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Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. VII. HALIFAX, N. S., OCTOBER, 1882. No. 9.

"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.*

COMFORT ONE ANOTHER.

COMFORT one another ;
For the way is growing dreary,
And the feet are often weary,
And the heart is very sad.
There is heavy burden-bearing
When it seems that none are caring,
And we half forget that ever we
were glad.

Comfort one another ;
With the hand-clasp close and tender,
With the sweetness love can render,
And the looks of friendly eyes.
Do not wait with grace unspoken,
While life's daily bread is broken,
Gentle speech is oft like manna from
the skies.

Comfort one another ;
There are words of music ringing
Down the ages, sweet as singing
Of the happy choirs above.
Ransomed saint and mighty angel
Lift the grand deep-voiced evangel,
While forever they are praising the
eternal love.

Comfort one another ;
By the hope of Him Who sought us
In our peril—Him Who bought us,

Paying with His precious blood ;
By the faith that will not alter,
Trusting strength that shall not falter,
Leaning on the One divinely good.

Comfort one another ;
Let the grave-gloom lie behind you,
While the Spirit's words remind you
Of the home beyond the tomb,
Where no more is pain or parting,
Fever's flush or tear-drop starting,
But the presence of the Lord, and
for all His people room.
—Miss Margaret E. Sangster.

A CONVERSATION.

My neighbor, Mr. John Bradleigh, whom I have known somewhat intimately for several years, is an Englishman by birth, but not a Churchman. He was a dissenter before coming to this country, and has since connected himself with one of the numerous kinds of Baptists. He is a religious man, evidently sincere in his beliefs, devoted in his worship, and showing a life guided by high principles. We have often conversed about the faith and practice of various denominations. He has

spoken very freely concerning the claims of the Church.

"You place too much stress," he said, "upon baptism. Is it likely that a mere form of baptism can produce a real effect upon a person? I can never believe that regeneration can accompany or be produced by the application of water."

My friend was also particularly demonstrative against the theory of the "apostolic succession," and spoke strongly against the "arrogance" of the claim to such a succession, declaring that it was of no consequence, even if it were established and conceded.

Prior to the late election Mr. Bradleigh asked me to accompany him to the United States court, as a witness required by law to enable him to receive his naturalization papers. We were compelled to stop on the sidewalk, at a crossing to allow the passing of a procession of Masons. Then we proceeded to the court-room, and in the usual manner my friend received his certificate of citizenship.

As we walked home, I said to him, "Do you think there is any change in you since this morning?"

Surprised at my question, he said, "Change! No."

"Yet you are now," I replied, "an American citizen. You could not vote before; you can now. Your condition is greatly changed, and all by means of a 'mere form.' Can you not see in this, Mr. Bradleigh, some illustration of what we mean by 'regeneration' in our rite of baptism? It is a simple form; it is easily administered; yet it is the means of admission into a new condition. The person baptized is 'regenerated and grafted into

the body of the Church; and yet the process is simple. You, my friend, have just been made an American citizen, 'grafted into the body of the American people.' The process has been simple; the results are very great. Do you not see that there may be something in baptism more than a mere form?" "Indeed," replied my companion. "I see more than I ever did before." "I never thought of it in such a light."

At this time we came again in contact with the masonic procession.

"Are you a mason, Mr. Bradleigh," I asked.

"I have that honor," he said.

"Ah!" I continued, "you could tell whether I was or not without such a direct question."

"Perhaps I could," he replied, smiling.

I went on to say that, although I was not a member, I respected the organization, of which I had heard and read much good. "The principles of masonry are excellent," I said, but they may be held by persons not belonging to the order."

"Of course," he replied.

"And there are good men who are not masons, who yet live up to their high profession."

"Certainly."

"Could not such form an association, and adopt a constitution, and be as good masons as those who belong to the lodge? Would not the regular lodges admit them to fellowship?"

"Oh, no," said my friend, "such an idea is absurd. They must be organized in the regular way, receiving their authority from the order."

"Do lodges," I asked, "all depend upon such a derivation of their authority? Can there be no good masons otherwise?"

"Most certainly not. Our order goes away back to remote ages; it has been handed down through a succession of generations, by a strict observance of its rules, and a delegation of its powers only to proper authorities. So, I never worthy a set of men might be who should establish an independent lodge of masons, they would have no encouragement from the regular order, and could never be countenanced by them."

"Now see, Mr. Bradleigh," I remarked, "what a wonderful difference you make between masonry and the Church. Here we have a Divine institution, a Church founded by our blessed Saviour, handed down to us, as we Churchmen say, by a regular and necessary succession. Yet we find a class of people, like yourself, claiming the right to establish a Church outside of the regular organization. And yet, at the same time, another institution, founded by man, you think, should not be attacked in such a manner. Is this consistent? Is it right? Believe me, my dear sir, it is no mere sentimentality which seeks to prove, and hold on by, the apostolic succession. It is a right; it is a duty; the apostolic succession is the great safeguard of the Church. If we admit that any body of men, at any time, may institute a Church, and ordain a ministry with no other authority than such as they naturally possess, we have no barrier against error, no safety from monstrous institutions, even though they might go to an excess equal to that of Mormonism."

As we arrived near our homes. I parted from my companion, as he was expressing his opinion that we had talked of something which he had not previously thought much about.—*Selected.*

SHEEP GONE ASTRAY.

THERE are a great many communicants of the Church who are not enrolled on the Church Register of any Parish whatever. By removal from their Church to another part of the city, they have dropped out of sight. Others have moved into some suburban village, and been lost sight of. A few years ago the writer of this went out on the line of one of our railroads, and stopping at the different stations to enquire for communicants of the Church, by the time he had reached to the tenth mile station, he had found over forty communicants, who, for many years, had not been to Communion, or inside a Church, or been visited by a clergyman. No notice had been given to their Rector on removal, and for years they had been lost to him. We need missionaries to hunt up these scattered and straying sheep, and bring them once more into the fold. One of our strongest suburban parishes owes its existence to such a house-to-house-going visitation. There were not enough Church-people in the town, it was asserted, to form the nucleus of a congregation, when lo! a canvass of the town gathered up nearly seventy persons who would attend the services and help to support them, and the result is palpable to the eye to-day in a large, elegant Church, a Chapel, and a Rectory.—*Selected.*

OUR OBLIGATIONS AS MEMBERS OF THE CHURCH.

LET me persuade you to reflect that the circumstance of existing within the pale of the very Church originally planted by the Apostles, and freely watered with their own and the blood of numerous worthy confessors, so far from exonerating you from the obligation to lead a life of undissembling faith and holiness, should stimulate you to yet higher exertions to 'walk worthy of the vocation wherewith ye are called.' We would seriously impress upon your minds that, in proportion to the peculiar advantages you enjoy, you are called upon to measure the extent of your responsibility. The Church provides her members with a valid ministry; and they are so much the more inexcusable than others if they fail to listen to sound doctrine and irreprovable precepts. She puts into their hands forms of prayer to be used in public worship, which are adapted to all their spiritual needs, which will enable them to approach the Throne of Grace and supplicate the Lord in an acceptable manner, and if they are not found to unite in her solemn Services, the more severely will they be judged and condemned for these omissions.

And what shall we say of those who undervalue the Sacraments ordained by the Great Head of the Church Himself, of those who, calling themselves members of His Body, yet refuse the nourishment which the branches must receive from the Vine, if indeed they will be accounted living branches, and not as fit only to be cut off and cast away.—*Selected.*

MORNING STUDY OF THE BIBLE.

THE best time for Bible reading is in the morning. The mind and body are fresh after the repose of the night, and the highest powers of thought may be brought to bear upon the chapter selected. But, with most people, each recurring morning brings its own pressing tasks. Business cares, the daily toil, and the duties of the household, are the first and most engrossing concerns. Some hours must pass, with very many, before they can find time to sit down to any quiet reading. I would plead, however, with every one who may happen to look at this article that the plan be honestly tried of taking some words from God's Book for the first meditation of the morning.—*Margaret J. Sangster.*

THE OBJECT OF FAITH.

BELIEVE the Bible, and thou shalt be saved? No.—There is no such word written. It is, "believe on the Lord Jesus Christ and thou shalt be saved."

Do not trouble yourself in the first instance about questions connected with the book of Genesis, or difficulties suggested by the book of Revelation. Let the wars of the Jews alone in the meantime and dismiss Jonah from your mind. Look to Jesus! get acquainted with Him, listen to His word, believe in Him, trust Him, obey Him.

This *is all* that is asked of you in the first instance. After you have believed on Christ, and taken Him as your Saviour, your Master, your Model, you will not be slow to find out that "all Scripture is

given by inspiration of God, and is profitable for reproof, for correction, and for instruction in righteousness." You may never have all your difficulties solved, or all your objections met, but you will be sure of your foundation; you will feel that your feet are planted on the "Rock of Ages."—*Dr. Gibson.*

CONSCIENCE UNHEARD.

WHEN I was a little boy, living in Schenectady, I often went up to a certain "boiler shop" to look at the workmen as they drove the red-hot rivets into the boiler plate and hammered them down to a head. What a din those hammers made as they rattled blows upon the iron. Inside of the boiler sat a man pressing a heavy sledge hammer against the under side of the rivet; and I used to wonder how he could endure such a noise. It almost deafened me to hear it, though I stood outside. I knew that it must be worse where he sat. One day, as he came out of the boiler, I asked him, boy fashion, if the noise did not hurt his ears, and make them ring. He paid no attention to my question. "Speak louder," said a workman; "he is a little deaf." I shouted the question in his ear. He looked at me and smiled, but did not answer, and the men laughed at me, and told me that his sense of hearing had been totally destroyed by the noise. He could converse only by signs. When he first entered the boiler shop his hearing was good, but by continually abusing the sense, he had destroyed it. The hammers yet rang as loudly as ever, but now he could not hear them.

Men sometimes so abuse the

spiritual sense of hearing that it is destroyed, and then the conscience, though as infallible as ever, speaks to them in vain, and at last ceases to speak. "The voice of God" is silenced in their soul. Evil lusts still urge them on their sinful ways, and there is no entreating voice within to stay them. Sinful pleasure or ambition, by its alluring signs, appeals to their vision or imagination, and they are hopelessly led astray, because the hearing of the soul is gone and conscience can influence them no more. The "light that is in them is darkness." Woe unto him who, by persistent abuse of the moral faculties of his soul, grows deaf to the voice which, as Shakspeare says:—

"hath a thousand several tongues,
And every tongue brings in a several tale,
And every tale condemns him for a
villain!"

Conscience is usually heard most distinctly by the sinner in his youth. As he grows older its voice is apt to be heard less and less distinctly every time he repeats a sin. And yet how many young persons turn a deaf ear to its reproving voice, thinking that they will give heed to its admonitions at some future time.—*A. F. Veddor, in Criterion.*

REAL AND SHAM.

IN outward appearance Real and Sham are so near alike that they are frequently mistaken the one for the other. Both wear the same outward attire, and it is only by accident and when off its guard that the difference is seen. When some unexpected wind blows aside for an instant the splendid robes of sham the skeleton under them is seen, or when some false move-

ment betrays the cloven foot below. Both are alike outside, but there the resemblance ends. Inside one is all purity, truthfulness, love and vitality; the other all hollowness, falsehood, loathsomeness and death. Never mind the outside, young man, but whatever else thou lackest *be real.*

TESTIMONY OF THE
FATHERS OF THE CHURCH
CONCERNING CONFIRMA-
TION.

“I REPAIR to the fathers of the Primitive Church, and find myself surrounded by testimony inferior only to the Apostles. Among the most renowned of them is Tertullian, writing about eighty years after the deaths of St. John. He informs us in the clearest terms, that ‘after Baptism is the Laying On of Hands; by blessing and prayer inviting the Holy Spirit, who graciously descends from the Father upon the bodies cleansed and blessed by baptism? And again, ‘the flesh is sealed, that the soul may be depended; the flesh is shadowed by imposition of hands that the soul may be illuminated by the Spirit.’

Cyprian, the famous bishop of Carthage, fifty years afterwards, is not less explicit in his language, tracing up Confirmation to the Apostles themselves. ‘They who believed in Samaria were baptized; prayer was said over them, and hands laid upon them, that the Holy Ghost might be invoked and poured upon them’; which he continues, ‘is still the custom with us, that they who are baptized into the Church should be solemnly dedicated by the bishops of the

Church, and may receive the Holy Ghost by the imposition of hands.’

Ambrose, bishop of Milan, who flourished in the middle of the fourth century, reminds the youthful Christian, ‘Thou hast received the Spiritual seal; God the Father hath sealed thee, Christ hath confirmed thee.’ And Jerome, who lived in the fourth century, says—‘It is the custom of the Church for bishops to go and invoke the Holy Spirit by imposition of hands, on such as were baptized by presbyters and deacons, in villages and places remote from the Mother Church.’ ‘Do you ask,’ he says, ‘where this is written? In the Acts of the Apostles,’ is his reply. Words more definite or luminous cannot be chosen, and when united with the preceding extracts, they form the unequivocal testimony of numerous highly distinguished and pious Christian divines of the Primitive Church in favour of the Apostolic origin and universal observance of confirmation, or laying on of hands, on the disciples of Jesus. Who, then, shall presume to disparage its virtue, or to pronounce it an innovation upon ecclesiastical discipline and the ordinances divinely established? Are we wiser than the fathers, more competent to understand the facts recorded in the Scriptures, and better qualified to bear testimony to the doctrines and institutions which obtained in the earliest times? Are we even wiser than those Scriptures themselves, than Paul and Peter, and John, who spake and acted as they were moved by the Holy Ghost?—*Selected.*

“LET love be without dissimulation.—Rom. xii. 9.

SYSTEMATIC GIVING.

THE work of more than one parish is hampered and crippled because of the lack of a sufficient income. What is paid is not paid promptly. Many able to give much give "grudgingly and of necessity," because they fear the reproach of niggardliness in case they gave nothing. Others, having little, do not "use their diligence gladly to give of that little," but keep it back because of a false pride which bids them do nothing if they cannot do much. Others do not give on principle, but from feeling, and their giving ceases when the exciting cause is removed. Thus it happens that the conscientious few are made to shoulder pecuniary burdens which rightfully belong to others. Each worshipper, be he rich or poor, ought to remember that God demands a stated portion of his income. Each one ought therefore to decide how much he will give; and take care that he give it promptly. Let him give "as God has prospered him." When many give nothing because they cannot give much, and others give dimes when God demands dollars, it is no wonder that missions languish, charitable establishments are abandoned, and churches are in debt.—*The Church in Kansas.*

PRAYER.

OF all duties to be performed, remember the duty of prayer. It may be that of all duties this is the most frequently neglected; yet without prayer, secret prayer, no other duty can be performed aright. The opportunities for the practice

of other duties are often but occasional; prayer is a continual duty. There is always occasion for its exercise. We cannot draw nigh to God in the use of any other means except by the means of prayer. If we wish to read His Word profitably, if we wish to observe His Sabbath happily, we must pray. It is not an impossible duty for any one. Even the man of business and professional engagements can retire for a short time from worldly duties to pray, as Daniel did; or pause for a moment in what he is doing to pray, as Jacob did; or breathe a silent prayer, even without pausing, as Nehemiah did; and then go on with his duties with a conscious increase of peace, of calmness and strength. Is the time thus spent in prayer lost time? Far otherwise. Daniel, for example, rose from his knees refreshed like a giant, to attend to the affairs of a hundred and twenty provinces, so diligently and justly that his many enemies could find no error nor fault in him. It is true wisdom, then, to "pray without ceasing;" to be always in a spirit of prayer. Prayer need not exclude or prevent other duties. It should always precede, and accompany, and follow them.

REV. DR. S. I. PRIME says:—"There should be a collection at every religious service for public worship always and everywhere. It ought to be felt by every Christian to be his privilege as well as his duty to lay on the altar of sacrifice every time he comes with his sins or his prayers as an expression of the fact that he is not his own; all that he is and has is the Lord's."

The Institute Tractlet for Church Sunday Schools.

Vol. II.—Nov. 5, 1882.

GODLINESS.

22nd S. after Trinity—No. 50.

TEXT TO BE LEARNED.—Heb. x. 24.

THE COLLECT FOR THE DAY.

Lord, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in all good works, to the glory of thy Name; through Jesus Christ our Lord. Amen.

I.—A REASON FOR GODLINESS.

What do boys like to be thought? Manly, that is, *man-like*. But what is better than manliness? Godliness. What does that mean? Striving to be *God-like*. Why ought we to be Godly? Because we belong to God's household the Church. Eph. ii. 19. What is God's household? The family, of which He is the Father. How can we really be God's children? By striving to grow like Him constantly. For what, therefore, do we pray? To be kept in continual Godliness. Whose work is this? The work of God's Holy Spirit. 2 Cor. iii. 18.

II.—SOME TOKENS OF GODLINESS.

What mark of the Godly is named in the Collect? Devotion to God. How is it shown? By serving God with the heart. Ps. cxix. 69. From what does devotion spring? From love to God. And what is its end? The glory of God. With what must it be joined? Work for God. What then are the marks of sonship? Loving God, growing like Him, and working for Him. Do you show these marks?

THE CATECHISM.

What is thy duty towards thy neighbour? (Learn answer in Catechism.)

THE LAST OF THE APOSTLES.

Read Rev. i.

Learn Rev. xxii. 20

Which of the Apostles lived the longest? St. John.

What became of all the rest? They were probably martyred.

Among what people did St. John first labour? Among the Jews. Gal. ii. 9.

Where did he afterwards reside? At Ephesus.

What were the prevailing errors of the Ephesians? Some denied Christ's God-head, others His Manhood.

How did St. John counteract these errors? He wrote his gospel proving that Jesus was both God and Man.

Does he tell us what else made him write it? Yes. See St. John xx. 31.

What other books did he write?

What is the Revelation?

To what island was he banished?

What was this place used for? To transport criminals, where they lived in hardship and misery.

Of what had St. John been guilty? Of worshipping God.

Was he alone here? No, the Holy Spirit was with Him.

Whom did he see? Our Blessed Lord.

Do we understand all his visions? No.

But what is plain and easy? That Christ will come again.

To what place did he return? To Ephesus, where he died about A. D. 120.

What was his last sermon is it said? "Little children love one another."

When was this? When he was too infirm to say more.

HYMN for Nov.—A. and M., 197; Church Hymns, 512.

The Institute Leaflet for Church Sunday Schools.

Vcl. II—NOV. 12, 1882.

23rd S. after Trinity—No. 51.

THE PRAYERS OF THE GODLY.

TEXTS TO BE LEARNED—S. JAS. v. 16.

THE COLLECT FOR THE DAY.

O GOD, our refuge and strength, who art the author of all godliness; be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen.

What was our last lesson about? Godliness.

What relationship does a Godly man bear to GOD? He is His Father.

To-day we shall learn how he goes to GOD and how GOD receives him.

I.—THE GODLY PRAYING.

Name some Godly men noted for prayer? Daniel (Dan. vi. 10), St. Paul (2 Cor. xii. 8 9.) If we are Godly, of what will we be fond? Of true prayer. What is one mark of true prayer? Earnestness. And another? Faithfulness. Why can the Godly pray faithfully? Because GOD is his refuge and strength. Ps. xlii. 1, 2. Name another reason? Because GOD is the author of all Godliness. What does this lead him to do? Go boldly to the Throne of Grace.

II.—THE FATHER ANSWERING.

What is the promise made to faithful prayer? See St. Matt. xxi. 22. How does GOD answer? Willingly. What is His promise? Before they call I will answer. Isa. xxx. 18. And how besides? Effectually. St. Matt. xvii. 20. See then the power of true prayer—it is omnipotent! Learn then the secret of its power—faith!

THE CATECHISM.

Say the Lord's Prayer. (Learn answer in Catechism.)

THE SEVEN GOLDEN CANDLESTICKS.

Read parts of Rev. i-iii.

Learn Rev. iii. 20.

Let us study again the Vision of St. John at Patmos.

What is meant by the seven golden candlesticks? The Seven Churches.

What were their names? See Rev. i. 11.

Why were they called candlesticks? Because they should be light-bearers.

What light should they give out? The light of Divine truth, and so make known Christ the light of the world. St. Jno. viii. 12.

What is meant by the seven stars? The angels of the Churches. Ver. 20.

What were they? The chief ministers, i. e., Bishops.

What did St. John see? The Lord walking among the Churches.

What for? To watch and observe them.

With what words do all these Epistles begin? "I know thy works."

Who said this?

What did He see at Ephesus? Pergamos, etc.?

Mention the good things He noticed?

With what other purpose did Jesus observe them? To punish.

And for something else—what? To supply their needs and reward them as they deserved.

10. What does Sardis need? New life. iii. 1. And Philadelphia? Defence. iii. Laodicea?

With what promise does each Epistle end? See Rev. ii. 7, 10, 17, 28; iii. 5, 12, 21.

But to whom were these promises given? "To him that overcometh."

Christ is still walking in the midst. What does He see here?

HYMN for Nov.—A. and M., 197, Church Hymns, 512.

The Institute Leaflet for Church Sunday Schools.

Vol. II—Nov. 19, 1882.

SIN.

24th S. after Trinity—No. 52

TEXTS TO BE LEARNED.—Rom. vi. 12, 13.

THE COLLECT FOR THE DAY.

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed; grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

I.—SIN'S GUILT REMOVED.

What do we all commit? Sin. Do the holiest of God's people sin? See Eccles. vii. 20. What does St. James say? 'In many things we offend all.' St. Jas. iii. 2. Through whom do we obtain pardon? What is said of Him in Scripture. Isa. liii. 6. How do we come before God in confession? Like prisoners, tied and bound with the chains of our sins. What does He then do if we are penitent? He looses, i. e., absolves us.

II.—SIN'S POWER BROKEN.

Is pardon all we get through Christ's atonement? No, it is only half the purpose for which Christ died. What is man by nature? Sinful, i. e., prone to sin. How does St. Paul describe our state? As knowing good, but doing evil. Rom. vii. 13, 19. What then must be done? We must be freed from this evil power. How is it done? By the strength of God's Holy Spirit. For what must we strive daily? To conquer sin, and so become what God would have us. 1st John iii. 8, 9. Do you ever sin wilfully? Do you always fight against temptation?

THE CATECHISM.

What do you desire of God in the Lord's Prayer? (Learn answer in Catechism.)

THE CHURCH MILITANT.

Read St. Matt. xxiv. 9-14.

Learn St. John xvi. 33.

Why was the Holy Spirit given to the Apostles? To fit them for their work.

What was that? To build Christ's Church of living souls.

How were they to do it? By proclaiming pardon to the penitent and gathering in the company of the faithful.

Where is their work described? In the Acts of the Apostles.

What is the Church on earth called? The Church Militant.

What does that mean? Fighting.

What are her chief dangers? Persecution from foes. St. Matt. xxiv. 9. Alienation and desertion of friends. St. Matt. xxiv. 10. False doctrine. St. Matt. xxiv. 11. Love growing cold. St. Matt. xxiv. 12.

Did the Church in the first days suffer from these things? Yes, again and again.

Were there any persecutions after St. John's death? Yes, for over 200 years.

Did heresies abound? Yes, Arius taught that Christ was not God; Pelagius that man was not sinful, etc., etc.

But what were there all along? Some faithful enough to fight.

Are there any dangers like these now? Yes, and will be to the very last.

But what are the Church's duties? To endure unto the end. To preach the Gospel everywhere

To whom is the promise of salvation? St. Matt. xxiv. 13.

Where must be the Gospel preached? Ver. 14.

HYMN for Nov.—A. and M., 197; Church Hymns, 512.

The Institute Leaflet for Church Sunday Schools.

Vol. II.—Nov. 26, 1882. WORK AND REWARD. 25th Sunday after Trinity—No. 53.

TEXTS TO BE LEARNED.—2 Cor. ix. 6.

COLLECT FOR THE DAY.

Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they plentifully bringing forth the fruit of good works, may of thee be plentifully rewarded: through Jesus Christ our Lord. Amen.

What is this Sunday? The last in the Christian Year
And what do we finish to-day? Our Course of Lessons.

What have they done for you? Have they helped you on your course?

I.—THE WORK TO BE DONE FOR GOD.

When are our works good? When they are done for God. By whom should they be done? His faithful people. How should they be done? Willingly, steadily, plentifully. What are they called in the Collect? The *fruit* of good works. By what power can we do them? For what do we ask to-day? 'Stir up . . . the wills,' etc. If we are fruitless branches, what more do we need? To be quickened. Eph. ii. 1-10. Why do we use this prayer now? Thinking of the past year and looking on to the coming one.

II.—THE REWARD FOR WORK DONE.

Are our works done for reward? No, they are a labour of love. But will they be rewarded? Yes, see Heb. vi. 10. Who will give it? Christ Himself when He comes again. What will the chief reward be? The presence of the Saviour. Psalm lxxiii. 25. But will there be others? Yes, beyond our thoughts or hopes. How will the rewards be given? According as our works shall be. Rev. xxii. 12. Let us ask if we are bringing forth good works? What have they been in the past? What shall they be in the future?

THE CATECHISM.

How many Sacraments are there? (Learn answer in Catechism.)

THE CHURCH TRIUMPHANT.

Read Rev. vii. 9-17.

Learn Rev. vii. 13, 14.

What do these verses describe? St. John's vision of the redeemed.

What does he call them? A great multitude, etc.

From whence came they? How were they dressed?

What do the white robes mean? Rev. xix. 8.

What were they holding?

What do palms signify? They are signs of joy and victory.

What were they all over? Sinners.

How were they cleansed? By the precious blood of Christ.

From what had they come out? Great tribulation.

What does that signify? They had been in the Church Militant, fighting under Christ's banner.

What did this bring upon them? Suffering and sorrow.

What is their lot in heaven? They are with God and serve Him day and night in His temple.

Have they any sufferings now? See ver. 16.

Are the Church Militant and Triumphant two Churches? No, but one Church. "One family we dwell in Him, one Church above, beneath."

What is death to the true servant of God? The passage from trials here to glories there.

When were you made a member of the Church Militant? At baptism.

What then is your duty? To fight manfully, etc.

May you daily increase in His Holy Spirit more and more until you come to the Everlasting Kingdom.

HYMN for Nov.—A. and M., 197; Church Hymns, 512.

THE CARE OF THE CHILDREN.

BISHOP SPALDING, in his Convocation Address, said: "In the family, in the school and in the church, there are bodies of Christians in which the training is far more effective than generally among us. The child of a Romanist can give some reason, however inadequate, for the faith, there is in him concerning his Church. The Baptist child understands the supposed sole validity of immersion. The Lutheran minister has his catechetical school and protracted and thorough training for confirmation. We are too careless in using the means at our hands. Our children ought at least to be taught and to know what their Christian faith is, what their duties are and why they are Churchmen. I cannot but think that, if, instead of taking all this for granted, and being content with a mere willingness and consent to be confirmed, the occasions were taken in all cases, whether of children or adults, for thorough instruction in the fundamental principles of Christian faith and duty, and of the Church of God, we should see less practical indifference and disloyalty, of giving grudgingly and meagrely, of subordinating Christian duty to convenience or self-interest, and more earnest, whole-hearted, loving devotion to Christ and the Church than is usual among large numbers of our people.

I have noticed in visiting some of our missions, an unpardonable lack of familiarity with the services. The responses are feeble and listless. Many do not respond at all. Many seem unable to find the

places. Many are willing apparently to go on in their indifferent and heedless ways, in ignorance of the simplest things, which they might learn by a few moments' intelligent study. They have been habituated to forms of worship, in which the people had no heart, and little attention was demanded of them. A service that requires undivided attention, an earnest and devout mind, the constant effort to conform to and use it with spiritual profit, they cannot understand or appreciate. They bring their accustomed habits of indeliberateness and irreverence into the Church, and help thereby to make it as bald and uninteresting as any other.

In one way this shows how the Church is growing by attracting those without. If not they, at least their children, will learn to use aright the Church's spiritual aids and instrumentalities. But why should they not learn them? I suggest that it would be well, in starting mission work, or in the early stages of any mission or parish, to resolve the congregation sometimes into a school for thorough instruction in the Prayer Book and its uses, and for practice in the proper rendering of the services. These things are too important to be left to take care of themselves. In every society that has forms and ceremonies, the members are taught from the first the ritual. The fact that the forms of devotion are all printed in a book does not supersede this necessity. Let the clergy carefully consider how to bring their people to a devout participation in the services.

THE flowers of the Christian graces grow only under the shadow of the cross, and the root of all is humility.

LITTLE SINS.

SATAN seldom comes to Christians with great temptations, or with temptation to commit a great sin. You bring a green log and a candle together and they are very safe neighbors; but bring a few shavings and set them alight, then bring a few small sticks, and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation, and leaves you to indulge yourself. "There is no harm in this;" "no great peril in that;" and so, by these little chips, we are first easily lighted up, and at last the green log is burned. "Watch and pray that ye enter not into temptation."—*John Newton.*

BAPTISMS IN THE CHURCH.

FOR most obvious reasons, it is required by the law of the Church, that except for great cause and necessity, the people shall not procure their children to be baptized at home, in their houses, but in the church in the presence of the congregation. I do most thankfully acknowledge that this most important rule of the Church is now much more generally observed than it was in former times. Still there are yet a few cases in which the minister is subjected to painful embarrassments, from urgent solicitation to do what he cannot refuse without seeming to disoblige kind friends, perhaps communicants, and which he cannot assent to without consenting to do what in-

volves a violation of his duty to the order and discipline of the Church. Baptisms in private houses, at festive family gatherings, or under any circumstances, except from necessity, are liable to abuse, and are grossly at variance with the whole principle and spirit of the ministration. Sure I am that the general feeling of reverence prevailing in the Church, together with a respect for order and just conceptions of the nature of the Sacrament of Baptism, will in due time bring all to one common conclusion—that the proper place in which to receive a young immortal into the Church and family of God, is the *house of God*.—*Bishop Potter.*

THE Lord's Day will not long maintain its existence unless its observance is seen to be based not simply upon the physical and temporal needs of men, but upon the Divine authority of the Word of God; and unless there is the Church which shall sacredly and conscientiously keep it, and the family which shall hail its holy hours with delight, and gather from their sunshine spiritual health and beauty.—*Rev. Henry M. King, D. D.*

THE GENERAL CONFSSION.

THE public confession of sins to God is mentioned in numerous places in the Scriptures. Read Lev. v. 5, 6; xvi. 21. 1 Sam. vii. 16. St. Matt. iii. 16. The custom in the Christian Church in the early ages is described by St. Basil in the following manner: "Very early in the morning, even while it is still night, our people resort to

the House of Prayer, where they confess unto God their sins with groans and sorrow and tears of anguish: and lastly rise from their prayers and betake themselves to singing.'

In our Church we have two forms of public confession. One is used in the daily services; and the other just before the Communion. The first may be divided into five parts. 1. An humble acknowledgment that we have departed from God's ways and that our nature is evil. 2. Sins of omission and commission are deplored. 3. A cry for mercy. 4. A plea for pardon and restoration for Christ's sake. 5. A prayer to lead a better life. It is "general" because there is no man living who is not bound to make confession of his sins, and "general" because it speaks of the *general* failings of human life. Particular sins should be the subject of men's private confession to God. The public confession is so framed that all may make and join in it. Kneeling being the attitude of humility, all should go on their knees, except when prevented by age or bodily infirmity. Notice the following points in the language. We address God as "Almighty" because of his power, and *merciful* because of his love—the former reminds us of our danger, the latter of our hopes. Our wandering from God is compared to the straying of lost sheep. This like all other expressions in this confession is taken wholly from Scripture. God is called a Shepherd. David says "we are His people and the sheep of His pasture." Isaiah says "all we like sheep have gone astray," and our

Saviour compares sinners to lost sheep. Every call to God's House is the call of the Shepherd to the straying sheep.

"The devices and desires of our own hearts" are not safe to follow, for they lead us into sin. We "leave undone" many things, and it is as much sin to neglect to do right as to do wrong. No one can number the things he does, which he *ought not to do*. There are sins of thought, of feeling and of action. There is truly "no health in us." In view of what we are, we may well call ourselves *miserable offenders*. The better we know ourselves, the more truly can we say so. God might justly punish us, but we call upon Him to "spare all those who confess their faults," to *restore* those who are *penitent*, to take us back to His favour. Our Saviour taught us God's willingness to receive the penitent by the beautiful parable of the Prodigal Son. Besides this we have many precious promises to this effect. True repentance consists not only in confessing but in forsaking sin, and so we ask His help to enable us to lead a better life. A "godly" life making making Christ the model. A "righteous" life towards our fellow men in all honesty and charity. A "sober" life as towards ourselves, governing our bodies and souls. Such a life will be to God's glory.

You will see that this is the model of what a true confession should be. We may not always find the full depth of its meaning. We may not always realize our own sinfulness, but the Church has put before us a model after which we should seek to mould our own feel-

ings. We are not to utter the words carelessly, but with sincerity; we are to follow the minister, uttering these words while on our knees. We are in the presence of the Great Searcher of hearts.—*Selected.*

THE PRAYER BOOK.

“AN *Consider*” in the *Rector's Assistant*, Morristown, N. J., has the following sensible observation on the use of the Prayer Book:—

“If it should be urged that praying with a book tends to formalism, it should also be remembered that there has been a great deal of formalism in worship without any book at all, and probably there will be for ages to come. Extemporaneous petition has its advantages no doubt; but if we were to put into a book a thousandth part of the unedifying public prayers of an extempore sort which have tortured cultured ears, what a huge volume we should have! Certainly no ritual ever composed by man is in such harmony with good taste and so comprehensively expressive of the whole globe of human want as that of the Church.”

WHAT SHOULD WE DO ON SUNDAY?

WE have read in the Gospel about one of the many miracles of mercy which Jesus Christ worked on the Sabbath day. As on that day He healed the impotent man at Bethesda's pool, gave sight to him who had been born blind, and in the very synagogue of the Jews restored the withered hand, so did He on the same day cure the man afflicted with dropsy, and this in

spite of the offence it gave the Jews and the enmity it provoked against Him. Doubtless our Saviour would thus show us that love is the characteristic of the Lord's Day, as rest was of the Jewish Sabbath, and that no act of love is out of keeping with it. The Jewish Sabbath was observed by rest, in memory of the Divine rest on the seventh day of the week of creation; the Christian Sunday is the day of light, and light is love, love to God and love to man. There is a resemblance between the days, for both are holy, both belong specially to God; but they are not same. Sunday is not fenced round with so many positive enactments as was the Sabbath of old. It is a brighter, more joyous day. It is the day which the Lord has made; we will rejoice and be glad in it. But it is not less holy. Oh, no! the light which streams upon it from the first Easter morning lighting it up to all time with a Divine radiance has made it far holier. It is a day for the Christian to be risen with Christ, to have his conversation in heaven, not for the cares or business of this world.

As might, however, be expected, this does not suit the world. The world is a great tyrant and exacts a good deal from its slaves. It will have all their time and all their thoughts and all their strength. It grudges the Christian his Sunday and so often it comes to pass that on the point of the proper observance of the Lord's Day is the battle fought between the soldier of Christ and the world.

“THE LORD will receive my prayer.—Ps. vi. 9.

THE audible repetition of the General Confession and some other prayers by the congregation is calculated to correct a false view of public worship which is common at the present day, that the whole of the service rests with the minister, and that the congregation comes together to hear him pray and preach. Our Church is accused of giving too much power to its clergy; and of making too great a difference between them and the laity; but I know of no Church which assigns so large a part of the public services to the laity as she does, nor any other that teaches so distinctly that the public worship of God ought to be the joint offering of minister and people alike.

CONFIRMATION.

[THE following is a fac-simile of Chapter XXXI, page 69, of the earliest known Baptist Confession of Faith, "first put forth about 1543." (See preface, p. 5.) As the testimony of radical dissenters, it is an impartial and conclusive witness both as to Confirmation, and as to the source of much in the early dissenting theology. A reprint of the original is with the writer of this; also another copy in the locked case of the American Baptist Historical Society, at Philadelphia.—*Rev. J. H. Appleton.*]

OF LAYING ON OF HANDS.—1. We believe that laying on hands, with prayer, upon baptized believers, as such, is an ordinance of Christ, and ought to be submitted unto by all such persons that are admitted to partake of the Lord's Supper, and that the end of this ordinance is not for the extraordinary gifts of the Spirit, but for a

further reception of the Holy Spirit of promise, or for the addition of the graces of the Spirit, and the influences thereof; to confirm, strengthen, and comfort them in Christ Jesus; it being ratified and established by the extraordinary gifts of the Spirit in primitive times, to abide in the Church, as meeting together on the first day of the week was (Acts ii. 1), that being the day of worship, or Christian Sabbath, under the Gospel; and as preaching the word was (Acts x 44); and as baptism was (Matthew iii. 16); and prayer was (Acts iv. 31); and singing Psalms, &c., was (Acts xvi. 25-6); so this laying on of hands was (Acts viii. 19). For as the whole Gospel was confirmed by signs and wonders, and divers miracles and gifts of the Holy Ghost in general, so was every ordinance in like manner confirmed in particular.

A DEATHBED is a fearful test. Men who, whilst in health and strength, loudly boast of their sceptical principles and ridicule religion, are generally the first to shudder with fear! Even of Hobbes, the celebrated infidel, it is recorded that he could not bear to be left alone, and used to awake in great terror if his candle went out during the night. He could never endure any discourse about death. Infidelity has no consolation for its unhappy followers in the testing hour!—*Sunday Magazine.*

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