith in my own strength, much more
In Thine.

More courage, faith and hope to point
The road,
That narrow road and straight, which leads
To God.

ONE POOR STONE.

Two masons were working together on the rear wall of a church, when one stopped the other just as he was putting a stone in its place.

"Don't put in that stone," he said; "it is flaky, and will soon fall to pieces."

"I know it isn't a very good one, but it is so handy, and just fits here. Nobody will see it up here, and it is too much trouble to get another."

"Don't put it in. Take time to send for another." That stone won't stand the weather, and when it falls the whole building will be damaged."

"I guess not. It won't hurt us, so here goes."

Then he lifted the stone into its place, poor, and loose-grained, and flaky as it was, covered it over with mortar, and went on with his work. Nobody could see the stone, and none knew of its worthlessness but the two masons, and the church was finished and accepted.

But time and the weather did their work, and soon it began to flake and crumble. Every rain-storm and every hot, sultry day helped its decay, and it soon crumbled away. But that was not all, nor the worst. The loss of the stone weakened the wall, and soon a great beam which it should have supported sunk into the cavity, a crack appeared in the roof, and the rain soon made sad havoc with ceiling and fresco; so a new roof and ceiling, and expensive repairs, were the result of one poor stone being put in the place of a good one.

Each one of us, young or old, is building a structure for himself. The structure is our character, and every act of our lives is a stone in the building. Don't work in poor stones. Every mean action, every wrong or impure word, will show itself in your after life, though it may pass unnoticed at first. Let every act and word of every day be pure and right, and your character will stand the test of any time.—*Selected.*

At the Montreal General Conference, a speaker said he had been ashamed to learn that the average salary of the ministers of the Western conference was \$589. His office boy earned more than that. The deficiency in salaries based on the promises to ministers was \$388,419 during the quadrennium.

THE CHURCH AND THE CHILDREN.

One of the brightest rays of light which beams from the Cross shines on the path trodden by the feet of children.

Christianity is conspicuous for its care of the little ones; to work and plan for their welfare is its glory and joy.

It is a labour of disinterested love, for the objects of tender solicitude cannot make return for, or even fully appreciate, what they receive.

A testimony that this unselfish care wins the hearts of parents, and draws them to one Eternal Father, was given by a Japanese mother lately, whose infant daughter had, after a heathen custom, been cast out of doors by its unfeeling father.

She came to a missionary and said: 'Please do take little baby; I bring her to you because your God is the only God that teaches to be good to the little children.'

We are afraid to be fervent; our true danger is icy torpor. We sit frost-bitten and almost dead among the snows, and all the while the gracious sun is pouring down, that is able to melt the white death that is covering us, and to free us from the bonds that hold us prisoner in their benumbing clasp.

A contemporary says truly that some clergymen, in order to keep the body alive, are compelled to starve the mind. Some really have not enough money, at times, to buy postage stamps, much less to buy books. Their stipends are not only small, they are also irregularly paid.—Methodist ministers, it seems do not fare any better.

In 1611, an English gentleman travelling in Italy made this entry in his journal: I observe a custom not used in any other country. They use a little fork when they cut their meat." He purchased one and carried it to England, but when he used it he was so ridiculed by his friends that he wrote in his diary: "Master Lawrence Whittaker, my familiar friend, called me Furcifer for using a fork at feeding." That little two-tined article of table furniture brought about a fierce discussion. It was regarded as an innovation, unwarranted by the customs of society. Ministers preached against its use. One minister maintained that, as the Creator had given men thumbs and fingers, it was an insult to Almighty God to use a fork.

One argument of those who object to the eastward position at the Creed is that such is the position taken by worshippers of the sun, and that the position is therefore idolatrous, and a remnant of the old worship of Baal. If such an argument means anything we must also object to a northward position as idolatrous, because that would be a position taken by one who had made a God of the "Great Bear." Gods could doubtless be found to represent the west and south.

We all receive unfinished tasks from those who go before; we all transmit unfinished tasks to those who come after. Our vocation is to advance a little the dominion of God's truth, and to be one of the long line who pass on the torch from hand to hand.

The first geographical map of England was made in the year 1520.