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Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. IV. OCTOBER, 1879. No. 8.

JOHN D. H. BROWNE, } LOCK DRAWER 29, HALIFAX, N.S., } EDITORS.
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"The Communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the cross."—*From the will of Bishop Ken, A. D. 1710.*

A FEW WORDS ABOUT TEACHING.

WHAT makes a successful teacher? In the first place love of the work. What we love to do we will do well, and love of the work includes love of the little ones for whom we work,—personal love, human sympathy, heightened and purified by the love of Christ. We must love the little ones for whom Christ died, and feed those lambs for Him. A teacher undertaking the work of instructing children in the truths of religion from any other motive than that of love and obedience to Christ can never be successful.

We must gain a child's affection and confidence before we can hope to gain an influence over it for good, and we must awaken in it a living interest in what we teach before we can hope to see that teaching bearing fruit.

A dry statement of truths, even the most solemn and touching, will fail to impress children's minds or hearts. We must *feel* what we would teach them to feel, we must

realize ourselves the solemnity, the awful importance, the living, glorious truths of God's Word, of Christ's life and teaching, before we should *presume* to present them before the minds of children, otherwise—terrible thought—our teaching may but serve to *familiarize* them with these things, while we strip them of the awe, the glory, and eternal beauty which they possess.

If it be the love of Christ which constraineth us to impart the knowledge of Christ, we shall do so with deepest reverence, tenderness and humility, and, seeing in each of the little ones whom we teach lambs of His Fold and fellow-heirs with ourselves of the grace of God, we shall approach them with such an earnest desire for their good, and armed with such patient charity on their behalf, that we shall surely be rewarded by the blessed consciousness that we have not laboured in vain.

There have been Sunday-scholars who, even as men and women, have felt themselves bound by the tenderest ties of affection and gratitude to their former teachers, to

whom they owed the first dawn of religious knowledge and feeling. there are others who may have the Bible, so to speak, at their fingers' ends, and yet whose hearts and minds remain untouched by the spirit of that Holy Book. So much depends not only on the substance of what we are taught but on the mode of teaching.

Once more the office of a teacher should never be assumed save from the one motive of the love of Christ. Possessing this we shall not fail, even if we be not naturally gifted with the winning ways which draw the hearts of children. Our patience and our loving desire to do them good will, in the end, awaken their affection and respect, and make them reverence our teaching.

GROWTH OF THE ENGLISH COLONIAL CHURCH.

CANADA.

HAVING now gone over a large portion of the globe, and seen the marvellous growth of the Church during this century, as exemplified in the number of bishoprics established, and missions started, we will briefly survey our own continent, beginning with British America. Let us trace the first attempts that were made, and see from what small beginnings the Church has grown. In 1701, the S. P. G. was incorporated, and in 1702 it made a grant of fifty pounds to a solitary Missionary in Newfoundland, the only minister of religion there. In 1705, another was sent out. Twenty years later, a third was stationed at Bona Vista. In 1720, one was stationed at Trinity Bay. From 1713 to 1749, the inhabitants of

Nova Scotia were all French Romanists, except a few at Annapolis Royal. A settlement of English people was made in 1749, and three clergymen were sent out. The next year, a Roman Priest joined the Church of England, and took charge of the French in Halifax. Mr. Burger, a Swiss, was ordained as Missionary to the Germans. In 1750, St. Paul's Church, Halifax, was built, and the Rev. W. Tutty officiated there. In 1758, the Church of England was proclaimed the Established Religion of Nova Scotia. In 1762, Rev. T. Wood, for the first time, visited the interior of the Province. About the same time the population of Halifax was 1300, with 950 adherents of the Church of England, and 155 communicants.

In 1784, Dr. Charles Inglis, of New York, was recommended for Bishop of Nova Scotia, the first English Colonial See that was ever erected. He was consecrated in 1787, with jurisdiction over Upper and Lower Canada, New Brunswick, and Newfoundland. In 1785, Rev. Mr. Cook arrived at St. John, N.B., where he was gladly received by the people, who had some months before purchased a house for a church, 36x28, but had been unable to render it comfortable for Divine Worship. Mr. Cook called a Vestry Meeting, and the sum of £90 was collected in three days, which enabled them to plaster the interior and erect a gallery. He was removed to Fredericton, formerly St. Ann's, in August following, and his place supplied by Mr. Bisset. The Sunday following his arrival in Fredericton, he preached to a congregation of about seventy persons, in the King's provision store, the windows of which were afterwards glazed, and a read-

ing desk placed there, and pews erected, for the convenience of the congregation. In October, they proceeded to organize their Parish, and the Christmas day following, the Lord's Supper was administered to 14 communicants. In 1788, an Academy was opened at Windsor, which was the virtual founding of King's College. In 1793, the See of Quebec was founded, extending over Upper and Lower Canada, 350,000 square miles in extent, and in 1804 the Cathedral was consecrated. In 1820, the first permanent work was undertaken in the Hudson Bay Territory, when the Rev. John West was appointed Chaplain to the Company at Red River Settlement. In 1825, Bishop John Inglis divided the Diocese of Nova Scotia into four Archdeaconries—Nova Scotia, New Brunswick, Bermuda, and Newfoundland,—and in 1826 he visited Bermuda, confirming 1200 persons. No Bishop had ever been there before. In 1828, a charter was granted to King's College, Fredericton. In 1825, Bishop Stewart succeeded as Bishop of Quebec, and in 1836, in consequence of his ill-health, Archdeacon Mountain was consecrated Co-Adjutor Bishop, with right of succession. In 1837, the Diocesan Church Society was formed for the Diocese of Nova Scotia, and in 1839, the Diocese of Toronto was erected. Newfoundland and the Bermudas were made an independent See in 1840, with ten resident clergy. Bishop's College, Lennoxville, was founded in 1841. The Diocese of Fredericton was founded in 1845, and Bishop Medley arrived in May of that year. Rupert's Land was constituted a Diocese in 1849, Huron in 1857, Columbia in 1859, Ontario in 1862, Algoma in

1873, Moosonee in 1873, Saskatchewan in 1874, Athabasca in 1874, Niagara in 1875, New Calendonias and New Westminster in 1879. There are now 17 Dioceses in British America, when fifty years ago the Bishops of Nova Scotia and Quebec divided the land between them. In our next, we shall give a more particular account of these.

HOW THE CHURCH IS COMPOSED.

As a river widening to the ocean, but narrowing to its source, is this series of subjects narrowing to a point—from the nation, the great and widespread nation, to the Church, taken out of the nation; and from the Church to the family circle supplying the constituency of the Church; and now from the family and the home to the person, the individual; and all this in the Jewish sense, which ought, even in a stronger and larger measure to be the Christian sense, with God the centre of all, and all revolving around Him. It is God in the midst of all, as the cloud in the midst of the quadrangular encampment of "the Church in the wilderness," or as the Temple in the midst of Jerusalem, or as Jerusalem in the midst of the Land. Thus, whether we speak of the nation, or of the Church, or of the home, it is equally true of each and of all—"God is in the midst of her; she shall not be moved."—*The Rev. R. Maguire, D. D., in "the Quiver"* for March.

THERE are 132 teachers and 1819 scholars in the Church and Chapel of the Holy Trinity, Philadelphia. Total offerings last year, \$77,739.50.

MINIMIZING THE FAITH.

CANON LIDDON, in a recent sermon at Oxford, has some good words upon the popular tendency to union among Christians, on the basis of negation. Our "common Christianity" would do well to read, mark, and inwardly digest the following:—

There is a vague but creditable desire for fellowship in religious sentiment which belongs to our day, in religious sentiments rather than in religious truth. This desire for religious fellowship is most Christian in its origin, and it is aided by the great facilities for intercommunion which our modern life has created. But when it becomes practical, what is it that frequently happens? The smallest of several cooperating creeds becomes of necessity the basis of the cooperation. Its mutilated and impoverished form is assumed, with whatever amount of hardihood, to contain the whole substance of revelation, to be what we call, with a strange indifference to its variable and ever shifting area, "our common Christianity." As each applicant for admission to the alliance comes, bringing with him a smaller and yet smaller creed, the process of minimizing necessarily goes forward, and in the end it seems to be supposed that a service is somehow rendered, at once to Christ our Lord, and to Christians, if a Christian religion can be shown to cover very, very little ground indeed. And thus men have come to substitute for the Apostolic injunction, "Therefore, leaving the first principles of the doctrine of Christ, let us go on to perfection," the modern exhortation, "There-

fore, leaving the Creeds of the Apostolic Church, let us do what we may to reduce the Christian faith to a working minimum." Everything is discarded on which there have been difficulties. Men retain only that on which for a moment they agree, and so they tell us sometimes that the character of God and the character of Christ are the only permanent elements in Christianity. But surely such a Christianity as this, if it can be accepted as meriting the name, is, in reality, open to at least as many critical objections as the larger Creeds which it is meant to supersede. Who does not see that our Lord's human character can only be described as perfect, if His right to draw the attention of men in terms which befit only a super-human person, be frankly conceded? Who does not know that the existence of a moral God, the Maker and Ruler of this universe, is more clearly and forcibly contested by a large class of influential writers, than any subordinate or derived truths whatever—that whatever may have been the case in the last century, atheism is even more earnest in rejecting, in our own day, the specific doctrines and the Creed which comes from Jesus Christ? Surely, then, brethren, it is our wisdom, as Christian believers, while the day of life lasts, to make the most, and not the least, of such religious truths as we know.

AN important German work is going on in various towns in Connecticut, under the charge of Rev. J. Rockströh, formerly a Lutheran minister. He will soon present 20 candidates for Confirmation.

PROTESTS.

THE Holy Catholic Church not only protests in general against errors which are common among the various denominations of professing Christians, but also against those errors which are peculiar to some of them, *e. g.*:

1. The denial of the Divinity of Christ by the Unitarians.
2. The denial of the future punishment of the wicked, by the Universalists.
3. The denial of the second coming of Christ and the future resurrection of the body, by the Swedenborgians.
4. The denial of the Sacrament of Baptism to Infants, by the Baptists.
5. The rejection of both Sacraments, Baptism and the Lord's Supper, by the Quakers
6. The practice of Polygamy, by the Mo-mons.
7. The revelations from souls departed, by the Spiritualists.

Against all these, as well as all other forms of skepticism and infidelity, (which have been organized under the names of Christian denominations.) the Church of England, as a branch of the Catholic and Apostolic Church, protests as firmly as she does against all the Papal abominations —*Selected.*

RECESSION OF DISSENTING
MINISTERS TO THE
CHURCH OF ENGLAND.

WE invite the careful attention of our readers to the following articles on the "Church and Nonconformity." At this distance, and where the Church is surrounded by powerful bodies of Christians, with

a lack of means to carry out Church extension, and unable, through the same cause, to inaugurate and carry on those agencies which would so powerfully assist us in reaching the people, we are unable to appreciate the great strides the Church in the Mother Country is making in winning the people. There is a widespread dissatisfaction in the Dissenting Ranks, and the testimony of "Nonconformist" is valuable, as showing the growing appreciation of the Church and her Services. We have endeavored to show, from time to time, by FACTS, that the departure of a very few unstable men, now and then, from the Ministry of a Body numbering in the English-speaking world nearly 30,000 clergy, is overwhelmingly counterbalanced by the return to us in a steady stream of ministers and lay members from other religious Bodies. We publish the names of those ministers we can obtain. Very many are not publicly noticed.

"THE CHURCH AND NONCONFORMITY.—In reference to the recessions of Dissenting Ministers to the Church of England, a "Nonconformist" writes to the *Hampshire Independent* that the tendency is a "growing tendency," and that "the causes" are "not far to seek"—"There is to-day more personal piety among the Laity and more pulpit power among the Clergy of the Established Church, than there has ever been, and among Nonconformists less—of course I refer to the great average." "A Dissenting cause, with a weak Ministry, and a weak management, is not only not attractive, but positively repulsive to persons of culture and refinement. while a Church where the preaching is good and the service

effective. offers attractions which are simply overwhelming to the majority of minds" "The best, the wisest, the strongest, will win in matters religious as well as matters commercial, and that the Church is winning in the denominational race to-day seems to me a palpable and self-evident fact."

WANDERING THOUGHTS.

By RT. REV. BISHOP W. WALSHAM
How, D. D.

IF coldness and dryness of soul in prayer is like a barren desert, wandering thoughts in our devotion are like a crowd of troublesome visitors, coming and going through the passages of the mind, so that it resembles the inn where there was *no room for Jesus*.

Now this evil may very often be traced back to an unrestrained habit of mind, a general listlessness and carelessness of thought, a want of the power of fixing the attention upon more than one thing at a time. And it is right to aim at more fixedness of attention in all we do. We can probably do something to improve ourselves in this. But this is a long, and a hard, and a slow remedy. Can anything be done meanwhile?

1. Would not a little pains in preparation help? What we are now aiming at is attentiveness, not fervour. But for attentiveness we need order and method, rules which shall act like the banks of a water-course, restraining the flow of the waters within their appointed limits. Might we not, then, draw up an outline of the subjects we resolve to bring before God? Would not a written list of the sins, the difficul-

ties, the needs of our inner life, of the persons and causes for which we should make intercession, of the mercies and blessings for which we should render thanks, help to restrain our thoughts within the channels we have marked out for them. and to prevent their losing themselves in the profitless overflowings of a waste of idle imaginings? We take a great deal of trouble in preparing for many other things, but we think it is not worth while to make any preparation for prayer. We expect it all to arrange itself in a moment. We are too idle to take pains to secure for it method and order, and then we are surprised because it is vague and distracted.

2. I am sure that *slowness* is a great help to attentiveness in prayer. Prayer should be deliberate, that we may have time to attend. Oh! don't hurry when you are speaking to God. Don't run on so fast, that you can hardly bring before your mind the ideas to which you give utterance. No wonder the thoughts wander, when the words by their very rapidity barely skim the surface of the mind, and wake up no deep thoughts or feelings. Prayer, to be real, must be calm, solemn, reverent. The way in which we sometimes rush into God's presence, and begin our words of prayer before the mind has time to collect itself, and know what we are about, is simply shocking. Imagine any one thus rushing into the presence of the Sovereign, with some petition for a mere earthly favour. We should feel the rudeness and indignity quickly enough then. But it really seems as if we sometimes thought 'Anything will do for God.' Oh, be reverent in prayer.

3. When wandering thoughts come, and we wake up, as it were, and find ourselves far away, what shall we do? It is very sad, very humbling. We wished perhaps to pray, and then some little trivial thing (oh, so little, so trivial!) came in, and turned our thoughts into another channel, and in a few moments they have gone anywhere.

We thought we were speaking to God, and we start and find we were busy with some absurd trifle, so foolish, that we are ashamed to think we could be drawn aside by it. Well, what shall we do? Offer up a short prayer for pardon, and go on with our prayers. And this again and again. It is of no use wasting time in regrets and wonders. It is very humbling, because it shows how weak we are. But it is not wilful sin. So we must confess it as an infirmity, and cast it off as often as it comes, and go on in spite of it. Any how we must not let Satan beat us by such a weapon as this. Nay, we may even turn it against himself. We may seize the wandering thought, and make it do us good service, by making it itself the subject of new prayer. If it be occupied with some matter of business or anxiety, this is not hard, but anyhow it can be made a subject of confession and humiliation. To pray always and never faint, however discouraging our wretched infirmities may be, this must be our constant aim. It may be the battle of our whole life to fight against these wandering thoughts. Be it so. We will fight on. Our Captain bids us fight. We leave to Him the victory.

BISHOP BARING, retired Bishop of Durham, is dead.

BISHOP WORDSWORTH.

“Amid the many uncertain sounds of the day, Wordsworth's trumpet has ever rung loud and clear. His eagle eye is dazzled by no novelty, his spirit quails under no menace, no part of the field of scholarship and divinity is outside his range. He touches no question without reaching the bottom of it; he is always on the sure basis of Scripture and primitive antiquity. In the University, the Public School, the Abbey pulpit, and the parochial ministry, he has always been the same intelligent, many-sided, but uncompromising Churchman of the true old Anglican type. A Tory we need hardly add; for old-fashioned Churchmen were never otherwise. Bishop Wordsworth is a Church—and—state—man, one from whom politicians may learn wisdom at the same time that divines and scholars receive instruction.—*Selected.*”

WHY is it that a great many good people like Dr. Paulo Post will persist in believing that the days in which they live are the worst days that ever were? Is it a silly and morbid vanity of experience that makes them think so? Is it the same trait of human nature as that which leads people to boast of their hurts and their ailments; that incites reformed inebriates to outdo one another in picturing the degradations into which they had fallen? Is it a spirit akin to that of the small boy who, when a juvenile epidemic was raging in his school district, was chop-fallen enough until it had reached his

home, and then came to school in triumph crying out, "My little brother's got the *mea-sles!*"—*Sunday Afternoon.*

THINGS WORTH REMEMBERING.

ENCENIA.—Festivals kept on the days in which cities were built, colleges founded, &c. The word comes from the Greek, and means "restoration." It is given in the New Testament to the feast of the dedication, or restoration of the Temple, an event which occurred in the days of Judas Maccabæus.

GLEBE.—This word is derived from the Latin, *gleba*, clod. It is the land which is for the sole use of the Rector for the time being.

PATEN.—The plate, (*patina*) on which the bread is placed at the administration of the Holy Communion.

ORGAN.—The Latin word *organum* means an instrument in general; in course of time, it was applied to the instrument now known as an organ, with pipes and keys. The first organ was made by Ctesibius, of Alexandria, about 200 B. C., with pipes of bronze and lead, with keys, levers, and slides. The pressure of water supplied the place of the weight now put on the bellows, hence it was called an hydraulic organ. This kind was used as late as the 9th century. In the 4th and 5th centuries, it is accurately described. The Greek Church never used it. When the Western Church first used it, is not known. It has been stated that it was used in the Church Service at Rome in 660. Adhelm, bishop of Sher-

borne, England, who died in 709, speaks of the case being "gilt," and that the pipes were numerous. In 757, an organ was placed in a Church at Compigne, France. In 811, two organs were brought to Charlemagne. Its use was not generally known in France till 825. In 951, the Bishop of Winchester gave an organ to Winchester, with 400 pipes, 40 keys, 26 pairs of bellows, played by two organists. In the 10th century, Dunstan, Archbishop of Canterbury, gave an organ to Malmesbury, with copper pipes. In 1172, Canterbury Cathedral had arches to carry organs. At the time of the Reformation, organs were considered by the Puritans, "among the vilest remnants of Popery," and most of them were destroyed. They were called "squeaking abominations." Their use appears never to have been general in Ireland, and in Scotland they were not introduced till the 15th century. The silly prejudices against these grand instruments are gradually wearing away.

EMBER DAYS.—"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away," Acts xiii. 2, 3.

The word "separate" means mark off from the rest of the body. All are believers, but all are not Apostles. This passage is the authority on which the Church appoints the *Ember Days*, or days of special prayer for those about to be ordained to the ministry. These days are the Wednesday, Friday and Saturday after the first Sunday in Lent, after the feast of Pentecost, Sep-

tember 14th, and December 13th. The weeks in which these days fall are called Ember Weeks, and the Sundays immediately following are the regular days appointed by Canon for the ordination of the Clergy. Two special prayers are appointed, which you will find among the Occasional Prayers, one of which is to be read every day during these weeks.

The word "ember" probably means "abstinence," its derivation is uncertain. It may mean "ashes." Fasting was anciently accompanied with the act of sprinkling ashes upon the head.

"The street which is called straight," (Acts ix. 11), still exists in Damascus. It extends for three miles in a straight line from the gate which Saul of Tarsus must have entered when Ananias was sent to find him.

"Tabitha, which by interpretation is called Dorcas." Tabitha is a Hebrew name, Dorcas Greek. Both mean the same thing, "gazelle" or "antelope."

"Cornelius, a centurion of the band called the Italian band." The "Italian band" was a company composed of Roman soldiers, assigned to duty, and resident in Palestine. It is as if we spoke of an English regiment in Africa. The fact is mentioned to show that Cornelius was a true *Gentile*, with no admixture of the Jew about him.

UNITY.

Of that numerous class of Protestant Christians who regard Church order as a matter of indifference, and contend for the liberty of organizing congregations and as-

sociations after such models as their own wisdom and fancies may suggest, or they may think Holy Scripture authorizes, we would ask, has not the result of this experiment for three hundred years sufficiently proved it to be one not capable of preserving either the faith of the Gospel, or the unity or peace of the Church? The multitude of jarring creeds and warring sects which now contend for the supremacy, admonish us that there are certain principles of faith and order which cannot be abandoned without evil consequences to the cause of Religion. It may be gratifying to multitudes to have an outward Christianity fashioned according to their varying opinions and fancies; but if that privilege is purchased at the expense of Christian fellowship, and a uniform faith, it is too dearly paid for. If the multiplication of sects is such a debilitating process that faith grows weak, and infidelity strong under the operation, surely no lover of the Gospel should desire to gratify his propensity at such a *cost*.

If the desire for an united Christendom were as deep as it is loudly expressed at the present day, and the spirit of sect, and the blinding influence of prejudice would give way to the evidence of historic testimony for 1500 years, the hearts of all would be gladdened by the advent of that period when there shall be one Lord, and His Name ONE; one Faith, and that universally received; one Baptism universally administered, without any controversy, either as to the subjects or the mode.—*Selected*.

LIVINGSTONE'S self denying work is producing fruits.

CHRIST OUR STRENGTH.

BY MISS ADRIAN.

PERHAPS there is none of our everyday lessons, that seem so hard for us to learn, as that we have no strength of our own; that we of ourselves are as helpless in conquering the power of sin, as the tiny fern in resisting the mighty wind which sways it to and fro.

We are determined to conquer, and, with many good resolutions, we, trusting in our own might, mark out our way through the desert to the Promised Land, not waiting to see if the Shekinah goes before us, and then we find *our* way a wrong one, and through the thorny path of disappointment and trouble, we, with humility and repentance, seek God's way. It takes a great many of such lessons to make us remember.

Too often, we are discouraged when overcome by a sin which we thought we had conquered, and we despair of ever overcoming its power over us, but then, in our despair, the many gracious promises of Christ seem more real to us, and seeking help from Him, and looking, not to ourselves, but to Him, while fighting, we easily conquer when our sin again tempts us.

We ought never to despair, when we think that Christ has already completely conquered sin, giving His life in the encounter, and we cannot possibly doubt His willingness in conquering it in us. He desires beauty and perfection for His Bride, even more than she desires it for Herself, so we can come to Him, not as to "one who cannot be touched with the feeling of our infirmities, but was in all points

tempted like as we are, yet without sin"; and though we may have much hard fighting to do, much watching and praying, we know that, in the end, we shall be "more than conquerors through Him that loved us."

Our weakness is often greatly blessed to us, leading us to live closer to our Saviour, to know Him better, and therefore to love Him more, and to rely more entirely on Him the Strength of our Salvation. Then we learn what means His gracious answer, "My strength is made perfect in weakness," and we ask that His strength be made perfect in our weakness; then, rejoicing in His strength, as far exceeding our own as the mighty ocean the tiny rain drop, we go forth to conquer, remembering that "He that overcometh the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess His name before my Father and before His angels." How then can we find room to worship at the altar of self? Let us rather tear down this altar, and, in the grand temple of His love, let us worship, and He Himself will be our exceeding great reward.

THE COMMUNION OF SAINTS.—Think of the Communion of Saints! We are all of us together in a great circle, of which our Head is the centre; yes, all of us are together, both living and dead. When, therefore, I seem alone in my chamber, or alone on the hill, or alone on the seashore, or alone in a crowd; I am not really alone, I have companionship, both earthly and heavenly.—C. E. KENNAWAY.

BRIEFS ON INFANT BAPTISM.

If infants cannot be members of the Church of God, then Christ when he was an infant was out of his own Church.

There was need of an express command to make Baptism a Sacrament of the new dispensation ; there was no need of a command about the *subjects* of Baptism. Those who were capable of being admitted into the Old Covenant were surely capable of being admitted into the New Covenant.

“Teach (*i. e.*, make ‘disciples of) all nations.” Do not infants form part of nations just as much as kings, who are not particularly named ?

Do you suppose that Christ came to take away the covenant right from the little ones ? Would St. Peter say to the Jews, “You and your children have been hitherto in covenant ; now, believe in Christ, and *you* shall have privileges of the covenant in a higher degree : but your *children* shall be out of any Church Covenant.”

If Christ were on earth, and we brought an infant to Him, would He not embrace him and receive him ? Does he not receive infants who die to the place where he now is ? If, then, infants are admitted to His kingdom in heaven, will He reject them when we bring them to be admitted into His kingdom on earth ?

We read that the angels of little children behold the face of their Father in heaven. Are they not worthy, then, to have guardians in the Church on earth ?

Were there no children in those

families mentioned as baptized in Scripture ?

Are only a few individuals right, and nearly all Christendom wrong ?

THE CLAM-SHELL PREACHER.

THERE was a mission-school in Hartford, in a garret room of a rickety building, in the earlier days of such schools in this country. It was what the English would call a “ragged school,” made up of boys and girls of the very lowest class in the community, out of homes of squalor and of vice along the river-banks in one of the poorer quarters of that city. It was not an easy matter to catch and hold the attention of that motley assemblage. There was rarely a visitor who was equal to the emergency. But Dr. Beadle won the eyes and ears of all who were there when first he came to that school. Standing in front of the superintendent’s desk, before the school closed for the day, he held up a common fresh-water clam-shell and called out : “Boys, what is that ?”

“A clam-shell,” cried a hundred voices.

“Yes, it’s a clam-shell,—a rough, coarse, clam-shell ; just such a shell as you could pick up any day by the bank of the river or back in the country by a brook in the woods.”

Then, turning the shell quickly in his hand, he showed the other valve, beautifully polished, its iridescent colors reflecting the light attractively.

“And what is *that*, boys ?” he said.

“That is a clam-shell, too,” was the answer.

“Yes ; but see how much prettier

this side is. What makes the difference?"

"It's been rubbed down," said one.

"It's been smoothed off," said another.

"It's been polished up," said a third.

"Yes, that's it. And boys, do you know that's just what we are trying to do with you in this Sunday-school? We've brought some of you in here as rough as the other side of the clam-shell; and now we are trying to rub you down, to smooth you off, to polish you up so that you'll shine like this side of the shell. This polishing business is hard work, boys, and it takes time, but it pays."

Then he pressed home the need of soul-polishing in words which were never forgotten in that room. Dr. Beadle was thenceforward known by those boys as "the clam-shell man;" and they always gave him a hearty welcome in their school-room, or as they met him from time to time in the street. Many of them were more willing to be rubbed down and smoothed off in consequence of his suggestive words of then and later; and some of them came finally to have a character which reflected beautifully the rays of the Sun of Righteousness. There were boys from the mission school to meet Dr. Beadle in Paradise, and others of them are still living as polished shafts in God's earthly temple—"polished after the similitude of a palace."
—*S. S. Times.*

IMPORTANCE OF BELIEF.

Our conviction is clear that it *does* make a difference what a man

believes, and the weight of human opinion and experience is on our side. The maxim that we protest against is pernicious and deadly. It would not for a moment be asserted, much less acted on, in the affairs of life. No one could have the slightest confidence in a man who should proclaim it as a principle of social or business or political life. Such a man would have no following, and no friends.

It is true now, as it was when Athanasius stood against the world, that "in the knowledge of God standeth our Eternal life." To know Him, truly is life eternal, as it is the basis of uprightness and purity of life temporal. Not to believe is not to be. To have no principles grounded in the eternal verities of things not seen, is to have no moral character; and in most cases, no virtue or godliness of living.—*Selected.*

GIVING TO GOD.

It is the spirit in which our oblations are brought which determines their character. We must offer them holily, as part of the outcome of holy life, and in reliance on the merits of our Lord. He who walks with God in the daily round of common duties, and on the plain path of secret suffering, is sure to keep Him in sight in all the services of His holy house, and everything there will be so perfectly natural to him (in the sense in which habits of grace become a second nature) that to give to God will be as easy and pleasant as to speak to Him. It will be the heavenly Father's voice which utters to him the sentences for the offertory, the heavenly Father's hand

which is stretched out to receive the offerings of those that love Him. There, too, will be the divine Brother coming between that heavenly Father and His earthly child, the divine Redeemer presenting our silver and gold in union with that which alone can make them acceptable—His own priceless blood. Oh, what a blessed place is the sanctuary for the rendering up of our gifts! There is something there much greater than our gifts, “the altar that sanctifieth” them—something infinitely greater than the altar, the Saviour whose Sacrifice we there commemorate, and who enables us, while we offer our substance, our souls, and bodies, to partake therefrom of a spiritual gift, precious beyond all words.

What privilege (let us repeat) is this power of giving to God! What a delight to be able to use our talents and our faculties for the glory of God in His house! Who then is willing to consecrate his service this day and always? Who would not keep the best tones of her voice the most cunning work of her fingers, the purest gold of her savings, from the world, for the worship of God “in the beauty of holiness”?—May the Holy One, who deigns to dwell with us, keep such purposes as these for ever in the imagination of the thoughts of our heart, and answer us, and welcome us, according to the love which He beareth to His sons and daughters in Christ Jesus!—Selected.

REGENERATION AND RENEWAL.

“ACCORDING to His mercy, he saved us by the washing of regeneration, and renewing of the Holy Ghost.”—Titus iii., 5.

Here, regeneration and renewal are distinct things. In the “washing of regeneration,” we have a reference to Baptism. (Compare Acts xxii., 16.; Eph. v., 26; 1 St. Peter iii., 21.) Regeneration involves three things: 1.—The forgiveness of sins. 2.—The gift of the Holy Ghost as the seed of a new life. 3.—A covenanted title to everlasting happiness, *conditioned* upon a life of obedience. This first gift of grace to the soul, like the feeble breath of a new-born infant, may be developed and ripened into saintliness by watchfulness and prayer, and the use of the appointed means of further grace; or it may be dormant, if we neglect to stir it up, and may even altogether die out of the soul under continued habits of carelessness and sin.

“Renewal of the Holy Ghost.” By this is to be understood that daily quickening of all holy desires by the Divine Spirit which every man needs. “The inner man is renewed day by day,” 2 Cor iv., 16. So in the Christmas Collect, we pray that “we may be daily renewed by the Holy Ghost.” And in the office of Confirmation, the Bishop supplicates for the newly Confirmed, that “God will daily increase in them His manifold gifts of grace.” Regeneration is one great primary work of the Holy Ghost. Renewal is a process continually repeated. Regeneration is the imparting of the first breath of spiritual life. Renewal is the ceaseless reparation of the spiritual life, as it is wasted and weakened by contact with the world. Without this gracious renewing, our regeneration, (if we live to the age of moral responsibility,) will not profit us.—*The Bishop of Ely.*

SPIRITUAL UNION.

“It behooves us to familiarize our minds with the idea of union in spirit, notwithstanding separation in body. That is the true union which does not depend on sense and sight, but lies in the fellowship of the Holy Ghost. Even a heathen sage could say, ‘Friendship is one soul in two bodies.’ How much more truly may saints say, ‘Christian friendship is one spirit in two souls’! That friendship never dies. How can it? It belongs to an undying life. It is not of the flesh; therefore the death of the flesh cannot affect it. ‘You talk to me of death,’ said a departing child of God; ‘where is it? I cannot see it: I see life, but not death.’ How beautifully true! ‘Verily, verily, I say unto you,’ said Jesus, ‘if a man keep My saying, he shall never see death.’ Death to such is life, and the grave the garden of immortality. We, in truth, are the dying, they are the living; we are on the way home, they are at home; we are tenants at will, they everlasting inhabitants. Then ought we not to think of them, to speak of them, to feel toward them as the ‘living’? We surround one throne with them, only they on the topmost step, we on the lowest. We draw near to one Father, through one Mediator, by one Spirit, only they in the inner court, we in the outer; they in praise alone, we in mingled prayer and praise.”—*Stowell*.

ADVICE.

1. WOULD you be received and treated as a worthy person in the community? then you must be worthy at heart.

2. Would you be known in your neighborhood as an honest, upright, true man? then you must be such at heart.

3. Would you aspire to rank in the community as a lady or gentleman? you must be such in every fibre of your being; and then your eyes will look it, your tongue will utter it, your feet will proclaim it, your hands will hint it, your every member and motion will declare it. Character carries its own certificate always with it.

4. Would you have angels rejoice over you as a repentant, returned sinner? then repent, return. There is no joy in heaven over counterfeits, but over real true penitents.—*Selected*.

Two brothers, named David and Evan T. Jenkins, students for the ministry in the Welsh Congregational Church, have joined the Communion of the Established Church at New Quay.

THE *Standard* states that the Rev. H. J. Pare, for many years priest in charge of St. Helen's Roman Catholic Mission at Ongar, Essex, has joined the Church of England. The reason assigned for this step is Mr. Pare's inability to accept the recent additions—notably the dogma of infallibility—to the Roman doctrines.

THE followers of “Bishop” Gregg, denounce the action of the late council in the U. S., in choosing a Bishop for England as fatal to any compromise between the contending branches there. Truly, schism is the mother of schisms.

A NEGRO, Mr. Charles E. Cummings, was recently ordained to the Diaconate in the Church of the Good Samaritan, St. Louis, Mo., whose Rector is the Rev. J. C. Thompson (colored.)

THE consecration of the Rev. A. W. Sillitoe as Bishop of New Westminster, the second diocese to be taken out of that of British Columbia, will, it is understood, take place on the Feast of St. Luke, October 18.

Children's Corner.

WAWANOSH HOME.

DEAR CHILDREN :

With heartfelt pleasure we send you an account of the opening of the "Wawanosh Home," clipped from the *Algoma Missionary News*:

On the afternoon of Tuesday, the 19th of Aug., (a red letter day for Algoma,) might be seen a goodly assemblage of ladies, gentlemen, and children, who had come from the Sault Ste. Marie, a distance of a mile and a-half, to witness the opening of the Indian girls' Home. At 4 o'clock, the harmonium was wheeled into our spacious hall, and Miss Simpson, our talented organist, kindly presided at it. Hymn 385, "Onward Christian Soldiers," was then given out, and a procession formed, which fell into a line of two and two in the following order: missionary and assistant, Indian girls, part of the choir of St. Luke's and the rest of the red and white people assembled, we filed through the south door and made a circuit of the building. All the voices seemed to blend most melodiously on the air, in strains upraised of joy and praise

to Him who has so blessed our work among the aborigines in the past, and seemed to echo in sweet accents an earnest of far greater success in the future. We returned through the south door and assembled in our large school and classroom, when the first part of our beautiful evening prayer was impressively read by the assistant missionary and the concluding portion with three special collects were said by the Bishop's chaplain upon whom, in the absence of the Bishop, devolved the duty of opening the Home. At the conclusion of evening prayer the chaplain said, "I now declare this Home entitled the Wawanosh Home, for the training of Indian girls opened, in the Name of the Father and of the Son and of the Holy Ghost, and most earnestly pray that the children instructed therein may be honored instruments in God's hands of adorning the doctrine of God their Saviour in all things, and thereby be wholesome examples to their own tribes and all with whom they may afterwards come in contact." He then went on to say that he regretted most sincerely the unavoidable absence of the Bishop, who was then engaged in a self denying missionary visitation of the Indians in the Nepigon district, and also of the noble founder of the Shingwauk and Wawanosh Homes, who is at present in England engaged in the good work of commending both these Institutions to the favorable notice and liberality of the friends of the red man in the dear old country.

The chaplain, then turning to the Indian girls, who presented a very neat and orderly appearance, and, more pleasing still, bright and

happy faces, said: I can assure you, dear children, that you have very much to be thankful to Mrs. Fauquier for, who, I regret, on account of rather more severe indisposition than usual is unable to be present at the opening. Mrs. Fauquier has been most unwearied in her labour of love for you all, and it is chiefly owing to her activity of mind and wise supervision, that this Institution is opened at this early date, and presents such an elegant, and, above all, thoroughly homelike appearance, and the only way you can show your gratitude to her, the founder, and those who take such a deep interest in your temporal and eternal welfare, is by profiting to the fullest extent by the religious, secular, and useful instruction, which will here be imparted to you. Pay great attention to everything that is told you; be earnest in your prayers, diligent in your studies.

Be kind to the Lady Superintendent, Miss Carry, in every way, for there are many little acts of kindness which can often be rendered by pupils in a quiet way which show appreciation and are always gratifying to a teacher's heart. The chaplain than thanked most cordially those of his parishioners who had kindly honored the opening of the Institution by their presence, and asked them to show their interest in the same by frequently visiting the Home, and, above all to pray earnestly and constantly for an abundant blessing to be poured out upon it from above.

He impressed upon them that the lady superintendent's position was necessarily an isolated one, and that their visits would cheer and encourage her in her self denying work and labour of love.

The ascription was then given, and every one left the substantial, bright and happy Home of the Indian girls for their own.

"WAWANOSH HOME."

E. M. M. Kingston, Diocese of Fredericton,	\$ 1 00
Ethel, Nora, Kathleen, Maud and Althea. St. Andrews, Diocese of Fredericton,	5 00
Olivia, Kate, Alice, Mary, Gertrude, Louisa, Frances, Blanche and Sarah, St George's, Carleton, sale of work,	20 00
	\$ 26 00
Contributions in full,	117 65

Address "Algoma Aid Association,"

Care of Rev. T. E. Dowling,
Carleton, St. John, N. B.

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