

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

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

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

A
205-
C47

Rev. J. W. Ansell

CHURCH WORK.

We speak concerning Christ and the Church.

A Monthly Pamphlet of Facts, Notes and Instruction.

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

Vol. XX. HERRING COVE, HALIFAX CO., DECEMBER, 1895. No. 10

NOTICE TO SUBSCRIBERS.

After the first of January next the address of Revd. Dr. Ambrose, Editor and Proprietor of this paper, will be Middle Sackville, Halifax Co., N. S., to which all letters and communications must be sent.

On the first of January, 1896, all bills for CHURCH WORK will be sent out and an early remittance will be expected.

"THE LIGHT IS COME."

BY F. BURGE GRISWOLD.

I lay in the deadness and silence of night,
The earth was encompassed with darkness;
no light!
E'en the stars were withholden, by mist
overspread;
All nature was hid by a pall, as of lead.

My spirit, oppressed by the gloom, and the
fear,
Cried out for some token of comfort and
cheer:
"How long, Lord, how long!" Then an
answering voice—
"The morning is nigh, let thy faint heart
rejoice."

With yearning I gazed towards the hill-tops
and lo!
A gleam in the east! then a radiant glow!
The whole of the distant horizon aflame!
And, writ on the sky, was the wonderful
Name!

He "came in humility;" yet with all
might,
To bring us from darkness to marvellous
light.
Peal out, merry bells! peal your happiest
chime,
For Christmas, the sweetness, and fullness
of time!

THE INCARNATION.

In these days when Arianism seeks, as of old, its most plausible and dangerous missionaries among nominal propagators of the Catholic faith, our safeguard is found in the great doctrine of the Incarnation, which at this season of the Christian Year the Church glories to set before us so prominently in our Christian rejoicings,—well founded indeed as compared with a Christless nativity season. When in Massachusetts candidates for Holy Orders have been found unwilling to subscribe to the Catholic doctrine of the eternal generation of the second Person in the eternal Trinity we turn in surprise to God's warning,—“No man can redeem his brother, or give to God a ransom for him,”—and to Him, the God-Man for whom the prophets of the Lord hundreds of years ago before the birth of Jesus Christ were “searching what, or what manner of time the Spirit of

Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow. . . . Who verily was fore-ordained before the foundation of the world, but was manifested in these last times for you" (I Pet. i.)

From would be shepherds of Christ's flock and yet preachers of Pelagianism, and rejectors of the only point of unity between God and man in the Person of the God-Man, Christ Jesus,—no matter how influential may be their recommendations—from such may the Lord deliver us!

Turning from the oppositions of men against the pure gospel message of salvation through Christ alone, it is refreshing to remember its first open proclamation by God's mighty angels at the birth of our Saviour—"Peace on earth, good will to men"—or rather to men of good will. Yet, it is the will of God not to His holy angels but to men, the gospel of reconciliation between God and man is committed,—for, as an eloquent writer has well said.—"Knowing all our need, full of divine pity, knowing the remedy, yet the angels cannot give it. Not to the company so swift to bear the divine messages, so fervent in fulfilling the divine ministries of pity, not to the tender voice of the most pitiful among them, not to the trumpet tones of the arch-angels is the preaching of the gospel

committed, but to feeble human lips, and broken imperfect human utterance. . . . They cannot preach this divine message to us, but they listen when it is spoken; for in their presence we know there is joy whenever they see it penetrating palsied and feeble hearts, and filling the death-stricken with "this life." . . .

As warriors and victors the blessed angels are manifested to us, as angels of judgment, as well as "ministers of grace," fervent with indignation against wrong, as well as tender of pity for the wronged.

The Church Militant does not seem limited to this world, however sure the Church Militant is to become the Church Triumphant at last.

And so we come back to the angels of the Christmas story,—to the one angel saying to the shepherds: "Behold, I bring you glad tidings of great joy which shall be to all people, for to you is born this day in the city of David a Saviour which is Christ the Lord," to the multitude of the heavenly host praising God and saying: "Glory to God in the highest, and on earth peace, good will towards men."

"All is unfolded there,—what the joy of heaven, the angel's world is, what the aspect of earth is to them; what Christ is to them, what they know Him to be to us.

The world they come from is a world of overflowing peace and joy, unselfish joy, delighting in the joy of others, a joy which being the joy

of love is interfused with the compassionate suffering of love, interwoven inextricably out of serving and succouring love. It is a world where the "Babe wrapped in swaddling-clothes and laid in a manger" is Christ the Lord; "no new presence there, in that permanent world, that world of realities, Anointed King and Eternal Lord.

In this world to which He is now come, in which they appear with Him, this world of shows and shadows, this world which they know to be in so many ways "lost," which has lost its way, lost its Guide, lost its God, lost itself, He comes as "*the Saviour*," to save, to restore this bewildered race to itself, to its God, to its own glorious ideal, to each other; to good will, to heaven with its innumerable company of the blessed, because to God.

Because to God. The song begins with "*Glory to God in the highest*" No song which is to attune this discordant world again, or any heart in it, to music, can begin anywhere but there. Brotherhood of all through the Father of all, sonship in the Eternal Son, re-union with each other through re-union in Christ the Lord, through Jesus the Son of man, with God."

Glory to God in the highest, and on earth be peace, good-will towards men. Alleluia.
 V. Mercy and truth are met together. Alleluia.

R. Righteousness and peace have kissed each other. Alleluia.

Rise, happy morn! Rise, holy morn!
 Draw forth the cheerful day from night!
 O Father! touch the east, and light
 The light that shone when hope was born.
 —Tennyson.

THAT LIGHT "that shone when hope was born," has never grown dim; it has expanded from the glimmer of the Star of Bethlehem to the effulgence of the risen Sun of Righteousness whose rays illumine all but the deeper valleys of this sinful world. To slumbering Greece and darkest Rome the Light came with reviving radiance and renewing power. In its pathway, as it moved westward, the accumulated treasures and awakened energies of mankind were carried to enrich new lands and to establish new nations in the fear of God. Under its benign and life-giving influence, shining as it were through the prism of the Family, the State, and Church, the world has been overarched by the rainbow of hope, humanity has grown stronger and better, more true, more tender, more unselfish. And the blessed day of the Nativity gathers the rays of God's light and love, as in a focus, warming and brightening the hearts and homes of men. God "touches the east" anew each Christmas morn, and the light of hope beams brighter all over the world"—
Sel.

ANOTHER writer, wearied into the attempted Arianism of our day, says:—

"At the very hour of the annual announcement that the Son of God was born a Babe in Bethlehem, on the day when the great condescension of God is shown and we are called to commemorate the fact that He became Man, note how the Church emphasizes that He who was born of a Virgin was Divine, the Eternal Word, "by whom He made the world"; the Light which lighteth every man than cometh into the world; the Word which was from

the beginning with God and was God; "Let all the angels of God worship Him." Surely, no human paternity may be imagined as consistent with the Catholic doctrine of the Incarnation. Even that she whom all generations have called Blessed, was appointed to be the medium of this adorable mystery, was honored with this ineffable Maternity, can be believed only on the most sure testimony of Holy Scripture, as witnessed by the Church which received this truth from those "which from the beginning were eye witnesses, and ministers of the Word." How abhorrent, then, is the teaching that human paternity may be ascribed to our Blessed Lord without in the least denying his Divinity or his Incarnation as the Son of God!"

CHURCH NEWS.

On Sept. 14th, in Henry VII's chapel, Westminster Abbey, Canon Duckworth acting for the Bishop of London, admitted the Rev. P. Gleeson, D. D., priest of the Church of Rome, into the Church of England. This makes the seventh Roman priest received into the Anglican Communion within the past year in England.

A late number of the *New York World* had the following:—

"After the opening of the regular Sunday service at Christ's Mission, 142 West 21st St., last night Pastor James A. O'Connor led to the front platform a refined, cultured young man, whose full beard made a striking contrast to the priestly garb in which he was clad. Mr. O'Connor explained that the new-comer was the Rev. Anicetus Vanoli, D. D., a graduate of the Propaganda, in which Papal Delegate Satolli was his instructor, and for three years mis-

sionary apostolic at Constantinople, where he preached in Italian, French, Greek and Turkish.

After the introduction last night he made his public professions of faith in the Protestant religion. . . He will remain at the Mission until he learns the English language, when he will go forth and preach. Immediately after the services the priestly garb was doffed forever."

The Australian Church is fully alive to her responsibility in evangelizing heathen lands adjacent. In the island of New Guinea she has a vigorous mission, with headquarters at Samari in the southeastern part of the island. Mr. E. A. Neville who spent some time there a few years ago, reports the outlook as being very hopeful.

The Archbishop of Canterbury's Mission to the Assyrian Christians, is doing a great work amongst that ancient people. By means of schools, medical missions, and the printing press new life and vigor has been infused into the dying but true branch in the Church Catholic.

Dr. Talbot, the bishop-designate of Rochester, was consecrated in St. Paul's cathedral, on St. Luke's Day, Oct. 18th. Canon Talbot will be the 100th Bishop of Rochester. The first prelate appointed to the diocese was Justus who was consecrated in 604 by Augustine, the leader of the Italian mission in Saxon, England.

CANADA.

THE native names of some of the diocese of the North-west are very curious. Bishop Bompas, writing lately in defence of the name of his new diocese of Selkirk, the appropriateness of which some had called in question, said: "Selkirk, I pre-

sume, may be shortened from "Selig Kirke," or "Holy Church," which does not seem offensive as the name of a diocese. Manitoba means, I suppose, "Spirit Narrows;" Athabasca, "Plenty of Narrows;" Saskatchewan, "Strong Current;" Moosonee, "Moose Deer Walk;" and Qu'Appelle "Who Calls?" and I hardly see why "Selkirk" should be deemed an inferior name to these"

NOVA SCOTIA.

THE Church Conference on Missions which was held in Truro on the 23rd and 24th of October was largely attended from all parts of the Diocese. It was held in the crypt of St. John's Church, the Bishop in the Chair and conducting the business with his well known tact, and economy of time. The subjects under discussion were the present financial condition of the Diocesan, Domestic and Foreign Missions which were found progressing favourably yet capable of further improvement, as was also the Women's Auxiliary. A review of what is being done by other religious Bodies, though not discouraging was stimulating. Altogether an excellent impression was made by the Conference, which with God's blessing must be productive of growing benefit to the Church.

U. STATES.

It is note-worthy that the Protestant Episcopal Church in the U. States is likely ere long to change

its name for a more correct and fully descriptive one, yet gaining in brevity. An almost successful attempt was also made at the last General Convention to exchange the term "Presiding Bishop" for "Primate," (vastly more ancient and significant.) American prejudice which objected to the change is thus hit off by the *Living Church* :—

"It has been suggested that the deputies who are so anxious that the Church shall be in touch with the American people might find a substitute for the word "Primate" in the peculiarly American term, "Boss." The Primate and his Primacy were conveniently deferred, as it now appears, until the next General Convention, which will meet in Washington, D. C. There and then it will be eminently proper to establish the Primacy and accept the Primate, in the capitol of the nation."

SOME other Synods may profit by the following criticism on the business methods of the late General Convention :—

"The observant editor of *The Minneapolis Tribune* remarks that no matter what subject is in debate in the General Convention, its business is done in strict conformity with parliamentary usage. He is deeply impressed by the exactness with which the business of the House is conducted. The observant editor is right. The deputies are here for business purposes and they know how to do business better than any other deliberative body in this country. We know of no other

assembly, civil or ecclesiastical, that can get through such a large amount of important work in so short a time

The debate on the place of holding the next General Convention was full of surprises. The Boston men were surprised and so was the House when the vote went for Atlanta by a large majority. The Rev. deputy from California paid his respects to Boston when he referred to a Massachusetts deputy's plea for the Convention to come to Boston because that part of the Church needed instruction and enlightenment."—*Living Church*.

FROM an interesting letter in the *Halifax Herald* we clip the following extract, conveying as it does the primal secret of successful instruction of the young :—

THE CHILD IS THE CENTRAL PROBLEM OF THE UNIVERSE AND THE CULTURE AND CHARACTER

OF THE RACE DEPENDS UPON THE CARE, ATTENTION AND STUDY GIVEN TO THE EDUCATION OF OUR CHILDREN, NOT ONLY BY TEACHERS IN OUR SCHOOLS, BUT BY MOTHERS IN THE HOME.

[Written for the *Halifax Herald Woman's Extra*.]

In the educational world the fact is being recognized that "the child is the central problem of the universe"; that the culture and character of the race depends upon the care, attention and study given to the education of our children, not only the teachers in the school, but by the mothers in the home. We often hear it said that "the hand that rocks the cradle rules the world," and we know that the majority of women either as mothers or teachers, sisters or aunts, visitors

in the home or nurses, come in contact with and have a great deal to do with children. How important, then, it must be that every young woman should give some special, definite, and thorough study to child nature, to its wants, "its yearnings, its tendencies and activities."

M. A. HAMILTON.

FEW RENTS.

A CLERGYMAN'S TESTIMONY.—A clergyman living in a south-west county writes :—"Pew rents are abominable. I have known poor people to go to three different seats and then been asked to move again, and so walked out of church. But I hope for better things here, and by quiet honest work you can't fail to gain the end you work for."

OBJECTIONS TO FREE AND OPEN CHURCHES—You don't know who will be your nearest neighbour; it may be someone unpleasant and unclean. Really, some of these people who cry, "Come not between the wind and my nobility," seem to imagine that working men can't be happy without a certain amount of tar, oil, coal dust, or lamp black—that they never saw a towel, and don't believe in a pump! I should like to take them to certain churches, in which I could show them hundreds of working men as well washed, brushed, and dressed (though not so expensively) as themselves; quite as considerate and courteous to each other, and quite as devout and reverent in the worship of God. Again, "Why disturb existing arrangements, which have continued so long and so peacefully?" "Allow me to inform you," it has been said, "that everybody appears to be satisfied. The people pay their pew-rents cheerfully, and there are more

candidates for sittings than there are sittings to let. Why alter that which all approve?" "Might I suggest," I answer, "that tranquility sometimes indicates mortification, and that the bright green surface of stagnant pool hides ugly things below? The question is not what he t pleases you and richer folk, but whether you are doing your Master's work as He would have you to do it?"—*Deun Hole.*

SILENT INFLUENCES.

We are touching our fellow-beings on all sides. They are affected for good or evil by what we are, by what we say and do, even by what we think and feel. May-flowers in the parlor breathe their fragrance through the atmosphere. We are each of us as silently saturating the atmosphere about us with the subtle aroma of character. In the family circle, besides and beyond all teaching, the daily life of each parent and child mysteriously modifies the life of every person in the household. The same process on a wider scale is going on through the community. No man liveth to himself, and no man dieth to himself. Others are built up and straightened by our unconscious deeds; and others wrenched out of their places by our unconscious influences.—*Congregationalist.*

"TRUE peace is found only in the possession of God, and the possession of God here on earth consists only in submission to faith and obedience to law. Resign every forbidden joy, restrain every wish that is not referred to this will, banish all eager desires, all anxiety, desire only the will of God, seek Him alone, and you will find peace. You shall enjoy it in spite of the world.

SIMPLE TALKS ON A GREAT SUBJECT.

BY C. H. F. SYE.

THE STORY OF THE CHURCH OF ENGLAND.

Near upon sixteen hundred years ago (to be precise, in the year A.D. 303 or 304) we come to the first recorded instance in this island of a Christian soul preferring to die a violent death rather than deny his Lord.

There may be some who do not credit the story—it happened so long ago—there are so few of us who would dare to do it to-day, and yet there is really no reason to disbelieve the genuineness of this wonderfully dramatic incident in the early life of our Church, the details of which are so graphically portrayed by the historian Bede. He it is who testifies to the tragic death of Alban, the noble Roman soldier, at Verulamium, a Roman city in Hertfordshire, better known to the present generation by the historic and more familiar name of S. Alban.

Script of the miracles, which are gravely recorded as having occurred in connection with Alban's execution, and which may have been but the monk's own invention, the story simply told is this.

Alban had sheltered a priest who was flying from his persecutors. The sight of the good man's life so deeply impressed him that Alban became a convert to the faith. The whereabouts of the priest becoming known, Alban, by changing dresses, enabled his guest to escape, and surrendered himself in his place. Being brought before the judge, Alban was ordered to sacrifice to the Roman gods, and on his refusing, and declaring himself a Christian, was condemned to instant death

The place of execution was a grassy knoll just beyond the city walls. The people crowded round to witness the martyrdom, but the soldier appointed to execute the prisoner, struck with the firmness displayed by Alban, declared himself unable to perform his appointed office, and, throwing down his sword, he too suffered martyrdom with his prisoner, on the same spot.

In happier days, under Constantine, a church was erected on the site, and this was followed, in the year A. D. 793, by the erection of a monastery, founded by King Offa, and later still—in the twelfth century—the noble abbey which crowns the hill, and which is now raised to cathedral dignity. This abbey is now in course of restoration, mainly owing to the munificence of a layman, who has devoted many thousands a year to this purpose.

Inside the cathedral one of the most interesting monuments is a shrine dedicated to the Saint, the materials of which were carefully hidden away by the monks in days when trouble overtook the Church. These fragments were discovered, during the restoration now proceeding, behind a false wall, and the shrine has been made as nearly as possible to agree with its former magnificence. Overlooking the shrine is the watching gallery, where, in olden days, the priests offered prayers for the repose of the soul of the Saint.

S. Alban's Day, it may be as well to remember, is June 17th.

The names of two other martyrs, of about the same period, have also been handed down to this generation. They are those of Aaron, and Julius, both, probably, like Alban, Romans, who are said to have shed

their blood rather than renounce their faith, at a place called Caerleon-upon-Usk in Monmouthshire. Many others doubtless followed their example.

Looking back over the long distance of time which separates us from this first recorded, or at least most important, Christian martyrdom one is struck with the reality of the religion of JESUS CHRIST. We live in days when many non-professing Christian writers openly acknowledge the SAVIOUR of mankind as a great *moral* teacher, the greatest it may be who ever lived. They admire His wise counsels, they commend His gentleness, they do not deny His ineffable goodness to mankind, but there they stop. They can get no higher. But where, let me ask, is the sane man or woman who is prepared to lay down life—and that, too the life of the martyr—for the *moral* worth alone of the greatest and best of God's earthly creatures? No. These men who lived sixteen centuries ago, whose lives were doubtless as precious to them as ours are to us, were animated with something far above admiration for the *moral* qualities displayed by their Master. They, like us, believed in His Divinity. They, like us, acknowledged no other GOD or LORD, and they—may I say also like we shall do?—died in the sure and certain hope of everlasting bliss rather than deny the Heavenly Father.

Thus the Church of CHRIST found early witnesses in our own land, and so long as Christianity is taught, the names of Alban, Aaron, and Julius will be honoured.

This persecution of the early Christians had a contrary effect to that which was no doubt intended. Instead of crushing out the new

religion it did but hasten the spread of Christianity. The blood of the Martyrs is the seed of the Church. The rigorous action pursued by the Roman Emperor Diocletian during the ten years (A.D. 303-313) produced many new converts, and the result is seen in the fact that by the year A.D. 314 the Church was established in this Island, having its appointed bishops, priests, and deacons, the threefold order of the ministry which has ever been, as now, the "historic backbone of the Church."

How, it may be fairly asked, do we know this? Hitherto I have alluded only to individual missionary effort in this land. The faith planted here and there took root, spread and flourished, especially in those parts of the island where the Romans had taken up their position. One older chronicler tells us that the faith spread more rapidly among the immigrants than amongst the natives.

An important Church Council was held at Arles in the south of France in the year A.D. 314, presided over by the Emperor Constantine, which was attended by no less than two hundred bishops. Among these were three bishops from Britain! Their very names are fortunately preserved to us—Eboricus of York, Restitutus of London, and Adelphius, probably Bishop of Caerleocn-upon-Usk. One at least of these British bishops was accompanied, we read, by a priest and a deacon, so you see we get the three-fold order of the ministry represented at this, one of the earliest probably, and certainly one of the most important Church Councils of which we have any record left.

Twenty-one years later the Great Council of Nice, in Bithynia, convened by the Roman Emperor Constantine, was held.

This Council has a very special interest for English churchfolk of to-day, because it was here that the first part of the Nicene Creed was drawn up. The concluding part, from "I believe in the Holy Ghost," was added in the year A.D. 381, at the Great Council of Constantinople. This Creed is practically identical with that which is to be found in our Communion Service. People who know the truth may well smile when they are asked to believe that our Church dates only from Reformation times! Things which are ancient are not accounted of much value by thoughtless persons in these days, I know, and yet I think even thoughtless persons may find some food for reflection when they realise that the Creeds of the Church, as taught to-day, are substantially the same as the Apostles of old taught their disciples.

We do not know for certain that British Bishops were present at all or any of these important gatherings, save that at Arles; but we are quite safe in assuming that they generally assented to the Faith and doctrine laid down in these early Councils of the Church. Thus, as Bede writes: "The Britons preserved the Faith they had received uncorrupted and entire."

The early Church in Britain was not suffered to proceed on its way without let or hindrance. At the beginning of the fifth century it fell into what is known as the Pelagian heresy (or the denial of original sin), and, curiously enough, it is attributed to a Welsh monk named Morgan, who acquired his teaching at Rome, which thus appears to have been the birthplace of heresy in Europe! Gaul caught the infection, and Britain adopted it.

In 429, German, Bishop of Auxerre, and others came over to assist in refuting the heresy, and finally it was banished from the British Church, which, thereafter, as Bede informs us, continued sound and orthodox.

The names of many celebrated missionaries to Britain are recorded. I can only allude briefly to one or two.

Whether or not S. Paul actually preached in Britain—and the writing of S. Clement of Rome, showing that the great Apostle of the Gentiles pursued his missionary labours “to the utmost bounds of the West,” seems to justify this statement—cannot with certainty be determined; still, we have recorded the names of apostles, saints, and martyrs connected with the Early British Church, which go far to show that Christianity had its roots firmly planted on British soil long before the Roman missionaries, under their great leader Augustine, set foot on this island. Amongst such missionaries were notably S. Ninian (A.D. 401), S. Patrick (A.D. 440), and S. Columba (A.D. 564).

S. NINIAN.

S. Ninian was the son of a British chieftain. He received his education in Gaul, at the hands of S. Germanus and S. Martin, Bishop of Tours. He was sent as missionary to the Scots, and settled in the south of Scotland, where for eight years he carried on his missionary work with much effect, until he was driven out of the country by advancing hordes of barbarians, and thenceforward for some time pursued his apostolic labours in Ireland.

From the Celtic Church of Ireland, and not from Rome, unquestionably, the Christian faith was diffused

throughout the greater part of England north of the Thames—namely, Northumbria, Mercia, the Middle Angles, and the East Saxons. Great efforts have been made to prove the ancient Church of Ireland to have been at least originally planted by Rome. If, it is argued, the missionaries who converted so much of England came originally out of Ireland, yet the Irish Church from which they issued sprang originally out of Rome.

“These disputes,” writes Canon Dixon, “about origins are very wretched, and would not be maintained, on one side at least, were it not for the arrogant claims which are built out of them by the other.” However, in this case, the victory can scarcely be said to lie with Rome. The first missionary who is known to have gone to Ireland was Palladius, who was ordained Bishop there by Pope Celestine about A.D. 429. He was sent, however, “ad Scotos in Christum credentes,” according to Prosper, the author who recorded his mission to the Irish, who were already Christians; so that there was Christianity there before his mission. This missionary Palladius had borne the name, it may be noticed, of Patricius. He had little success, and in a year or two he returned to Britain and died. Shortly after his death a north Briton, known as Patricius or Patrick, undertook the mission.

S. PATRICK.

S. Patrick, the patron Saint and Apostle of Ireland, was not of Irish extraction; the exact year of his birth none can tell, but that he died in A.D. 493 at an advanced age (some say at the age of 120) seems certain. His birthplace was Kilpatrick, in the county of Dumbarton;

his baptismal name was Succath. At the age of sixteen, Patrick was seized by Irish pirates, and sold as a slave. He learned the language of his captors while "tending a stern man's swine," as he expresses it, on the Irish mountains, at which occupation he was employed for nearly seven years in a land for the most part of pagan darkness. Here, during his captivity, he prayed many times a day; in his own words, he "stayed in the woods and on the mountains, and was urged to prayer before the dawn, in snow, in frost, in rain." At the age of twenty-two he escaped from his slavery and made his way home.

One might reasonably have supposed that he would have gladly turned his back upon a people who had sold him into slavery, but God ordained otherwise. The saint yearned to save the souls of his captors and their fellow-countrymen. Very soon he resolved to revisit the island of his captivity, and there preach the Gospel of Salvation to the heathen Irish. Professor Morley says (in his "English Writers") that "there were already centres of Christian work in Ireland where devoted men were labouring," and St. Patrick's object appears to have been to gather together these scattered forces by a movement that "should carry with it the whole people."

After four years of patient study first undergone, he went to Rome, thence he passed into Gaul, was consecrated by Bishop Amathus, and proceeded to Ireland, landing at Wicklow, where he began his missionary labours. Preaching by the way with an eloquence and earnestness none could excel, and at which mankind and nature alike marvelled, he proceeded to visit his

old master Milcho, with the object of paying him his purchase freedom; but it is said that the slave-owner, rather than accept the money from his hands, "burned himself and his goods."

The personal character of the great Apostle had an enormous influence upon the ardent and impulsive Irish race. S. Patrick enlisted many important chiefs in the Master's service, some of whom made grants of land for the purpose of erecting Religious Houses; finally winning over to his side the great Irish heathen king, Laeghaire. The old laws of the country were revised under Patrick's directions and brought into harmony with Christian practices, and systematic arrangements for the conversion of the Irish commenced. All this, and much more, was effected, without giving offence to the Irish people. Thus the whole of his active and beautiful life was devoted to effecting the salvation and elevating the moral and social condition of the Irish amongst whom, for some sixty years or more, he constantly and zealously laboured with a perseverance which has justly won for him the title of Patron Saint and Apostle of the Sister Isle.

"While he spake, men say that the
refluent tide
On the shore by Colpa ceased to
sink;
And the Druids, because they could
answer nought,
Bowed down to the Faith the
stranger brought."

—Aubrey De Vere's *Legends of S. Patrick*.

~~~~~  
MONEY.—"An article which may be used as a universal passport to everywhere except to heaven, and as a universal provider of everything except happiness."

**LIVING WATER.**

BY THE VEN. ARCHDEACON WYNNE, D. D.,  
Rector of Kiltarney; Author of "Faith  
and Duty," etc.

The well-known words of the prophet Isaiah, "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud," are more clearly understood when you read, "returneth not thither, until it hath watered the earth."

When we look a little carefully into the figure of speech used we perceive its appropriateness. The water which is now in the ocean and in the rivers has been many times in the sky. The history of a single drop taken out of a glass of water on your table is truly a romantic one. No traveller has ever accomplished such distances in his life. That particle may have reflected the palm trees of coral islands, and have caught the sun ray in the arch that spans a cloud clearing away from the valleys of Cumberland or California. It may have been carried by the Gulf Stream from the shores of Cuba and Florida, to be turned into a crystal ice beside the precipices of Spitzbergen. It may have hovered over the streets of London, and formed part of a murky fog, and have glistened on the young grass blade of April in Irish fields. It has been lifted up to heaven, and sailed in great wool-pack clouds across the sky, forming part of a cloud-mountain echoing with thunder. It has hung in a fleecy veil many miles above the earth at the close of long seasons of still weather. It has descended many times over in showers to refresh the earth, and has sparkled and bubbled in mossy fountains in every country in Europe. And it has returned to its native

skies, having accomplished its purpose. to be stored once again with electricity to give it new life-producing qualities, and equip it as Heaven's messenger to earth once more.

All this is but a fair unfolding of the illustration given by Isaiah, in which he likens the rain and snow from heaven to the life-giving Word which goeth forth out of the mouth of God. The Word is ever one, ever varied, ever bringing together earth and heaven.

It is sometimes made a subject of wonder or complaint that Almighty God has completed His revelation to man, and that He does not utter fresh truths and give forth new expressions of His Will from time to time. Let the thought contained in the prophet's inspired illustration meet this complaint, and suggest the true solution of the difficulty.

God's life-giving messenger to earth—water, in any of its forms—was long since created by Him. But instead of fixing it in the ocean, an eternal stagnant mass, He endowed it with that wonderful power of movement and change under the influences of the sun's heat, of gravitation, and of chemical forces, which we have slightly traced. The same particle, under the influences of the sun lifting it up, the attraction of the earth drawing it down, and the chemistry of life making and unmaking and remaking it, has caused the living water to be the messenger of life to ten thousand living things. Ever active, but still the same, it has done its work on earth, no one can compute how often, and then returned to the heavens to prove once again a messenger as fresh and as full of life as it was six thousand years ago, unspoiled, unexhausted by its many goings and returnings.

How often is the living water taken in Scripture as an illustration of the word of God! Once for all, it was given to man by God; God's heart and mind miraculously infused into man's; the invisible taking visible form, as the invisible vapour in the evening is condensed into the drops of fresh cold dew; then entering on its wondrous work all through the ages. Take this single chapter, Isa. lv. Written some two thousand six hundred years ago, how many thousands of times do you suppose those sublime words of the first verse have been read to the comfort and joy of sinful hearts? How many thousands of thirsty souls have "come to the waters," "without money and without price," and have "stooped down to drink and live?"

And never, to those who thirsted indeed, has this proved a stagnant pool. It has been living water, a perennial source of life. For God has, as it were, caught up the old words to heaven, and has vitalised them anew with a Divine electricity without which even the water itself has no life in it. The old revelation in God's Word is ever new. God touches it again with power Divine, and sends it forth as fresh and life-giving as on the day on which it was first spoken, and it accomplishes its purpose, and returns once more to its Giver. God is ever present with His Word. He has not left it on earth a dead book; the Spirit Who inspired is in it and with it still.

And so we come to ask further for what purpose is this Word of God, this water of life, sent?

The chapter answers the question in the first and tenth verses

1. It is given to us *directly*, to satisfy our spiritual thirst. "Ho, every one that thirsteth, come ye to the waters, and he that hath no

money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

Here, incidentally, the freedom and variety of the Word of God are alike indicated. Its *freedom*: "without money and without price." Its *variety*: in this very verse it is likened, not only to both meat and drink, but to various kinds of drink; not water only, but also wine and milk, the typical refreshing and strengthening drink of both adults and children. It is divine food for all human want.

2. The rain from heaven, besides directly giving drink to the thirsty (ver. 1), indirectly (ver. 10) gives "seed to the sower, and bread to the eater." The order of nature is here followed: first sowing, then reaping; first preaching the Word, then receiving it. But consider these in inverted order, and see how all depends on the living water.

(a) *Bread to the eater*.—It is remarkable how large a part water bears in the formation of all organised and living things used for food. The grape or pear you eat is made up almost entirely of water. Bread itself is nearly one half water. The prophet was probably no chemist to know these facts; but the inspiring Spirit used no heedless or inappropriate illustration when He spoke of the rain from heaven giving seed to the sower and bread to the eater. It not only causes the food to grow, but forms one of its chief constituents.

The fruit you eat on a summer day is in large measure composed of what, a few weeks before, formed part of a broad Atlantic roller, whence the sun caught it up into the cloud, and the wind wafted it to the land, and it fell in showers in the garden, or the field, and now is stored in the peach or grape or corn.

"It gives bread to the eater." And the spiritual life in like manner is nourished by the Eternal Word, which, though it has dwelt for centuries on earth, is freshly sent as a message to each soul from heaven.

(b) *And it gives seed to the sower*, whether a teacher or preacher of God's Word directly; or a social or temperance reformer; the advocate of the children's cause; the earnest helper of hospital or blind asylum. Whether he toils to overthrow social tyranny, or writes in the newspaper, or pleads in Parliament for redressing the wrongs of the overwrought and underpaid, he draws his inspiration, directly or indirectly, from that life-giving Word which of old was brought down from heaven, and which is for ever returning thither for renewed vitalising force. Are we not, in these later times, learning, in our social efforts, to read a new meaning in the old words, "Thou shalt love thy neighbour as thyself;" and do we not see here a fresh proof that the Word of God contains still secret stores which need but the mystic touch of God's Spirit to become sources of fresh life to man?

BY THE REV. J. HARRIS KNOWLES.

A month among the happy living dead.  
 What wonders must have flashed within  
 thine eyes,  
 Which see the glories of that Paradise.  
 Whose splendours now before thy gaze are  
 spread!  
 No more the weary earth, no more the dread  
 Of loss or failure, or the sad surprise  
 Of mortal sin; the way before thee lies  
 Straight to the feet of Him, our Risen Head.  
 As, on the earth, thou didst His Presence  
 hail  
 Upon His Altar Throne, in that sweet  
 Feast,  
 Which told thee that His love should never  
 fail;  
 So now, that Love which met thee at the  
 Rail,  
 Doth welcome thee, all earthly toil sur-  
 ceased,  
 Thy dress all purged away, thy gold in-  
 creased.

GAMBLING is notoriously the tempta-  
 tion of the pit populations of Dur-  
 ham and Northumberland. Canon  
 Whitley, the venerable vicar of Bed-  
 lington (Senior Wrangler in 1830),  
 preached a very earnest and also  
 closely reasoned sermon on the sin  
 of betting, and showed, *inter alia*,  
 how foolish it was to stake money  
 when the chance of winning was so  
 small. Two pitmen, discussing the  
 sermon afterwards, were heard to  
 say they felt sure "the vicar must  
 have betted a lot hissel in his time,  
 or he woodna ha knowed sa much  
 about it." The Canon is very fond  
 of telling the story against himself.

#### MUSHROOMS.

A friend took me into his hot-  
 house, where he had prepared a  
 mushroom bed: it was beaten down  
 until hard as a stone; yet through  
 this the apparently weak fungi  
 would push their way. Unlike us,  
 the harder their bed the better they  
 like it, and I was assured that if a  
 stone, a tile, or a flower-pot was  
 placed above them, they would grow  
 up notwithstanding. God's people  
 are in their Christian life of the same  
 sort; opposition developes faith.  
 The Egyptians oppressed the  
 Hebrews; but the more they did so,  
 the more they throve. "Others had  
 trial of cruel mockings and scourg-  
 ings, yea, moreover of bonds and  
 imprisonment: they were stoned,  
 they were sawn asunder" (Heb. xi.  
 36, 37); yet, though seemingly weak,  
 they "out of weakness were made  
 strong" (v. 34). A hard bed suits  
 the Church of God better than  
 downy pillows.—*Selected.*

THE Holy Ghost is not a mere manifestation of God, or an influence of which we can say "it"; *it* comes to us, *it* helps and uplifts us; but a divine person, of whom we can only rightly use the personal pronoun "He." So the Scripture speaks. Our Lord said, "Ye know Him, for He dwelleth with you and shall be with you." His responsibility is distinguished from that of the Father, our Lord speaking of "the Holy Ghost, whom the Father will send in My name."—*The Church News*.

Is it not a thing divine to have a smile which, none know how, has the power to lighten the weight of that enormous chain which all the living in common drag behind them? —*Victor Hugo*.

THE Church has lost in Michael Ferrabee Sadler a faithful and devoted servant. He did more by his pen than any other man to popularize the Catholic Revival, on its theological side. The Oxford Movement was in its earliest years almost purely academic in its character. Its influence lay wholly in the universities and among the clergy, who were more or less in touch with university life. The next generation translated an academic and intellectual movement into the terms of popular teaching and practical parochial effort. And while such men as Mackonochie and Lowder were exhibiting the logical outcome of the Tractarian movement in parochial life, Sadler was hard at work presenting the theology of the Church to the people in a simple and thoroughly popular form. The sale of his two best-known works, "Church Doctrine—Bible Truth," and "The Church Teacher's Manual,"

has already exceeded a hundred thousand copies; and *The Church Times* did not exaggerate when it said that his books are the source and the model of the daily teaching in Church schools, the weekly instruction of teachers and workers and congregations, the yearly courses of Confirmation classes in thousands of English parishes.—*Sel.*

---

### Children's Department.

---

#### JOE'S VICTORY.

Joe Warner was up stairs in his own room. On his bed were spread out all the books and magazines he owned, and he, with his hands in his pockets, stood surveying the display, evidently in great perplexity.

The Sunday school scholars were packing a box to send to a missionary, and Joe's class were going to put in reading matter.

It seemed to Joe an easy matter to promise something, he had so many books; but when he came to look them over there was none he wanted to part with. This one he should want to read over again; that one he liked best of all, he really believed; and that—why that would leave such an empty space on the bookshelf.

His bound volumes of *St. Nicholas*? Why they were out of the question, entirely; he couldn't give one of those away. But wouldn't that poor, forlorn missionary boy enjoy one. It fairly made Joe's mouth water to think what a feast it would be to him. Well, it was too bad, but he could not spare one, and what should he send?

"I just wish they hadn't done a thing about it," he said to himself; "but since they have, I suppose I must give something, and I might as well decide."



So once more Joe went over the whole collection, book by book. When he had finished, the two smallest and least attractive of all lay by themselves; the rest he put away where they belonged.

That afternoon he wrapped up the books he had selected and carried them over to Miss Maynard's

"Thank you, ever so much!" she said. "I hope you have chosen just what you would like to have if you were 'way out there, so far from almost everything. It must be forlorn—mustn't it?—and I am so glad we have the chance to brighten some of the long hours for him! Besides you know, Joe, Christ has promised to accept our little offerings as though given to Himself."

Joe colored and stammered, and got away as quickly as possible.

"I wish they never had done a thing about the mean old box," he muttered. "I never will have anything to do with another, if I can help it. I should like to know why a fellow ought to go and give away something he wants for himself. I should just miss one of my books awfully, but that fellow out there won't feel bad if he doesn't have it, 'cause he won't know anything about it."

Joe did not sleep well that night, and he felt half sick the next morning, but he went to church as usual. He was very glad to go, for somehow at home every book in the house seemed to be crying out "Shame!" to him.

He was busy with his unpleasant thoughts, and did not pay much attention to the opening exercises of the services, but a word in the text caught his ear at once:

"Neither will I offer unto the Lord that which cost me nothing"

Dr. Grant repeated it twice, solemnly and earnestly. Joe dropped his head; it seemed to him he spoke just to him, of all the congregation. That was what he had done—he had offered unto the Lord that which had cost him nothing. Miss Maynard had said that Christ would accept their gifts as though made to Himself; but he had not been willing to deny himself. O dear! how mean and selfish he had been! and he had so much to enjoy, but he had not been willing to spare even a little!

After Church he hurried home, and once more he went up to his book case. He could not help a bit of a shiver as he picked out the *St. Nicholas* he liked best of all.

"I've had everything all my life, and that poor boy hasn't had anything, hardly. I ought to be glad to make an offering that will cost me lots. I'll make it, anyway, whether I am glad or not."

He went back to Sunday school and handed Miss Maynard his *St. Nicholas*.

"I wish you would take out those two books I brought you yesterday, and send this instead. They didn't cost me anything, and they weren't a bit as I'd be done by, but I think this is."

"It's funny," he said to his mother afterward, "but when I gave what didn't cost me anything, I felt as horrid as could be; but when I gave what cost me a real ache, felt good right off."—*Morning Star*.

PRICE:—Single copies of CHURCH WORK 30 cts. a year, 25 or more copies to one address, 25 cts. a year each, strictly in advance.

Editor and Proprietor, REV. DR. AMBROSE, Herring Cove.

Morton & Co., Printers and Publishers, 143 Barrington Street, Halifax.