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Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. VII.

MARCH, 1882.

No. 1.

"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.*

MISERERE.

A PENITENTIAL HYMN.

BY C. M. P.

Lord, have mercy! show me pity!

Hear a humble suppliant's cry!

Only refuge of the sinner,

Penitent to Thee I fly.

Lord, I come with grief confessing

All my wanderings from Thee—

Evil heart and life lamenting,

Depths which Thou alone canst see.

Wretched, lost, without Thy favor—

Gracious Advocate on high,

Wilt Thou pardon, wilt Thou save me,

Doomed by Thy just law to die?

Son of God, divine compassion

Led Thee sin's dread curse to bear;

Woful weight of man's transgression!

O my soul, thy guilt was there.

Lamb of God, Thy blood atones

For a world condemned in sin;

Nought but that pure, sacred offering

Can avail to make me clean.

Lead me by Thy Holy Spirit,

From the bonds of sin set free;

Fashion a new heart within me,

Make me to rejoice in Thee.

Gazing at Thy cross, O Saviour,

Faith embraces that dear sign;

Grant Thy peace, full absolution,

Blessing, from Thy heavenly shrine.

SHORT SERMON ON INFANT BAPTISM.

Matthew: xviii., 5. Whoso shall receive one such little child in my name receiveth me.

WE all seek the same *heaven*. We all desire the spread of *truth*. We seem to differ in our *modes*. If we understood each other, perhaps these differences would diminish. Why should we not understand each other? Some day I will gladly hear how you think and feel on the subject of Infant Baptism. This evening I will briefly explain our way of thinking.

I. We feel some DIFFICULTIES.

1st. The tender and irresponsible age of the child. But, after all, this baptism is never consummated until, at confirmation, the child becomes personally responsible; and so, *practically*, this Infant Baptism does not make the recipients less responsible church-members than others.

2nd. It might seem strange that one person—the sponser—should take a vow for another—the child. And yet, in business matters, with our child's property

under our control, we become his surety; we act for him, become responsible for him. Should we do less for his *soul* than for his *money*?

3d. "Believe and be baptized and thou shalt be saved; believe not, and thou shalt be damned." Does this imply that belief should come before baptism? I think not, for this reason,—that the same logic which would make this test exclude them from baptism, would exclude them from *heaven*. BELIEVE NOT AND THOU SHALT BE DAMNED.

I hold as firmly as any to believer's baptism and believer's *salvation*. But in all candor, I do not think we can make these demands of the little ones.

II. We baptize our children for many REASONS.

1st. GOD is the same yesterday, to-day, and forever. God's covenants have changed, but His dealings with men are unchanged. He is as merciful as of old. His Church is as comprehensive; its doors as wide. The old Church admitted children. God commanded it. (Gen. xxi., 4.) The Church now, as then, is the *school* for the soul. The door is new. Then circumcision, now baptism. We are taught that the *kingdom of grace* is broader than the *kingdom of works*; but if the door be shut to children, it is narrower and more contracted.

2nd. What said Christ? "Go, preach to all nations, baptizing them, &c., &c." This included children. I will tell you why. Suppose I assembled the "State" news boys, and said, "boys I have begun a paper which I want you to sell." If I wanted it sold to

white persons only, I should say so. If I said nothing, they would, as they were accustomed, sell it to everybody. So with Christ's commission to Jews. Accustomed to admit children into the Church, the Apostles would certainly continue to do so, unless especially forbidden.

3rd. As a matter of fact, the disciples *did* baptize children; five instances are recorded of *households* being baptized, and if five households could be picked out at random without a single child, the community must have been very different from the one in which we live.

4th. Christ set up a child as a *model of conversion*; (Matt. : 18, 3). A truly converted man would be admitted to baptism. Well, are you going to admit those who follow the mode, and exclude the model itself? Strange proceedings! Suppose a captain were enlisting men for a guard of honor. The captain picks out a faultless figure, and said, "I want men as near as possible the size this man Blank." Don't you suppose that man Blank would get in? Christ set up the child and said, "Except ye be converted and become as children, ye cannot enter the kingdom."

5th. "Suffer the little children to come unto Me, and forbid them not for such is the Kingdom of Heaven."

Suffer them to come! How? How will they come? By faith? They cannot. By baptism? That is the only other way. Suffer them to come.

Of such is the Kingdom of Heaven. The kingdom is composed of *such*. But how can this be if you do not let them in. You be-

lieve children will be in heaven. If fit for the Church above, are they not fit for the Church below; if fit for the Church, are they not fit for the *door* of the Church?

If the Church denies the little children a place, *where* do they belong? Atheism calls them brutes. Deism leaves them to random influence. The Romans exposed them; the Corinthians sacrificed them; Mohammedans held them in contempt; the Chinese strangle them, and the Hindoo throws them in the Ganges. Hell has no place for them. Where do they belong if the Church denies them a home?

I have heard of a mother whose children became devoted Christians, who said she clasped them to her bosom and there dedicated them to GOD with an earnest prayer in their behalf. Oh, shall not the Church, the nursing mother of us all, take the infants to her bosom, and offer for them a prayer to which a million members say—AMEN. Oh, is it not proper that our mother, the Church, should dedicate her children to GOD as its faithful soldiers and servants unto their life's end!

Soldier! What made Hannibal a great soldier? It was because his father took him to the altar and swore the child to eternal enmity to Rome. And every day he took the boy upon his knee, and said, "My son you are sworn to smite Rome!" And he did smite Rome. So should we vow our babes in Baptism to eternal enmity to sin.—*Church News.*

IN thee, O Lord, do I put my trust: let me never be put to confusion.—Psalm lxxi., 1.

PRAYERS FOR LENT.

O Holy Father Who didst so love the world as to give Thine only begotten Son, that whosoever believeth in Him should not perish, but have everlasting Life.

Have mercy upon me a miserable sinner.

O Blessed Jesus Who didst taste death for all men, and hast promised to accept all such as come unto Thee, O cast me not away from Thee, but

Have mercy upon me a miserable sinner.

O Holy and Ever blessed Spirit, Whose sacred fires melt the hardest hearts, and Whose fruits are repentance and peace and joy, do Thou melt my heart, and

Have mercy upon me a miserable sinner,

O Ever Blessed Trinity, Three persons and One GOD, Who madest man after Thine Own Image, and didst restore him after his fall through the sacrifice of the Cross, restore in me this likeness, and

Have mercy upon me a miserable sinner.

Almighty and Everlasting GOD Who hatest nothing that Thou hast made, and dost forgive the sins of all them that are penitent, create and make in me a new and contrite heart, that I worthily lamenting my sins and acknowledging my wretchedness, may obtain of Thee the GOD of all mercy, perfect remission and forgiveness through Jesus Christ our Lord. Amen.

WHOSOEVER will come after Me, let him deny himself, and take up his cross, and follow Me.

SOLITUDE OF CHRIST.

He might have prayed His Father for twelve legions of angels, but He would be alone. He might have enjoyed unceasingly the joy, at least, of those who always behold the Face of the Father in Heaven. He willed to share the misery of the souls who cry in their last moments; some, we may be sure, every day that passes. "My GOD, my GOD, why hast Thou forsaken me?" He submitted Himself to all those elements of our nature which sterner characters affect to scorn, to its sense of dependence, to its craving for sympathy, to its consciousness of weakness. "O go not far from me, for trouble is hard at hand, and there is none to help me," is the natural language of the feeblest sufferer in the poorest and most wretched lodging in London; but it was the language also of our Divine Saviour, contemplating with a true human apprehension, the loneliness of approaching death. . . . The crowds which sang "Hosanna" as Christ entered Jerusalem, and the crowds which cried "crucify Him," as He passed along the Way of Sorrows, touched but the surface of His awful solitude as he rode on, as He walked on—to die. Surely, my brethren, this solitude of our Saviour in His sufferings is full of great comfort for us. It shows to us, first, that at the moment of death and before it, the best Christians may experience a desolation of spirit which is no real test of their true condition before GOD. . . . the anguish of a saintly soul which fears on the threshold of eternity that GOD has left it to itself, is surely a token of

its conformity to the Divine Saviour.

And secondly, we see in the solitude of Jesus crucified, a warrant of His constant sympathy with the dying. In that "He Himself hath suffered, being tempted, He is able to succour them that are tempted." Nothing that we may experience in His Gracious Providence, no anguish of soul, no weariness or torture of body, has been unexplored by Him Who overcame all the sharpness of death, before He opened the Kingdom of Heaven to the great company of the faithful.

May He take pity upon us, as sinful and erring yet believing children, and suffer us not at our last hour for any pains of death to fall from Him. LIDDON.

THE spirit of covetousness, which leads to an over-value and over-love of money, is independent of amount. A poor man may make an idol of his little, just as much as the rich man makes an idol of his much. We know our blessed Lord's own declaration, how the poorest person may exceed in *charity and liberality* the richest; and that is by giving more than the wealthy in proportion to the whole that is in his possession. So in like manner a poor man may be *more covetous* than a wealthy man, because he may *keep back* from the treasury of GOD more in proportion to his all than the rich man keeps back from *his* all. If the Christian character is debased, and Heaven is lost by such indulgence of covetousness as to make a man an idolator of *mammon*, it is of little consequence whether the heart be set on an idol of gold or an idol of clay.

The Lenten shadows deepen, and the Church's *Miserere* goes up from the face of the whole earth wherever her penitent children kneel in prayer, "Watchman, what of the night?" From thy watchtower, O my soul, dost thou see the chariots and the dawn? Or dost thou lie down to sleep in this night of sin? The night of thy pleasure shall be turned into fear, and thou shalt be awakened by the whirlwind that cometh out of the desert, from a terrible land. Be set in thy ward, O slumbering soul! The morning cometh; be ready to greet thy risen Lord!

THE OLD PATHS AND THE GOOD WAY.

It is a comfort and encouragement to faithful members of the Church of England to know that the faith which we profess, and which is taught us in the Catechism, and throughout the Prayer-book, is no modern invention, but is handed down to us, and dated even from that great day of Pentecost, when the Holy Ghost came down on the apostles of our Lord Jesus Christ. When we repeat the three ancient Creeds, we do, in profession at least, follow "the old paths and the good way." And this was one reason why early Christians looked to the East in saying their creeds, as looking to the morning, the sunrising, the first beginning of that glorious Gospel which called men out of darkness into God's marvellous light.

It is also comfort and encouragement to think that we have the high privilege of belonging to a communion which is governed by bishops deriving their spiritual suc-

cession unbroken from the apostles. And though many persons question this our claim, or scorn or ridicule it, yet it stands equally firm and true for all that, and will stand, being built on that of which the Apostle hath declared, "other foundation can no man lay than that is laid, which is Jesus Christ."

It is also a comfort and encouragement to us to know for certain that we receive the Holy Sacraments of the Gospel from those who have spiritual authority to administer them. We, may think, too, with thankfulness beyond expression, what a comfort and encouragement it is to have within our reach the blessed volume of Holy Scripture, knowing it, on the highest authority, to be indeed the very written Word of God. And since God's Word, like His works, is full of deep mysteries, and requires above all things, a meek, reverential, teachable spirit, we have the further comfort of knowing, that in doubtful and difficult places we need not trust to modern private interpretation, but to the voice of the Ancient Church, speaking to us in the Prayer-book, and in the writings of early fathers and martyrs. As confirmed members, too, of the Church, we have the further comfort of being commanded to celebrate the various holy days which come round yearly; and this we do as following the old paths and the good ways of the primitive Church. Thus we are taught to regard every Sunday a the day of our Lord's resurrection, and to keep every Friday as that of His bitter sufferings for us upon the Cross; and as the months pass on, we commemorate "the names of the twelve Apostles of

the Lamb." In all these things, the Church seeks not fancies and novelties, but "asks for the old paths, where is the good way, and walks therein."—*Selected.*

"WHEN the Lord saw her, He had compassion on her, and said unto her, Weep not. . . . And He said, Young man, I say unto thee, Arise. And he that was dead sat up."—S. Luke, vii. 13-15.

The widowed mother rejoiced at the raising again of that young man ; of men raised again in spirit day by day, does the Church, our mother, rejoice. He indeed was dead in body, they in soul. But in respect of Christ, he was but asleep to whom it was said, Arise, and he arose forthwith. Christ wakens from the bier more easily than another can waken from the bed.

S. AUGUSTINE.

A widow o'er her only son,
Feeling more bitterly alone
For friends that press officious round.

Yet is the voice of comfort heard,
For Christ hath touched the bier.
The bearers wait with wondering eye,
The swelling bosom dares not sigh,
But all is still, 'twixt hope and fear.

Unchanged that Voice, and though not yet
The dead sit up and speak,
Answering its call, we gladlier rest
Our darlings on earth's quiet breast,
And our hearts feel they must not break.

JOHN KEEFE.

THE LESSONS.

When the Lessons and other parts of Scripture are read, recollect that we are hearing the Word of God from the mouth of His Minister, and are bound to receive

it "meekly, with pure affection," and with an earnest desire that it may make us "wise unto salvation."

You know that there is much of the Bible used in the Church services, besides the Lessons. Perhaps, however, you are not aware that those who go to the Morning and Evening Prayer, hear from about sixteen to eighteen portions of the Old and New Testament.

In cathedrals, and in churches where there is also Service twice every day, the Psalms are read through twelve times a year, and the chief part of the Bible three times a year, as it is appointed in the calendar at the beginning of the Prayer-book.

You see, then, how much of the Holy Bible we hear in the Church Service ; and we can hear nothing equal to it, because the Bible is the Word of God. For we know that the holy men who wrote the Scriptures of the Old and New Testament were directed and inspired to write them, that is, the words which they wrote were put into their minds by God the Holy Ghost. (2 Tim. iii. ; 2 Pet. i. &c.)

It is for this reason that the whole of the Bible is called the Word of God.

Remember that God's *Word* comes to us through His *Church*.

For the Old Testament comes to us from His ancient Church, the Jews ; and the New Testament was written for our learning by the first Pastors and Ministers of the Christian Church, the Apostles.

And, moreover, they are the Ministers of His Church who have power and authority from God to declare, and preach, and explain His Word to His people (Mal. ii. 7 ; Matt. xxviii. 19 ; Heb. xii. 17,

&c.) Thus do we receive the Holy Bible through the Holy Church, who herself received it from God.

There is no place where a man can hear so much of the Holy Scripture as at Church, and yet some people will wander anywhere to hear about the Bible in sermons, but they will not go to God's house to hear the Bible itself.

They think much of preaching, which is mostly the word of man; but they think little of the Church Service, which is so full of the Word of God.—*Selected.*

A WONDERFUL PRAYER.

"Into Thine hand I commit my spirit; Thou hast redeemed me, O Lord God of truth.—Psalms xxxi, 5.

These words were in part repeated by our Lord in his expiring agony and by Stephen in the supreme moment of his martyrdom.

"Father into Thy hands I commend my spirit," is the prayer of Christ, "Lord Jesus receive my spirit," was the prayer of the proto martyr. The prayer in some one or another of its forms is associated with some of the most solemn and impressive events of Christian biography and history. It has been the dying ejaculation of the most noble saints and martyrs of the Church. It was uttered among the last words of Polycarp, of Basil, of Luther, of Huss, of Melancthon. It was the dying petition of Columbus and Silvio Pelico.

"Lord Jesus, receive my spirit," prayed Knox.

"In manus tuas, Domine, commendo spiritum meum," prays Ridley.

"Entre tes mains, Seigneur, je

recommende mon ame," prayed the Princess of Conti.

"O Lord, what does man come to," said John of Barneveld on his way to execution. "O God, my heavenly Father, receive my spirit," he prayed at the block.

"Lord Jesus, receive my spirit," prayed Bishop Hopper.

Cranmer, putting his right hand that had signed the recantation in the flame, and saying, "this unworthy hand," uttered the same prayer as did Latimer, Hamilton and Rowland Taylor in the flames.

Lord Harrant, a martyr of Bohemia, prayed kneeling by the block; "into thy hands, O Lord, I commend my spirit; in Thee have I always trusted; receive me, my blessed Redeemer."

Lord Otho, another Bohemian martyr, prayed "Almighty God, to Thee I commend my spirit; receive it for the sake of Christ, and admit it to the glory of Thy presence."

"Miserere mei, Deus," said Henry Gray, Duke of Suffolk, holding up his hand and looking up to heaven. He then said "into Thy hands, O Lord, I commend my spirit," and made the sign to the executioner.

"Lord, into Thy hands I commend my spirit" prayed Lady Gray at the block.

Perhaps no prayer in the Bible has such dark and tragic, and at the same time triumphant associations as this. It has been the last testimony of the most confident faith, the last cry on penitent lips, the last petition of beggars and kings and in all lands and Christian times the martyr's exclamation in victory.—*Messenger.*

"O God, make clean our hearts within us."

The Institute Leaflet for Church Sunday Schools.

Vol. II—March 5, 1882. THE CRY OF THE HELPLESS. 2nd S. in Lent—No. 15.

TEXTS TO BE LEARNED.—Ps. cxxi. 7; Rom. viii. 31.

THE COLLECT FOR THE DAY.

Almighty GOD, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversity which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

I.—OUR HELPLESS CONDITION.

What statement is made in the Collect? That we have no power of ourselves, etc. What does this imply? That we are in danger. What kind of dangers threaten us? Bodily and spiritual. Name some bodily dangers? Plague, pestilence, famine, etc. But what are worse than these? Those dangers which assault the soul. Who is the chief enemy of the soul? 1 S. Pet. v. 8. How does he assault it? With evil thoughts. What do we most require? Safety and help. Why cannot we avoid danger ourselves? Because of our infirmities.

II.—THE SOURCE OF HELP.

To whom must we look for help? Can He guard us against bodily dangers? Ps. lxxxiv. 11. But does He always do so? No, He sometimes sends sickness and trials. For what purpose? Rom. viii. 28. But for what may we ask God? To defend us against all evil thoughts, etc. Why do we pray to be kept from evil thoughts? Because they are from Satan, and lead to evil deeds. Acts v. 3. Why do we seek God's help? Because He knows our weakness. Ps. ciii. 13, 14. Because He has promised to help us. Ps. xxxiv. 17. Give an instance of the Saviour's readiness to help? (See Gospel for this Sunday.) When need we expect God's help? When we strive to depart from evil and do good. Ps. xxxiv. 15, 16.

THE CATECHISM.

What is the Ninth Commandment? (Learn answer in Catechism.)

THE PERSECUTOR CONVERTED.

Read Acts ix. 1-19.

Learn Acts xxii. 14; 1 Tim. i. 19.

What became of the disciples after S. Stephen's death? Acts viii. 4.

Were they safe where they fled? Acts xxvi. 11.

Who was their chief persecutor?

What did God design this man to be? A chosen vessel. Acts ix. 15.

To what city did he journey? For what purpose?

As he drew near what did he see? Ver. 3.

Was that all he saw? No, he also saw Christ. 1 Cor. ix. 1.

What did Saul hear? Ver. 4.

How could Saul persecute the ascended Christ? By persecuting His Church, which is His Body.

What did Saul reply? Ver. 6.

How did he enter the city? Ver. 8.

For how long did he remain blind?

During this time what did he do? Fasted and prayed. Ver. 9 and 11.

What was probably Saul's chief wish now? That God should pardon him for the sinful past.

Who alone could bestow this?

Who came seeking this blind pharisee? Ver. 10.

Was he willing to come? Why not? Ver. 13 and 14.

How did he address Saul ?
 What did Saul now receive ? His bodily sight.
 And what else had he obtained ? Spiritual sight.
 What was still wanting ? That he should be baptized.
 What did his baptism signify ? The forgiveness of his sins. Acts xxii. 16. His resolve to forsake them. Rom. vi. 4.
 Of what is this history a proof ? GOD's power to change the heart.
 What does GOD say of the worst sinner ? Isa. i. 18.
 Name two tests of true conversion ? Surrendering the will to Christ. "Lord, what wilt Thou," etc. Drawing near Him in prayer. "Behold he prayeth."

HYMN for the month of March—A. & M., 107 ; Church Hymns, 369.

The Institute Leaflet for Church Sunday Schools.

Vol. II—MARCH 12, 1882. OUR SURE DEFENCE. 3rd Sunday in Lent—No. 16.

TEXTS TO BE LEARNED.—Ps. vii. 10 ; Ps. xvii. 8.

THE COLLECT FOR THE DAY.

We beseech thee, Almighty GOD, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies ; through Jesus Christ our Lord Amen.

I.—THE CHRISTIAN NEEDS A DEFENCE.

What were we taught by last Sunday's Collect ? Our helplessness. Of what should this remind us ? The only Source of Help. For what do we ask in to-day's Collect ? That GOD should be our defence against, etc. Why do we ask Him ? Because of His promise. Isa. xli. 10. Why does the Christian need a defence ? Because of the number of his enemies ; and because of their strength and bitterness. Who are his enemies ? Satan, the World, and the Flesh.

II.—THE CHRISTIAN SEEKS A DEFENCE.

How must we seek help ? In all humility. Why is humility necessary ? Because it shows we feel our need. Because only such receive GOD's grace. S. Jas. iv. 6. How else must we seek GOD's help ? In all sincerity. Why ? Because all other prayers are vain. S. Matt. xv. 8, 9. What is yet wanted ? Confidence, that is trust. Why may the Christian draw near with boldness ? Because he is GOD's servant, and his enemies are GOD's enemies.

III.—THE CHRISTIAN FINDS A DEFENCE.

Who is the Christian's defence ? Ps. lxxxix. 18. How does GOD uphold us in danger ? He checks the attacks of Satan. 1 Cor. x. 13. He redeems us from the wicked. Jer. xv. 21. He makes all things work for our good. Rom. viii. 28. In what other ways does GOD defend us ? He arms and strengthens us. With what weapon does He supply us ? The Sword of the Spirit, which is the Word of GOD. Heb. iv. 12. How does He strengthen us ? By His Spirit in the inner man. Eph. iii. 16. What is our part ? To watch ourselves, and to keep ourselves pure.

THE CATECHISM.

What is the Tenth Commandment ? (Learn answer in Catechism.)

THE APOSTLE PREPARED FOR HIS WORK.

Read Acts ix. 20-30.

Learn 2 Cor. v. 17 ; Ephes. iii. 18.

What is a creature ? A thing created.

What kind of creature is mentioned in 1st text for repetition ?

Who is a new creature ? One who is in Christ ; a true Christian.

How did Saul show he was changed? He began to walk in newness of life. Rom. vi. 4.

What was the first thing he did? He met with the disciples. Ver. 19.

And the next? He preached in the synagogue. Ver. 20.

To what country did he afterwards go? Arabia. See Gal. i. 15-17.

For what purpose? Probably for study and meditation on the Word of God.

When he returned to Damascus, what did he do? Ver. 22.

What was the result? Ver. 23.

How did he escape? Ver. 25.

How was he received at Jerusalem? Ver. 26.

In these things of what have we a proof? That for Saul old things had passed away, etc.

In what respects was he changed? In his circumstances and in his character—in all things.

What was his work to be? He was to act as Christ's ambassador to the Gentiles.

For how long was he trained? Ten years.

How was he prepared? By intercourse with the disciples. By practice in preaching. By study and meditation. By enduring suffering and trial.

What should be our prayer? Ps. li. 10.

And what our aim? To follow S. Paul even as he followed Christ.

Are we bound to do this? Yes, for we, too, have been baptized.

HYMN for the month of March—A. & M., 107; Church Hymns, 369.

The Institute Leaflet for Church Sunday Schools.

Vol. II—March 19, 1882.

4th Sunday in Lent—No. 17.

GRACE UNDESERVED; GRACE COMFORTING.

TEXTS TO BE LEARNED.—Daniel ix. 9, 10.

THE COLLECT FOR THE DAY.

Grant, we beseech thee, Almighty GOD, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

I.—GRACE UNDESERVED.

What is meant by grace? Something to which we have no right; a free gift. What do we confess in the Collect? That we worthily, etc. What does worthily mean? Justly. Why do we deserve punishment? Because of our evil deeds. What similar prayer is used in the Liturgy? (Genl. Confes.) Of what have we been guilty? Direct disobedience. What then should be our prayer? Forgive us our trespasses. And what else must we do? Confess our evil deeds. Why? Because of the promise "Whoso confesseth," etc. Prov. xxviii. 13.) What feeling does wrong-doing produce? Dread of God.

II.—GRACE COMFORTING.

But for what do we ask? That we "by the comfort," etc. How can we ask for this? Because it is of God's free favour. For what do we pray here? First for pardon. How are we to seek it? Heb. iv. 16. Through whom must we come? What do we next receive? Peace. How so? "Being justified . . . we have peace with God." What does this take away? All dread and fear. What else do we obtain? Help. What help? The comfort of God's grace. How does this relieve us? It strengthens us against all temptations. What is the encouragement here? That Christ's blood can cleanse us from all sin. And what the warning? That if we continue in sin, we shall lose the comfort of God's grace.

THE CATECHISM.

What dost thou chiefly learn by these Commandments?

MIRACLES OF MERCY.

Read Acts ix. 31-43.

Learn Rom. viii. 13.

What difference did Saul's conversion make to the Church? It stopped persecution.

Was this the only cause? No, the Roman Emperor tried to get his own statue worshipped, and the Jews themselves were persecuted.

What was the consequence? There had the Churches rest. Ver. 31.

Which of the Apostles visited the scattered disciples? Ver. 32.

To what place did he come?

What sick person did he find there?

For how long had he been diseased?

How was he healed? Through whose power? Ver. 34.

What disciple died at Joppa?

What is the meaning of Tabitha? A gazelle.

For what was she noted? Ver. 36.

What was their request to St. Peter?

On his arrival what did he do?

What similar scene once occurred in our Lord's life? (See S. Matt. ix. 23-25.)

Did St. Peter act different from his Master? Yes, he knelt down and prayed.

Why did he do so? To get God's help.

What did he then say? "Tabitha arise."

And what was the result?

Were these the only wonders God wrought at this time? No, many believed, and the Churches were edified and multiplied.

What two blessings did God then give which He gives now? Spiritual life and spiritual health.

In what condition is the unbeliever? Dead in sins. Col. ii. 13.

Who can make the soul alive? The Holy Ghost, the Lord and Giver of Life.

If we do not fulfil God's will what does this prove? That our souls are not in health.

How can we get strong? By walking in God's ways, and seeking God's grace.

What is God's best gift? Eternal life. Rom. vi. 23.

HYMN for the month of March—A. & M., 107; Church Hymn, 369.

The Institute Leaflet for Church Sunday Schools.

Vol. II—March 26, 1882. MERCIFUL GOVERNANCE. 5th Sunday in Lent—No. 18.

TEXTS TO BE LEARNED.—I S. Peter ii. 9.

COLLECT FOR THE DAY.

We beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

I.—GOD LOOKS UPON HIS PEOPLE.

What is the first part of the Collect? Of what is God the governor? All things in heaven and earth. Whom do we ask Him here to govern and preserve? What did God say of Israel? "I know their sorrows." What does He say of His people now? Rom. viii. 28. How does God look upon us? As a Father. Ps. ciii. 13. Of what does all this assure us? His readiness to help us. How does He help us in sorrow? He comforts us. 2 Cor. i. 4.

II.—GOD GOVERNS AND PRESERVES HIS PEOPLE.

Why do we ask GOD'S help? That by Thy great goodness, etc. What was GOD to Israel? Their King. Judges viii. 23. What is He to His people now? How does He rule them? By what does He lead them? By His Holy Spirit. Rom. viii. 14. In what should they walk? Ps. cxix. 32. What is GOD'S service? Perfect freedom. Gal. v. i. How is this? Because He rules and orders our wills. What is another duty of a King? To keep His people safe. How does GOD do this? He guards us night and day. Ps. cxxi. 3. Against whom does He protect us? All our enemies. What is Christ's promise? See S. John x. 28. What is our part? To run with patience, etc. Heb. xii. 1. How can we do this? By looking unto Jesus. Heb. xii. 2.

THE CATECHISM.

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

THE DEVOUT ROMAN.

Read Acts x. 1-8, 24-48.

Learn Rom. x. 12, 13.

Where were the headquarters of the Roman soldiers in Judea? At Cæsarea.
 By whom was the city built? Herod the Great
 What centurion dwelt here?
 What is a centurion? Commander of a hundred soldiers.
 How was this man unlike other Roman officers? Ver. 2.
 What were the Romans generally? Idolaters.
 But what had Cornelius learned? To worship GOD.
 Show that he strove to fulfil GOD'S will. He gave alms, fasted and prayed to GOD
 always. What did he still want? A fuller revelation.
 How did GOD direct him? Ver. 3.
 For whom was he to send?
 To whom did he relate these things?
 How did he receive S. Peter. Ver. 25 and 26.
 What was the Apostle's message? That GOD accepted all who strove to follow
 Him. That Christ died for all.
 But what was still better news? Ver. 43.
 How could they receive these wondrous tidings? Only by the Holy Spirit.
 Accordingly what came upon them? Ver. 44.
 Had they to be circumcised? No.
 How then were they to join Christ's Church. By baptism.
 What greatly surprised the Jews? Ver. 46.
 In what ways did GOD reward this diligent seeker? He heard his prayers,
 though a Gentile. He sent him the good news of salvation. He gave him the
 gift of the Holy Spirit.
 Of what was all this the result? The devout prayers of Cornelius.
 What does GOD say to us? Ask and it shall be given you.

HYMN for the month of March—A. & M., 107; Church Hymns, 369.

WHEN the Apostles came back to Jesus to make report of their ministry—to "tell Him all things," as St. Mark so simply and strikingly expresses it, "both what they had done and what they had taught"—He receives them with an invitation into solitude: "Come ye yourselves apart into a desert place, and rest awhile"—as though He saw that the excitement of a successful service needed its counteraction; that there was something in them of a spiritual elation, akin to self-complacency if not to self-glorying, requiring therefore that discipline—not always for the present joyous—of a wilderness sojourn, literal or figurative, by which the soul recovers its juster, healthier estimate of greatness and littleness, of itself and GOD.

REASONS WHY THOSE WHO
HAVE COME TO YEARS
OF DISCRETION SHOULD
BE CONFIRMED.

1. BECAUSE they are living in sin every day that they neglect to ratify the vows that were made at Holy Baptism.
2. Because the services of their lives belong to God.
3. Because they are not able to live aright in their own strength.
4. Because neglect hardens their hearts.
5. Because, if they fail to come to this Confirmation, God will call them to account for a sin of omission.
6. Because their example in postponing so important a duty is a detriment and hindrance to others.
7. Because they need all the aids to a Christian life which God grants to His covenant children.
8. Because they can secure no true happiness away from Christ.
9. Because the opportunities for Confirmation are passing away.
10. Because each setting sun brings them one day nearer the grave, and leaves them one day less to repent in.
11. Because they shall find peace in the hour of death in looking back upon a consecrated life.
12. Because they cannot have hope of a blessed eternity unless they are willing to profess their love for Christ before the world.

Authority of Scripture for Confirmation.

1. The ancient and patriarchal custom of blessing by laying the hands on the head is supposed to have prefigured Confirmation.
2. The Apostles Peter and John

laid their hands on the Samaritan converts who had received the Word of God through the preaching of the Deacon Philip. Acts viii. 17.

3. Saint Paul invoked the Holy Spirit by the laying on of hands in the case of believers at Ephesus who had been baptized by another. Acts xix. 6.

4. In the Epistle to the Hebrews Confirmation is classed with "the Doctrine of Baptisms, and of the Resurrection of the Dead, and of Eternal Judgment." Heb. vi. 2.

Testimony of Ancient Authors concerning Confirmation.

1. In the second century, by the testimony of Tertullian, who lived eighty years after St. John.

2. In the third century, by the writings of Cyprian, Dionysius of Alexandria, and Cornelius of Rome.

3. In the fourth century, by Chrysostom, Eusebius, Ambrose, and Augustine.

4. In the fifth century, by Jerome and other ecclesiastical writers of that age.

Other Authorities for Confirmation.

1. From the Apostolic age to the time of Reformation, Confirmation was universal.

2. At the Reformation several religious bodies discontinued Confirmation, because they had unwisely thrown aside Episcopacy.

3. Confirmation received the approval of Calvin, Adam Clarke, Baxter, and other non-Episcopal writers.

4. The Jews at the present time administer a rite similar to Confirmation, and claim for it great antiquity.

5. Confirmation is now practiced by nine-tenths of the Christian world.—*Selected.*

THE Rev. Dr. Samuel Hopkins, Professor, etc., has a significant article in the *Presbyterian Review* concerning the Liturgical necessities of the Presbyterian Church. He thinks the number of their 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 is much larger. He says that Presbyterian ministers use the Episcopal burial and marriage services, and that there is a silent exodus of cultivated people from the Presbyterian to the Episcopal Church. "The tracks are all one way." The Episcopal Church is rapidly growing, while Presbyterianism barely holds its own.

This Presbyterian writer waxes very bold. He says "there is more of Christ in the *Te Deum* and the *Litany* than is commonly found in two entire Presbyterian services."

THERE is a story told, that, in the olden times, Artaxerxes and another were engaged in a furious fight. In the middle of the battle a sudden eclipse happened; and such was the horror of the warriors, that they made peace there and then. Oh! if an eclipse of trouble should induce you to ground arms, and seek to be reconciled to God! Sinner, you are fighting against God, lifting the arm of your rebellion against Him. Happy shall you be if that trouble which is now fallen upon you should lead you to throw down the weapons of rebellion, and fly to the arms of God.

TYPICAL SIGNIFICANCE OF THE PASSOVER.

The release from bondage, and the redemption from death of the Israelites, commemorated by the Passover, were symbols also of greater salvation from the slavery of sin and from exposure to eternal death wrought out by the sacrifice of Christ in behalf of his followers.

1. The lamb without blemish typified Jesus, whom John calls the Lamb of God, whom Peter describes as a Lamb without blemish and without spot, of whom Pilate said: I find no fault in Him, and who is called the Holy, harmless and undefiled. The innocence, purity, meekness and gentleness of our Lord's character are all beautifully prefigured in the young and most perfect specimen that could be selected from the entire flock.

2. The lamb slain is a type of Christ laying down his life for sinners. Christ is our Passover (1 Cor. v., 7). Without the shedding of blood is no remission of sin. Isaiah prophesied that Jesus should be brought as a lamb to the slaughter, that he should be an offering for sin, and that he should be bruised for our iniquities. And Paul says there is no condemnation to them who are in him (Rom. viii. 1.)

3. The sprinkling of blood is a type of the application of Christ's blood, *i.e.*, of the effects of His Atonement to our hearts. Faith in his merits will cause the wrath of GOD to pass over us, leaving us unharmed. And the fact that the blood was not sprinkled upon the door-sill where it could be trampled upon, shows us that Christ's merits

are not to be trodden upon in contempt, but regarded as most precious and exalted. No other act can bring such punishment as this, of despising the Son of God (Heb. x. 29').

4. The lamb was to be roasted with fire and eaten with bitter herbs. The fire is an apt emblem of the exquisite sufferings of Jesus on the Cross and the bitter herbs, while reminding the eater of the bitterness of Egyptian bondage, are also an emblem of our remorseful remembrance of sins. Christ will be sweet to us if sin be bitter.

5. The lamb was selected four days previous to being killed, and was killed between the two evenings, *i.e.*, between the time the sun began to decline and its final setting, or about 3 o'clock. And, remarkably enough, Christ entered Jerusalem four days before his crucifixion, and expired on the Cross at the ninth hour, *i.e.*, at 3 o'clock; all of which shows that His death was of Divine purpose and carefully fixed.

6. The lamb was to be eaten, and the whole of it eaten. So Christ is to be fed upon. Faith accepts his doctrine, applies to practice His precepts, celebrates in the Eucharist His atoning sacrifice, and imitates His example. Thus He becomes flesh and drink to the hungry and thirsty soul, in other words, the very source and substance of its Divine Life (John vi. 53). And all of Christ is to be taken: his cross as well as his crown, his duties as well as his rewards.

7. The lamb was to be eaten with unleavened bread. Leaven is the result of a slightly putrifying process, and as such a type of sin.

He, therefore, who feeds upon Christ's teachings, must avoid the leaven of evil. His life must be pure and holy. Beware, said the Master, of the leaven of the Pharisees, by which He meant, do not allow yourselves to become defiled with their corrupt notions and wicked practices. Blessed are the pure in heart, for they shall see God.

8. The lamb was to be eaten immediately, not deferred until morning. From this we learn that Christ is to be obeyed at once. To the fisherman he said: "Follow me;" to the one mourning a deceased relative: "Let the dead bury the dead. Follow me." Instant and entire obedience is the law of His kingdom. To-day is the time of salvation.—*Selected.*

MORNING AND EVENING PRAYER.

THE following simple Morning and Evening Prayer for little children was drawn up for use, in his own parish, by the Rev. F. W. Thoys, M.A., Oriel College, Oxford:—

MORNING PRAYER.

Kneel down and say,

"Let me Pray."

Almighty God, Maker of Heaven and Earth, look down in mercy on me, Thy child, at the beginning of another day. Help me to live, during this day, as in Thy sight, *and keep me truthful.*

O God, the Holy Ghost, make my heart Thy Holy Temple, and help me to be pure in thought, word, and deed, obedient to my betters, and earnest in my daily work, whatever it may be.

Bless my father, my mother, my

brothers, and sisters, my clergyman and my teacher, this day, O Lord.

Hear, I humbly beseech Thee, this prayer of Thy little child, for Jesus Christ's sake. *Amen.*

Our Father, etc.

Keep me, O Lord, in Thy sight this day, and make me a good child, for Jesus Christ's sake. *Amen.*

EVENING PRAYER.

Kneel down and say,

"Let me Pray."

Almighty Father, before I lie down to sleep, I humbly ask Thee to take care of me, Thy child, during this night.

Pardon, O Lord, all that I have done wrong during the past day. (*Here pause and think thus.*)

Have I allowed any wicked thoughts to remain in my mind during the past day?

Have I said any naughty or untrue words during the past day?

Have I done any evil or dishonest thing during the past day?

Be merciful to me, O Lord, Thy sinful child; pardon all that I have done amiss, and help me to do better, if I live, to-morrow.

Give Thy good angels charge over my father and mother, my brothers and sisters, my clergyman, my teacher, and me, Thy child, this night, and bless us all, for my Lord and Saviour Jesus Christ's sake. *Amen.*

Our Father, etc.

I will now lie down in peace and take my rest, for it is Thou Lord only that makest me dwell in safety. *Amen.*

THE REV. MR. STEELE, who for about twenty years was an honored

minister of the Presbyterian Church, and who has had charge of the Church of England here for some time, was ordained by the Bishop of Huron lately. We wish Mr. Steele every success in furthering the interests of the Church he represents. —*London Free Press.*

REV. H. GREENFIELD SCHORR, well known in Baltimore for his Sunday School work, was ordained Deacon in St. John's Church, Washington, D. C., Sunday, January 29th. At one time he was connected with the Methodist Episcopal Ministry, and travelled as State Missionary of the S. S. Union.

THE Bishop of Long Island held an Ordination Service on the morning of St. Paul's day, at Christ Church, in the Eastern District of Brooklyn, advancing to the Diaconate the Rev. James M. Darlington, formerly a Presbyterian minister.

THE Bishop of Kansas recently confirmed a person in Grace Cathedral, Topeka, who has since been received "as a candidate for orders under the Canon, admitting ministers or licentiates from other religious communions."

MR. CARL M. VON BUREN, late an "elder" in the Methodist Communion, has become a candidate for orders in the Diocese of Mississippi.

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