

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
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- 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
- 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.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- 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

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 checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

Church Work.

WE SPEAK CONCERNING CHRIST AND THE CHURCH.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. VIII.

HALIFAX, N. S., AUGUST, 1883.

No. 6.

"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.

OUR FATHER KNOWETH.

"YOUR Father knoweth that ye have need of these things.—St. Luke xii. 30.

Therefore, our Heavenly Father,
We will not fear to pray
For the little needs and longings,
That fill our every day ;
And when we dare not whisper
A want that lieth dim,
We say, "Our Father knoweth,"
And leave it all to Him.

For His great love has compassed
Our nature, and our need
We know not ; but He knoweth,
And He will bless indeed.
Therefore, O Heavenly Father,
Give what is best to me ;
And take the wants unanswered,
As offerings made to Thee.

"PRAYERS OUT OF A BOOK."

THERE are those who have a strong traditional prejudice against the Book of Common Prayer. They think that "prayers out of a book" cannot come from the heart.

They forget that half the hymns they sing are in fact prayers—"prayers out of a book," thus :

"Rock of Ages, cleft for me, let me hide myself in Thee."

"Jesus, Saviour of my soul, let me to Thy bosom fly."

These are prayers, "printed prayers," prayers in verse set to music and sung, "prayers out of a book." But are they any less "from the heart?" Of course not.

It is a well-known fact that a liturgical Service has been in use, in the worship of GOD, always in His Church, both under the Old Dispensation and the New. It was such a Service in which our Lord Himself was wont to join when, "as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." It is a well-known fact that a liturgical, or Prayer Book, Service prevailed everywhere in the Christian Church for centuries, and prevails to this day in every branch of the historic Church. Only in comparatively recent times have denominations arisen which have discarded the use of a Prayer

Book. But their best men have regretted it. Their best men still regret it. In a recent article in the *Presbyterian Review*, the Rev. Dr. Hopkins, a professor in their theological Seminary at Auburn, N. Y., begs earnestly for the adoption of a Prayer Book by his denomination. He says: "That there is anything in the use of a book of prayer essentially unfavorable to spirituality of worship is a mere prejudice growing out of a want of experience. Christian people who use a book do not find it so." "The number of Presbyterian ministers, who openly advocate the use of some form of prayer is large, and the number of those who hope and anxiously wait for it, much larger." "It is by no means uncommon for Presbyterian ministers to use the Episcopal marriage service from preference." "The same thing appears from their disposition to borrow scraps and phrases from the Prayer Book, which too often have the effect of *purpurei panni* sewn on the somewhat threadbare garment of the Presbyterian prayer. An improvement sometimes made upon this, is the recitation of a whole collect, as, for example, the well-known prayer of St. Chrysostom, at the end of the morning Service. This sort of thing is hardly of the highest order of ecclesiastical integrity. "We boast our conscientious preference for a plain diet of bread and water. We shall never consent, oh, no! to allow French dishes on our board. But we are quite willing to 'convey' scraps and even whole pieces from the better furnished tables of our neighbors." Speaking of their Services, Prof. Hopkins says: "The Creed is never recited. No voice responds. 'Lord

have mercy upon us and incline our hearts to keep this law.' No loud acclaim resounds—"Glory be to the Father, and to the Son, and to the Holy Ghost." With a close imitation of the Roman method the choir and the priest have performed the whole audible part of the public worship. It certainly ought not to surprise us, under such conditions, that a very large number of the children of Presbyterian families, and many of the cultivated and tasteful of our members, have sought a more cheerful, more varied, more sympathetic Service in another communion. There is not a Presbyterian pastor in the land but can testify to such losses. The Episcopal Church has been largely recruited from our ranks." Prof. Hopkins claims that this is largely due to the superior attractiveness of its Prayer Book Service, that (to use his very words) "Of all the sects in the United States, the Episcopal is growing the most rapidly at the present time. It is forming new congregations and organizing new dioceses with extraordinary rapidity. On the other hand, the Presbyterian Church is almost stationary. It requires a close calculation to show that she is even holding her own."

Again, Prof. Hopkins says: "A popular form of objection to the use of a Service of prayer is that the great business of the Christian minister is to preach the Gospel; and that the people are to attend Church to hear, and not chiefly for the worship of God." * * "To make the preaching of the Gospel consist exclusively in the delivery of sermons, is the fatal mistake of Presbyterianism. All appropriate worship of God through Jesus Christ

our Lord is the preaching of the Gospel. Devotional singing is the setting forth the praises of Christ as our Prophet, Priest, and King. The Apostle's and Nicene Creeds are full of the Gospel. In the Lord's Supper Christ is set forth evidently crucified for us. There is more of Christ in the *Te Deum* and the *Litany* alone than is commonly found in two Presbyterian Services. All these Services, confession, supplication and thanksgiving; creed, psalm and sacrament, are preaching the Gospel; and to ears attuned to them, and hearts in sympathy, are preaching it with a tenderness, a pathos, a power which is not so often found in the elaborate Sunday morning's sermon."

Churchmen frequently meet with those who object to our manner of public worship because it is according to a fixed and established order. They urge, and perhaps with some force, all that can be said in favor of what is called extemporaneous prayer. But it is a manifest fallacy to conclude that what can be said in favor of extemporaneous prayer is an argument against a fixed form and order in the public worship of the Lord's House. A man may, with good reason, claim a place for extemporaneous prayer. But more manifold yet are the reasons for a fixed order of common prayer in the public worship of God. Such an order alone makes common prayer possible at all. But it is said that we have particular needs for which no prayer book or manual of devotion can possibly provide. No doubt we have. And yet particular needs are not general needs, Extemporaneous prayer has its own

place, a rightful and important place. Still that place is not in public worship. Every earnest soul, no doubt, knows personal sins and necessities of which nothing is said in any book of prayer. No, nor need be said. The closet is the place for that. Let the soul bring all its needs to God. Let the Christian put out his heart's desire to a listening Lord. He may do it in mental prayer—prayer without words, or extemporaneous prayer, prayer that takes any words that express the soul's need. Every man has his own environment, his own needs and hopes and fears. What therefore is commonly called extemporaneous prayer has its legitimate and very necessary place. But that place is the closet, where alone with himself and his Maker the Christian kneels before the mercy-seat of God. This and more may be said in favor of extemporaneous prayer. But the introduction of extemporaneous prayer into the public worship of the Lord's House is another and quite a different thing. There it has no place. Public worship should be common worship. Therefore it must have a fixed order, must be common worship, praise and praise.—*Rev. A. W. Snyder.*

THE DENIAL OF MIRACLES UNSCIENTIFIC.

The beginning of Nature was miraculous, so also is the continuance. Professor Huxley said at the opening of Sir Josiah Mason's College, "Nature is the expression of a definite order with which nothing interferes." Such a statement, even if true, can never be

verified; and, as it is not less opposed to science than it is disproved by fact, ought not to have been made. Nature, really, is that expression of definite, ever progressing order in which no time and no place are without interference, and in which everything exists for the sake of something else. Nature is that sphere wherein all the visible came from the invisible into which it is returning; the invisible ever interfering with the visible, the visible re-entering the invisible. Nature continues to be Nature because of this everlasting interference; is that domain of ceaseless and universal change which, in no two consecutive moments of time, nor in any two points of space, ever was or ever will be exactly the same. Every force in every atom, in every moment, acts for ever and ever along a different line of direction, and through a different place in space. Instead of nature being that with which and within which nothing interferes, it is that in which and with which everything interferes, the constitution and continuance of Nature are based upon interference.—*“The Mystery and Miracles,”* by Prebendary Reynolds.

CONFIRMATION.

BY MRS. W. A. PEABODY.

In Baptism we were made Christians, that is, members of the Body of Christ, which is His Church. Our Sponsors then made promises for us, which we must keep if we would really be children of Christ and not children of the

devil. But, as we grow older and learn to understand what these promises mean, we find that it is very hard to keep them. The life given to us by the Holy Spirit in baptism, needs to be strengthened and this is just what Confirmation does for us. It gives us a fuller measure of the Holy Spirit to confirm or strengthen our resolution to fight manfully under Christ's banner against sin, the world and the devil, and to continue His faithful soldiers and servants unto our life's end. So when we renew the promises made at our baptism we must remember that God's Holy Spirit is given us in Confirmation, to help us to keep them.

We first read of the Apostles giving Confirmation when they laid their hands on the heads of the Baptized Samaritans, that they might receive the gift of the Holy Ghost (Acts viii; 14, 17.) Just so the Bishops now lay their hands on us, for the Bishops are the successors of the Apostles.

Before we can receive Confirmation, we must not only have been baptized, but we must truly repent of all our sins for the Holy Ghost will not dwell in a heart defiled by sin. We must also know the Church Catechism especially the Creed, the Lord's Prayer, and the Ten Commandments. And to “know” does not mean merely to repeat them, but to take them into our hearts, and to seek the help of the Holy Spirit, that we may understand and live by them.

In our first Baptismal promise we engage to renounce (that is, to give up) the devil and all his works, such as pride, disobedience, lying, murder, and tempting others to sin; the pomps and vanities of

this wicked world, that is anything which we are in danger of loving too much, so as to draw our hearts from GOD; and all the sinful lusts of the flesh, such as too much care about eating or for our own ease and self-indulgence. In our second, we engage to believe all the articles of the Christian Faith, and these we find contained in the Apostles' Creed. In our third, to keep GOD's holy will and commandments and to walk in the same all the days of our life.

This is a great work and we often feel discouraged and tempted to give it up. But our Saviour knows that, as our bodies cannot live without food so neither can our souls, and so He gives us, in the Holy Communion the spiritual food of his Body and Blood to strengthen and refresh us, and to help us to continue His faithful soldiers and servants to our life's end.

CHARITY.

WHAT is Charity? St. Paul tells us it is that without which those virtues to which we are accustomed to give the highest place are absolutely worthless in the sight of GOD. Faith that could remove mountains courage and consistency, and generosity and self-denial—all these which ennoble human life, and to which we look up with a glow of admiration and respect are without charity NOTHING in the sight of GOD.

It is well that we should ask ourselves, faithfully and without self-deception, the question whether we possess *this* without which we must not dare to hope for the favor of GOD. *Charity suffereth long and*

is kind.—Am I gentle and long suffering and *kind*, kind in the Apostle's sense of the word? *Charity envicth not*—do I envy those who are happier than I? *Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly*—am I humble, modest, pure? *seeketh not her own*—do I put self aside? And so on through the whole searching catalogue. What a guide it is whereby we may know ourselves! and what a treasure to earnestly covet and patiently seek after that grace with which the Redeemed shall be clothed in the bliss of eternity, when Faith shall be merged in sight, and Hope is changed into possession. Charity abideth forever! to raise the voice of adoring Praise and Thanksgiving before the Throne and the Lamb.—*Church Guardian.*

THE NATURAL STATE.

EACH of us came into the world with his own special temper, his own natural good and evil. Each had his own special leaning towards some virtue or some vice. No two persons are, even by nature, exactly alike. You see this in children. Before they themselves know good or evil, even while they lie on their mother's breast, you may often see the character, like to be unfolded in the future man or woman. This is the natural soil of the human heart, which GOD, the great Husbandman, digs, breaks up, by His providences or by His Word and by His Holy Spirit, softens by His grace, enriches by the richness of His gifts, by the Holy Ghost, which he pours into

our hearts. Yet, however it be changed, the soil, though it bring forth good fruit, instead of briars and thorns, is, in some respects, the same soil still. The natural character is the wild stock, of whatever sort, upon which He grafts through His grace the fruit bearing slip. Strong it often is, vigorous, full of wild life, sending out noble shoots, beautiful to the eye, rich in color, luxuriant of leaves, but barren, or, by its own inherent faultiness of nature, acrid and bitter and unsavory. This, when GOD has cultivated it, bedewed it by His Spirit, and changed that bitter juice of nature, His grace which is above nature, yields its own flowers and fruit to adorn the Paradise of God.

BLUNDERS.

There are glimpses now and then of the blunders which are made through a hearer's misapprehension of a familiar phrase or a common word; but the half is never suspected by any preacher or teacher, or parent. "Mamma," recently asked a bright little boy of 6 years old—"Mamma, what is a himble?" "A himble?" repeated his mother wonderingly. Why where did you hear that word? "Why, it's in my Sunday-school hymn, 'Little ones to himblelong. What is a himble?'" There was a cheery sound to that word, as it jingled out in the Sunday school singing "Little ones to him belong;" and if it was anything reasonable, that boy thought he would "himble" as long as the rest of his class. Wise questioning brings out a good many such blunders as that; but, as a rule the children have to do the questioning.

Having entered a pew at Church, move along. Do not block up the end of a pew as if you did not intend to have any one else enter it, or as if you were holding it for special friends. Do not rise to let others in, but move along and leave the pew invitingly open, so that they will know they are welcome. If a pew holding six has five already in it, do not file out in formal procession to let one poor, scared woman go to the farthest end, but move along, and let her sit down at the end next to the aisle. It is not necessary now for a man to sit at the end ready to rush out and kill Indians, as possibly it was once.

In two and a half centuries, only thirty-eight clergymen of the Anglican Communion have taken orders in the Roman Catholic Church; six of them originally Congregationalists; eight Presbyterian; six Methodists, and one a Romanist. Since the Reformation—300 years, two Bishops have "gone over to Popery;" Bishop Gordon of Galloway, Scotland, in 1668, and Bishop Ives of North Carolina, in 1852. During the very same time, fourteen Romish Bishops have renounced Popery.—*Kalendar:*

THE THREEFOLD MINISTRY.

BISHOPS.

Until the closing years of the Apostolic age, there were no Bishops in our modern sense of the word, because the Apostles themselves constituted the highest order of the ministry. The three orders

were those of Apostles, Elders, and Deacons.

The Episcopate, as we understand it, "slept in the Apostolate." The first recorded step towards its permanent establishment was taken by St. Paul in his appointment of Timothy and Titus, whom he commissioned to supply his place and carry on his work temporarily in the Churches of Ephesus and Crete. They were charged both with the individual power of supervision, of ruling, guiding, and correcting, (also with the power of ordaining, 1 Tim. v. 22; Titus iv,) which were the peculiar privileges of the Apostles, and are now the peculiar privileges of Bishops. They took for the first time, the first place in the churches where they resided—the first place in their government, administration, and worship, exactly as the Apostle would have done, had he himself visited then. They performed in fact, a Bishop's work, but had not the full jurisdiction of Bishops inasmuch as they were delegates of St. Paul, and only exercised their functions temporarily; they represented the Apostles for a special purpose at a particular time; and were not permanently set over the Churches to which they were accredited. Besides Timothy and Titus some have thought that the "true yoke-fellow" of Phil. iv. 3. Archippus who is mentioned in Col. iv. 17, and Philem. 2, and perhaps the Diotrephes of 3. St. John, ix., 10, held a corresponding position in their respective churches. If, as is probable, other Apostles besides St. Paul thus appointed delegates, the transition from such a state of Church government to that of a fixed Episcopate became

easy and natural when the Apostles passed to their rest. The churches would have become Episcopal without any revolution by the localization of the Episcopal Order, which had existed in the persons of the Apostolic delegates before it was localised. The Martyrdoms of St. James in the year 61, of St. Peter and St. Paul in 67, and the destruction of Jerusalem in 70, together with the threatening dangers of internal heresy and disorder made the permanent establishment of the Episcopal Government necessary to the stability and unity of the Church at the close of the first century. It must have been a crisis of great difficulty in the history of the life of the Church, as the Apostles passed away one by one from the chief places of government, and the gravest anxiety must have fallen on those first pupils of the Apostles, into whose hands the guidance of the Church passed.

Asia Minor, the seat of St. John's Apostolic rule, is generally regarded as the place where the regular system of Diocesan Episcopacy was set on foot, whence it spread to other churches, and St. John himself who lived to the end of the first century, as the Apostle who organized it. It is very probable that by the "Angels" of the Seven Churches mentioned in the Book of Revelation are meant the Bishops of those churches (Rev. ii. iii.); but the records of the actual constitution of Episcopacy are wanting. The testimony, however, to the existence of Episcopal rule from the close of the first century onwards, is clear and decisive.

The letter of Clement of Rome (A. D., 90) to the Corinthians

shows unmistakably that he was exercising Episcopal authority in that city when he wrote; Ignatius, Bishop of Antioch (A. D., 107), in the famous letters which he wrote on his way to Martyrdom, strongly insists upon Episcopacy as the one thing necessary to the stable government of the Church after the Apostles had left it. Irenæus (A. D., 180), dwells upon the succession of the Bishops from the Apostles as the great guarantee for the identity of the existing doctrine of the Church with that of the Apostles themselves; and Tertullian (A. D., 200) speaks of St. John being the founder of the Episcopal succession in the Churches of Asia, and of Priests and Deacons baptizing only with the authority of the Bishops. These three last writers plainly considered Episcopacy to be an essential of continuous Church life in the fullest sense. So, too, Clement of Alexandria, (A. D., 218,) compares the honours accorded to Bishops, Priests, and Deacons, to the glory of the angels; while later writers, such as Cyprian, Ambrose, and Augustine, might be freely quoted as bearing witness in the same manner to the Apostolic origin of the Threefold Ministry of Bishops, Priests and Deacons.

SYSTEMATIC GIVING.

THIS system of stated giving has proved beneficial to all of our Parishes where it has been introduced and properly carried out. It not only increases the offerings, but teaches the people to be regular in the habit of giving. Many are unable to contribute to any extent towards the Church's support, and

cannot contribute a large amount at one time. Let us illustrate the effect of systematic giving:

Once there was a man who thought himself very poor—so poor that he could but give little money for any good work. One day a lady asked him to put his name down on her paper, promising to give eighteen dollars and twenty-five cents during that year to the different causes for which his Church was trying to work. He looked at her with amazement. "Why, my dear woman!" said he, "I never had eighteen dollars and twenty-five cents a year to give in my life, and never expect to have. I'm a poor man."

"Well," she said, "if he really thought he could not afford that sum, wouldn't he promise to give five cents a day for that year?"

"Why, yes," he said, "five cents a day was a little bit, certainly; if that would do her any good, he could manage so much." And he did, and enjoyed it.

Just multiply the number of days in a year by the figure five, will you? Well, what is the product? How much money did the man save by not pledging eighteen dollars and twenty-five cents? This is a true story.

PRAYER.

AN old writer has said that if God does not see our face often turned toward him here, he will not know it when we stand before Him hereafter. What did he mean? He meant that we must pray often. When we pray we turn our face towards God, just as Jesus Christ lifted up his eyes to heaven, when he prayed to his father (John xvii.

1.). God will know the face of one who prays.

What may we pray for? Anything? No, not for wrong things. God is good, and we must not ask him for what is wrong.

Suppose we are not quite sure. We hope it is a right thing, but we are not certain that it will be good for us. May we pray for it? Yes, if we ask God to grant it only if it be right in his eyes, not in ours.

A little boy once asked his father to lend him a knife to cut a stick. His father said, "No," at first, but the boy asked again and again, so at last his father lent him the knife. The boy said his father was very kind, but that was before he made a deep gash in his finger. He will carry the scar all his life. I think his father would have been kinder not to have given way, because he knew the danger, though his little boy did not.

We, too, have a father. He is our Father in heaven. He likes us to ask him for what we want, only we must trust him to do what is best. Because he is our Father, he will not give us what will hurt us. It is pleasant to think that our Father will choose for us. Sometimes a little child brings home a nosegay for its father. The father looks pleased to have it, though there are many weeds among the flowers. He takes them all, good and bad, because he loves his child. By and by he will pick out the flowers and keep them, but he will throw the weeds away. So will God do with our prayers. He accepts them all, though he chooses between the weeds and the flowers. It is a wise plan to say in every prayer what Jesus Christ has taught us:—

"Our Father which art in heaven Thy will be done. He said it in his own prayer which he prayed in the garden, 'Father not my will but thine be done.'" (Luke xxii, 42.)

"DISESTABLISHED."

THEY say that "at the Reformation in the sixteenth century Parliament disestablished the Church of Rome, and put the Church of England in its place."

The Church of Rome *never was established in England*: the Established or National Church was always called "the Church of England;" and when King John endeavoured to bring England and her Church under the Papal dominion, the Barons, with the Archbishop of Canterbury at their head, resisted and compelled him to grant Magna Charta. The Bishop of Rome still continued to claim, and for a time exercised, unwarrantable authority in the Church of England; but this, with the corrupt doctrines of the Papal Church, was rejected at the Reformation, and the reforms were in due course accepted and confirmed by the nation in Parliament. But the Church still continued the same body, not a single bishopric, cathedral, or parish being abolished, though some were added; the *monasteries* only were suppressed, and that chiefly because their inmates professed allegiance to the Pope rather than to their National Church.

THERE are three things that are necessary to make a really successful minister—grace, learning and common sense.

AMENS.

Few people read their Prayer Books so carefully as to be able to tell why the "Amen" is printed sometimes in Italic and sometimes in Roman letters. It is an important thing to know, for it has a rubrical significance; it helps to determine how the services should be performed. In Italic letters, *Amen* is a response, and therefore shows that the prayer to which it is affixed is to be said by the minister alone. In Roman letters, it is a part of the body of the prayer, and shows that the whole prayer is to be said by the minister and people unitedly. Thus, the Lord's Prayer both elsewhere and at the beginning of the Communion Service, is, on Prayer Book authority, to be said by the whole congregation. So is the prayer in the Baptismal Service, beginning, "Almighty and Everlasting God, Heavenly Father." The General Thanksgiving, on the other hand, is to be said, if we follow this indication, by the minister alone, and the people responding with the *Amen*. In the General Confession the people are expressly directed to join; and accordingly the *Amen* is printed in Roman.—*Standard of the Cross.*

MISSIONARY EFFORT.

It is a common impression, that after a missionary effort has been for a certain term of time sustained in any place, it should be left to itself; and that the support of a missionary should cease from without, when he has labored long enough to establish a support in his station. In many cases this rule, operates well, inducing new parishes to

look forward to the earliest day when they become self-supporting. But, like all other rules founded in human wisdom and human experience, it is incapable of *universal* application. There are many instances in which the withdrawal of assistance operates to the nullifying or canceling of all that has been effected; and enterprises, commenced with high hopes of usefulness, languish and die, just as they reach the point of effective influence.

The question, we apprehend, when a missionary attempt is considered, is not so much whether there is money in a certain district to maintain a clergyman as whether there are souls there who need instruction. Nor are we so much to debate whether the people will *support*, as whether they *need* a preacher. For it is obvious that the very fact of refusal, or unwillingness to support the Gospel, is *prima facie* evidence of the necessity that it be preached. If men are careless, indifferent, and unwilling, so much the greater need is there that they should be awakened; and those who enjoy the ministrations of the Gospel, almost without an effort, should be willing to send the Word of truth to such as not knowing, do not prize it. How shall they hear without a preacher? And how shall the preachers preach unless they be *sent*? Mark the word which the Apostle uses. He does not say, unless they be *invited*—but unless they be *sent*. For those who most need doctrine, reproof, instruction, are often precisely the persons who are most unwilling to *hear*—to say nothing of *supporting*—a clergyman. And often, too, the faithful

few in a district who thirst for the Word of God, are unable to maintain a clergyman, and languish in hunger and thirst, when a little effort, on the part of the more favored, a little self-denial, a little reflection, would make their hearts glad in the services of the sanctuary.

NEED OF FAITH.

SOMETIMES on a stormy day I have watched the waves rolling in towards the shore. I fix my eye on one far out at sea and watch it as it comes near. I choose a big one, with a tall crest white with foam. What a roar it will make as it breaks on the beach! It comes on well for a time till the sharp gust of wind meets it and drives it back. It is tossed a moment in the air, and then it sinks down. Where is it now? It is gone. The other waves roll on, but that one, though it was a big wave once, will not reach the shore.

Some prayers are like that wave. They begin well, then doubt, like a chill wind meets them, so they do not reach the shore above. St. James (1, 6, 7) says that any one who prays must "ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

There was once a soldier, who, before the day of battle, in his fear prayed just such a prayer, "O God—if there be a God—save my soul,—if I have a soul!" See, he began well, "O God!" but then there came a cold wind of doubt, "if there be a God." Still the prayers seemed to have a little strength,

"save my soul!" but once more it was checked as he added with a fresh doubt, "If I have a soul." What a good prayer, "O God, save my soul" would have been! It was the winds of doubt that hindered it. Was it not like a wave of the sea driven by the wind and tossed? Did it ever reach the great shore above?

The Bible says that he that will come to God must believe that He is (Heb. xi, 6). That is the first thing. Then we must believe that our prayer will be heard, for our Saviour said, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Mark xi, 24).

THE "ESTABLISHED" CHURCH.

THEY tell us that "the Established Church of England was created by Act of Parliament."

No such Act can be produced, for there *never was one*. Many Acts and Charters recognise the National Church as already existing but none "creates" it. In the common phrase "by law established" the word "established" does not mean *first* established, that is "planted" or "created," but *recognised* by the nation as the accredited teacher of religion and maintainer of public worship. And in the same way the Sovereign is called "Head" or "Supreme Governor" of the Church, not as possessing spiritual authority, but as being ruler of all her subjects alike, whether Churchmen or not.

AND Jesus said unto his disciples, let not your heart be troubled; ye believe in God, believe also in me.

TEMPERANCE.

“What may at one time be but a lawful and innocent liberty, becomes at another a positive sin. The true question, then—the only practical question for the *Christian* patriot and philanthropist—is this: Temperance abounds! Ought not every personal influence, whether by example or precept, to be directed to its suppression? *Can* it be suppressed while our present drinking usages continue? In a country where distilled liquors are so cheap and abundant, and where the practice of adulterating every species of fermented liquor abounds—in such a country, can any practical and important distinctions be made between different kinds of intoxicating liquors? If abstinence is to be practiced at all, as a *prudent* or a *charitable* act, can it have much practical value unless it be abstinence from all that can intoxicate?”—*Bishop Alonzo Potter.*

“The Gospel must not be credited with power to which it never lays claim. It never claims to remove the stumbling block from the sinner’s path. It preaches repentance, urging him to every consideration to put the cause of offence from his own path, and then promises him all needful help for the final victory. The Pledge of Total Abstinence in the Temperance Society is the drunkard’s first answer to this. It is the flocking together of the frightened sheep, in the first moment of their terror when they have come to see that the wolf is upon them, and when they are looking to every quarter for help. It is for the shepherd of the flock to lay hold of them there,

and draw them into the fold of Christ.

The Temperance Society, rightly viewed, is the recruiting ground for our ranks, as the drinking-houses have become the recruiting-ground for Satan. It is when the evil spirit has lost for the time the advantage over the man which the drink gave him, when for the time he is in his right mind, that we can tell him of the Good Shepherd, and lead him on, step by step, till, in the persevering use of the appointed means of grace, he can realize in his own person the blessed truth, ‘Stronger is He that is in you than he that is in the world.’ The Pledge of Abstinence has been the door through which he was admitted to the Master’s presence; but all his salvation from first to last, will have been through Him.”

—*The Rev. Canon Ellison, M. A.*

MR. SPURGEON ON WEEKLY COMMUNIONS.

In a sermon entitled “Freshness” preached by Mr. Spurgeon from John xxix. 20, and Psalm xcii. 10, on Tuesday, February 16th, 1882, at the Metropolitan Tabernacle, he thus speaks:—“When we first of all commenced to break bread on every first day of the week, I heard some say that they thought that the coming so often to the Table might take away the impressiveness of the Holy Feast. Well, I have scarcely ever missed a Sunday now these twenty years, and I never was so impressed with the solemnity and sweetness of the Master’s Supper as I am now. I feel it to be fresher every time. When it was once a month I had not half the enjoyment in it; and

I think that where friends have the Communion once a quarter, or once a year, as in some churches, they really do not give the ordinance a fair opportunity to edify them. They do not fairly test the value of an ordinance which they so grossly neglect, as it seems to me. No; you may have more, and more, and more, and more of everything that Christ has instituted and ordained, especially more and more of Himself; and the more you have the more freshness there will be."

Children's Department.

ADVICE TO BOYS.

Whatever you are, be brave boys;
The liar's a coward and slave, boys;
 Though clever at ruses,
 And sharp at excuses,
He's a sneaking and pitiful knave, boys.

Whatever you are, be frank, boys,
'Tis better than money and rank boys:
 Still cleave to the right,
 Be lovers of light,
Be open, above boards and frank, boys.

Wherever you are, be kind, boys;
Be gentle in manner and mind, boys;
 The man gentle in mien,
 Words and temper, I ween,
In the gentleman truly refined boys.

But whatever you are, be true, boys;
Be visible through and through, boys;
 Leave to others the shamming,
 Idle stories and "cramming,"
In fun and in earnest, bē true, boys.

THE STORY OF A PICTURE.

You have often seen the famous

picture of the "Last Supper," of which, it is said, more copies have been made and sold than of any other painting in the world. There is the long table, spread for the solemn meal; and in the midst sits our Blessed Lord, His face, full of love, but of sorrow also. There too, at His side, is the young St. John; near him the eager St. Peter; and another, who has overturned the salt upon the lake, is proclaimed by the dark face and tightly-held money bag to be Judas, the traitor.

He who painted it, Leonardo DaVinci, spent sixteen years over this one picture. And even then, the figure of the Saviour was unfinished; the painter, though one of the greatest who ever lived, could not paint as he wished the face of the Son of God. This head, and that of Judas, were the parts of the picture he left to the last. He went about sketching the wickedest faces he could see, yet none would suit him for Judas. But the prior of the convent where he was painting, who was not a good man, accused Leonardo of purposely delaying to finish the picture, and at last the Duke of Milan ordered that it should be exhibited by the next Maundy Thursday. Leonardo, very angry, went to his picture, and painted for Judas, the likeness of the Prior. Then he turned to the pale outline of that other face which had yet to be done; but alas! his pencil had lost its power, and he could not now form in his mind, much less paint the image of the Lord of love.

He left it unfinished, and the people crowded to see it, amazed at the wonderful beauty of the pic-

ture. Even as it was, the Face of the Lord was nearer what it should be than any other painting of it ever had been; and so said all men. But, bitterly ashamed, instead of triumphant, was the painter. For he saw that the people liked far better to recognize the Prior in the character of Judas, than to gaze in devotion upon the face of the Lord. And he knew well *that anger had spoiled his work.*

Then it is said, he fell asleep, and dreamed that he saw his old master in painting, who had been long dead, come to the picture and complete the unfinished Head of the Christ; then turning, he told Leonardo, that for his repentance, it was granted him that one who had seen our Lord in Glory, should come to perfect his work. But that for his sin of passion, the picture should soon perish, and that no copy of it should ever reproduce in its perfect beauty that one Face.

Whether the tradition can be depended upon or not, it is quite certain that Leonardo's picture has now faded from the wall on which he painted it; and of all the copies of it, not one has borne away the Face of our Lord, as it is said to have been traced by the hand from heaven.

GOOD TEMPER.

THERE is a little girl, and all love her. Her name is Annie. When you look her in the face she meets you with a bright smile. If mother calls out, "Get me my Shawl," it is Annie who jumps up and runs upstairs to the bed-room to fetch it. When father comes home from his work, it is Annie

who meets him at the bend of the road and carries his basket for him. If the woman next door wants some one to mind the baby for a time, she just puts her head in and says, "Please, can you spare me Annie?" Then, at school the mistress smiles when Annie brings her a bunch of fresh flowers. And when school is over, two or three girls run up, and one says, "Annie, play with me;" and another, "Come home with us, Annie." Why do they love her so much? Because she is kind and ready to please. She goes by the name of "sunshine Annie," for she makes all about her bright and happy.

And yet if Annie has been naughty, all the sunshine is gone in a moment. She looks down and does not smile. Her heart is sad and sore till she had told her fault and been forgiven. That teaches her that the sunshine of her life comes from GOD, and when she does wrong it is like a cloud that comes between and shuts out all the light. So long as the sin remains the shadow rests on Annie.

But the time when Annie is most happy is when she is singing hymns in church. She does not smile then, but her heart is glad within her. She thinks of the good GOD on high, and the dear Lord sitting at his right hand. She believes that her voice, though it is but a little child's voice, goes up to the Great Throne. So she sings with all her heart:—

"We love the place, O God,
Wherein thine honor dwells,
The joy of thine abode
All earthly joy excels."

She is not afraid to stand in the presence of the Lord Jesus Christ, for she does not forget that He

once said, "Suffer the little children to come unto me." (Mark x, 14.)

S. BARTHOLOMEW'S DAY.
(AUGUST 24.)

S. Bartholomew was one of the twelve Apostles, and is mentioned as such by the three Evangelists, S. Matthew, S. Mark, and S. Luke. He is not mentioned under that name by St. John, yet he is generally considered identical with Nathaniel. There is an old tradition that S. Bartholomew was of noble birth, and that owing to this, "strife" arose among the Apostles as to which of them should be considered the greatest.

In the Greek Church this Apostle is commemorated on the same day with S. Barnabas, just as we connect S. Simon and S. Jude. It is well for us to keep such days as these, that the Apostles and their noble deeds may not be forgotten. Still very little is told us about S. Bartholomew in the Bible. We may only study his love and devotion to Christ, his Master, or we may read carefully the interesting account that is given us of his call in the first Chapter of S. John's gospel. Here the highest testimony is borne of him, under the name of Nathaniel, by the Saviour himself, who says, "Behold an Isralite indeed, in whom there is no guile."

S. Bartholomew is said to have preached the gospel in Armenia, to have converted the Lycaonians, and afterwards to have visited Northern India. There, it is supposed, he left a Hebrew copy of S. Matthew's Gospel, which was subsequently deposited at Alexan-

dria, A. D. 190. He once escaped crucifixion at Hierapolis in Phrygia, but was afterwards martyred at Albanopolis on the Caspian Sea, where he was flayed alive by order of the King of Armenia.

May we, together with the whole Church, love that Word which he preached and believed, and so be the means of adding much people unto the Lord, and glorifying the the God who made us, as he was strengthened to do by Almighty grace.

CHURCH HISTORY.

THE ANGLO-NORMAN CHURCH.

Q. Up to what date have we now brought the history of the English Church?

A. To the Norman Conquest, 1066 A. D.

Q. What method did the Conqueror pursue towards his new subjects?

A. A policy characterized by extreme sternness and cruelty.

Q. What was his course as regards the Church?

A. He attempted no change in its form of government or ritual, but strove to bring it under the rule of Norman ecclesiastics.

Q. Contrast the condition of affairs in the Anglo-Saxon period with what now prevailed.

A. Then the relations of the Church to the State were generally amicable and agreeable; now there were unceasing conflicts between the Primate and the King.

Q. Give another proof of the change brought about as regards the Church.

A. With the Anglo-Saxon period the history of missions ceases alto-

gether until after the Reformation. The last effort to spread the Gospel from England was led by Sigefrid, Archdeacon of York. With a large band of devoted priests, he visited Norway and Sweden, and his mission proved most successful. After the Norman Conquest, however, the Crusades took the place of missionary enterprises, and the exchange was by no means helpful to spiritual life or beneficial to the Church.

Q. What was the last public act of the last legitimate Saxon King?

A. To witness and take part in the consecration of Westminster Abbey, where all the Kings of England since 1066 have been crowned.

Q. What were the Conqueror's first acts?

A. To depose Stigand, Archbishop of Canterbury, and three other bishops, and to place heavy restrictions on the clergy so as to make the priesthood unpopular.

Q. Who was contemporary with William the Conqueror?

A. Hildebrand or Gregory vii., who desired, under cover of the False Decretals to act as universal arbiter and supreme pontiff.

Q. What was Rome's policy at this time?

A. To engender strife between Churchmen and their sovereigns, so as to bring both parties as appellants to the Papal Court and enrich its Coffers by accepting bribes.

Q. Whose cause did the Pope usually espouse?

A. Almost always that of the sovereign or monastics as against the Episcopate and Clergy.

Q. How was the conquest of England regarded at Rome?

A. As likely to effect the affiliation of the National Church, hith-

erto considered as severed from papal influences.

Q. Was the claim to complete homage recognised by William?

A. No, he said to Gregory, "Homage to thee I have not chosen, neither do I choose to do. I never made a promise to that effect; neither do I find that it was ever promised by my predecessors to thine."

Q. How did the Norman Bishops act?

A. They swept the secular clergy from the Cathedrals, silenced the old Gregorian music in favour of a new system, removed many ancient sees to places of greater importance, introduced new orders of marks, and sought in every way to weaken and destroy Anglo-Saxon Christians.

Q. What benefits occurred to the Church from the Norman Conquest?

A. A more complete organization, better government, and the erection of some magnificent piles of buildings, for hitherto architectural science was almost unknown.

Q. How was uniformity of ritual brought about?

A. By the introduction of the "use of Sarum," a book of singular merit, compiled by Osmund, Bishop of Sarum. It was afterwards approved by Lanfranc and came into general use and it still survives in an expurgated and enlarged form as our Book of Common Prayer.

CHURCH WORK is published monthly at 30c. a year; terms strictly in advance. Editor and Proprietor, REV. JOHN D. H. BROWNE, Lock Drawer 29, Halifax, Nova Scotia.