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# Church Work.

We speak concerning Christ and the Church.

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A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

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Vol. VII.

HALIFAX, N. S., OCTOBER 1882.

No. 8.

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"The Communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the cross."—*From the will of Bishop Ken, A. D. 1710.*

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"MINE EYES SHALL SEE THEE."

ISAIAH xxxiii. 17.

MINE eyes shall see Thee, O my Friend,  
my Sovereign,

Dear Lord of Life and Grace!

These very eyes, bedimmed with woe  
and watching,

Shall gaze upon Thy face!

Mine eyes, that now see but in part and  
darkly,

And but in part have known,

Shall, face to face, yet fearlessly, behold  
Thee.

O Lamb, upon Thy throne!

Mine eyes shall see Thee, not as once  
they saw Thee,

Who walked with Thee of old,

Yet knew Thee not; but in Thy perfect  
beauty

I shall Thy face behold!

Light of my life! O sweet and fair Lord  
Jesus,

Joy of my inmost heart!

What tongue can tell, what mind con-  
ceive the rapture

To see Thee as Thou art?

C. L. S.

REGENERATION.

THE connection of Regeneration with Baptism is taught—first in the express language of Holy Scripture, and second by the Apostolic Fathers, and in the words of all the Early Liturgies. It used to be taught in the Standards of all the leading Protestant Denominations, and in terms stronger than in our own Baptismal Service.

In none of these authorities is the effect produced by Baptism regarded as that which is now popularly termed Conversion or change of heart. In the case of Adult Baptism, Conversion is supposed to have already taken place. In Infant Baptism, grace is given which, if rightfully used, will lead to the springing up and the growth of all the virtues of the Christian life.

We see how important it is to retain the language of the Baptismal Service in the Prayer Book in its integrity.

There are two classes of people who are opposed to the Baptismal Service as it now stands:

First. There are those who, while they hold the old Catholic Orthodox Doctrine in most particulars, yet in respect to the Sacraments they give up their Sacramental character altogether. They regard them as nothing more than monumental memorials, and deny that they are in any special sense means of grace. This class of people used to be called Zwinglians. There are few of them left now.

Second. There are those who not only deny the Sacramental character of Baptism, but they have given up all those doctrines which give to Sacraments their necessity and their meaning. It is impossible to classify these people. Among them are to be reckoned the old-fashioned Socinians and the more modern Unitarians. In this same class are to be found the degenerate descendants of the old Puritans and of the other Protestant denominations. These people have lost sight of everything that is distinctive, not only in doctrinal but institutional Christianity. If they have the slightest semblance of Christianity left, nobody can tell what that semblance is. It is Christianity with Christ left out in all else except the name.

Of course all these people-- and it is a motley and increasing throng--will oppose, and some of them will continue to rail at, our Baptismal Service. They do not believe in the necessity that man must be "regenerate and born anew of water and the Holy Ghost," and so they would blot out that word "regenerate" or rob it of its meaning.

But all they who recognize what is meant by the First Adam and

the Second Adam and by the Federal or Covenant relations which they sustain to the whole human family, these will cling to the language of the Baptismal Service as they will cling to the fundamental truths of the Gospel which that language involves. — *New York Guardian.*

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THE Church of GOD is in the world, not as a human invention, but as a divine appointment to be applied by human hands. Its fellowship is not salvation, but is a means of salvation. Its sacraments are not a grace, but are channels of grace. The Bible is not a charm or talisman, but is a teacher or guide. Its services are not spells, but they are helps and refreshments. Its fellowship is not an order of infallibility, but it is the fellowship of the saints.—  
*Henry C. Potter, D. D.*

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"GIVE US THIS DAY OUR  
DAILY BREAD."

O JESUS infinitely gracious, infinitely loving, what great things hast thou promised! "Whoso eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day." "He that eateth My Flesh and drinketh My Blood dwelleth in Me and I in him." "He that eateth Me, even he shall live by Me." "He that eateth of this Bread shall live for ever." O "Author and Finisher of our faith," give us Thy great gift of faith that we may by faith eat and drink indeed, and win these high blessings!

Alas! how little do our souls crave for their heavenly food! Oh! what we want is appetite for the

holy Feast. Our sickly souls have fed so long on mean earthly food that we have lost our relish for the Bread of Life. Think how we care for our perishing bodies; and then think how poorly we provide for our undying souls. We do not let our bodies go without their proper sustenance. We even feel it a hardship to be deprived of one of our customary meals. A very few days of want of food will make us weak and ill and helpless.

But the soul—ah! that can do without; that can be left unfed for long; that has no pangs of hunger which cry out in pain if it be not satisfied. Oh! to learn that old lesson, so hard to the faithlessness and earthliness which hide from us the mysteries of the inner life,—that man doth not live by the bread of the body alone! Poor feeble famishing souls, here is true bread offered you. Ye are fainting for want, yet ye will not stretch out a hand to take it. Or, if ye do now and then just taste the heavenly manna, it is so seldom and with so poor an appetite that ye never learn the true strength and blessedness of the food.

Aye, and never forget this, that there are those who come to their Lord's holy Table, and yet, when there, taste only the bare outward elements of the bread and wine, and never taste the real spiritual Food, these are, by Christ's appointment, the channels to convey. Oh that we would more often "taste and see how gracious the Lord is!"

Lord Jesus Who art the true Bread of Life, evermore nourish and strengthen our fainting souls by imparting to them Thyself. "Give us day by day our daily Bread." Amen.—*Selected.*

## DOGMA.

THIS is what Phillips Brooks says in his last volume of sermons about the cry for practical preaching to the disparagement of right belief: "To decry dogma in the interest of character is like despising food as if it interfered with health. Food is not health. The human body is built just so as to turn food into health and strength. And truth is not holiness. The human soul is made to turn, by the subtle chemistry of its digestive experience, truth into goodness. And this, I think, is just what the Christian, as he goes on, finds himself doing under God's grace.— Before the young Christian lie the doctrines of his faith,— God's being, God's care, Christ's Incarnation, Christ's Atonement, Immortality. What has the old Christian, with his long experience, done with them? He holds them no longer crudely, as things to be believed merely. He has taken them home into his nature. He has transmuted them into forms of life."

## SCEPTICISM REBUKED.

NOT long ago a ship was wrecked upon the reefs of an island in the Pacific. The sailors, escaping to land feared they might fall into the hands of savages. One climbed a bluff to reconnoitre. Turning to his companions he shouted, "Come on; here's a Church!" A simple story, but one involving a profound question: Why was it safer for shipwrecked men to go where a church upreared its cross than where there was none? That question probes the scepticism of our times to the heart.

## EPISCOPACY.

WE do not see how it is possible for any candid, honest and impartial mind to doubt that a Three-fold Ministry is of Scriptural and Apostolic origin. The example and promise of Christ, the practice of the Inspired Apostles, as seen in the Pastoral Epistles, and the Revelation of St. John: the undoubted testimony of the Apostolic Fathers, those noble Martyrs—all these set it forth as clear as the noon-day.

Even the great non-Episcopal historian, Mosheim, acknowledges the fact. In his Commentaries, the fruit of his most mature scholarship, he says :

“In the more considerable ones (Churches), at least, if not in the others, it came, *even during the life time of the Apostles, and with their approbation*, to be the practice for some one man, more eminent than the rest, to be invested with the Presidency, or chief direction. And, in support of this opinion, we are supplied with an argument of such strength, in those “Angels” to whom St. John addressed the Epistles, which, *by the command of our Saviour Himself*, he sent to the Seven Churches of Asia, Rev. ii., iii., *as the Presbyterians, as they are termed, let them labor and strive what they may, will never be able to overcome.*” (Vol. I., p. 170.)

Again he admits that “the Church of Jerusalem, at the time of that city’s being taken, and finally laid waste by the Emperor Hadrian, towards the middle of the second century (about the year of our Lord 137 or 138), *had had fourteen Bishops*; without reckon-

ing James as one of them.” (Vol. 1, p. 173.)

“It will be equally placed beyond dispute, that the Church of Jerusalem had over it a Bishop long enough before the close of the first century, after Christ.” (Ib. p. 178.)

“Again, That these Bishops were, on their creation, invested with *certain peculiar rights and a degree of power which placed them much above the Presbyters*, will not be disputed by any unprejudiced or impartial persons.” (Ib. p. 174.)

How is such an argument met at the present day? In what way do men, who are the leaders of the masses of the people, manage to evade the practical conclusions which must of necessity follow such a clearly ascertained fact? That they do evade these conclusions, and apparently without the slightest uneasiness of conscience, is certain. How is this done?

Some men say that all these things are of not the slightest consequence. But this is being wiser than God.

Some men say that what Christ and His Apostles established as to Faith, and Order, and Sacraments, was not a finality, and was not meant to be. They tell us that all these things were only germs. But by what progress these germs are to expand and develop—this they cannot agree about. The Romanists differ from each other; and so do the Rationalists. But the fruits which they offer never came from an Apostolic germ. Under the true “law of development,” the fruit-tree yields fruit “after his kind.”

Here is the strong ground on which our own Branch of the

Church stands. In this respect her "strength is to sit still." She only betrays her trust and becomes weak, when she shows a readiness to trim her sails to every passing gale, and to compromise the Truths of the Faith, and the Ordinances of Christ. Let her do the work which Christ has given her to do, and leave the result to God.—*Selected.*

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### ALL CAN DO SOMETHING.

EVERYBODY has something that he can do or give to others. You may be poor so far as money is concerned; that is not the worst kind of poverty. Miserable indeed must you be if you have not a kind word of sympathy or affection for the suffering and sorrowing. More wretched than the poorest beggar if you live to heap pleasures upon yourself, and have not one generous thought for those whose lives are full of toil and privation. It is blessed to give.

I heard a minister ask some Sunday School children to save their papers after they had read them, and to bring them to him for a poor Sunday School that was five miles away. He asked them if they did not feel that it would be a pleasant thing to do, and nearly all hands were raised to show him that they quite agreed with him about it. They would have been glad long before to make the papers do double duty and give double delight, but no one had suggested it, and they were simply thoughtless.

That thoughtlessness is what we wish to get rid of—it is so in our way when we would be doing good. Cultivate a spirit of interest in all

whom you meet, and help and bless them as far as possible. It will make life brighter for yourself, while it brightens the pathway for others.—*Advocate and Guardian.*

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"IN all your prayers," says Bunyan, "forget not to thank the Lord for all his mercies. When thou prayest, rather let thy heart be without words than thy words without heart. Prayer will make a man cease from sin, or sin will entice a man to cease from prayer. The spirit of prayer is more precious than treasures of gold and silver. Pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan."

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### THE FATE OF THE JEWS.

"THE fate of the Jews would seem to have been inevitably to be absorbed into the mass of the various nations among whom they have been scattered, and whose policy was almost universally such as to crush themselves. The marvellous result is before us. They are dispersed throughout the world. Wherever they are, they are unchanged; distinct from the people amongst whom they dwell. Persecution has not destroyed them; toleration, favor, have not melted down the sharp outlines of their character and race. Adversity, prosperity, have passed over them by turns, and alike left them what they were. And should it be in the counsels of the God of Abraham, Isaac and Jacob that the predictions of the prophets should be fulfilled literally, and should He summon His ancient people again to inhabit the Holy Land, there are millions who might obey the

summons from every climate from India and Asia, Europe and Africa, America and Australia, still a peculiar people with the same observances, the same hopes and fears, the same well-marked characteristics, with much learnt, perhaps, but nothing lost; who might again rise up a kingdom from Euphrates to the sea, and might again, if God vouchsafed His crowning blessing of belief in the one Messiah, 'make Jerusalem a praise upon earth.' It is a marvellous phenomenon, and, on the ordinary principles of human action, inexplicable; but it is but the literal fulfilment of the prophecies uttered by Moses in Horeb more than 3,000 years ago, and echoed by seers of their own in after ages in words of warning and of promise. And they stand before us, this Jewish people, a living demonstration that the divine prescience does predict and perform results which no human foresight could imagine and no human power could accomplish; a testimony which cannot be gainsaid to 'the sure word of prophecy,' whereunto therefore we may, in all its other utterances, the more confidently 'give heed' as to the certain revelations of the God of truth."—*Sermon by the Bishop of London.*

THE various Bible societies now represented in Japan make it a rule never to give away the scriptures. They have sold together 115,000 copies during the past year. It is stated that at Kioto a single copy of St John's gospel led sixty families to renounce idolatry, and that mass meetings for prayer have been held in Japan, when in one case more than 3,500 and in another 7,000 persons were present.

## THE INVISIBLE WORLD.

"YES," I hear it whispered, "yes, but there is a common sense, based on our ordinary experience, which resists these notions of an invisible world actually around and above us."—But what is the real worth of this so-called "common sense?" When the comet of October, 1858, appeared, a lecturer made a tour of some country villages in Devonshire with a view of telling the country people some facts about the beautiful object which nightly attracted their attention, and among other points he touched upon the calculations which astronomers had made as to the enormous length of the tail of the comet. I recollect hearing a countryman who treated this part of his lecture with contemptuous incredulity.—"I saw the comet myself," said the man to a sympathizing crowd of villagers, "and its tail was *just* four feet long." Now that was common sense of ordinary sight pitted against the common sense of that higher insight, into nature which is won by scientific investigation. But science, too, as she is sometimes misrepresented—never when she is true to herself—can be guilty of an appeal to common sense of this sort against the assertions of a still higher insight into the supersensuous realities than are her own—against the assertions of faith. The astronomer with Lord Rosse's telescope at his disposal sees—he does not imagine—the heavenly bodies which are utterly out of reach of your ordinary sight or mine; and the servant of Elisha, when the eyes of his spirit are open, sees, by the aid of a new spiritual faculty, what he

could not imagine—the world of spirits floating in all its power and beauty round his endangered master.—*Canon Liddon.*

BE cheerful at home; a single bitter word may disquiet an entire family for a whole day—one glance cast a gloom over the household; while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance, and beauty, so do kind words and gentle acts and sweet dispositions, make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace, and sweetened with kindness and smiles, the heart will turn lovingly towards it from all tumults of the world; if it be ever so homely, it will be the dearest spot beneath the circuit of the sun.

#### TERRIBLE APPREHENSION.

AN infidel said, "There is one thing that mars all the pleasures of my whole life."

"Indeed," replied his friend, "what is that?"

He answered, "I'm afraid the Bible is true. If I could know for certain that death is an eternal sleep, I could be happy! My joy would be complete! But here is the thorn that stings me, this is the sword that pierces my soul—if the Bible is true I am lost forever."

That is indeed a well grounded apprehension. The Bible is true—tremendously true, and, however boastful infidelity may be, however brazen its countenance, there is an inward trembling which dis-

turbs the mind's quiet, and mars all the pleasures of life. Into whatever excess of riot the devotee of black infidelity may turn, the tormenting thought will follow him. But what is torment to the unbeliever? The thought that the Bible is true, the revealing of past ages attest, and the present furnishes the grandest demonstration.

#### THE REAL ORIGINATOR OF SUNDAY SCHOOLS.

THERE now stands, in the Old Churchyard of St. John the Baptist, in the City of Gloucester, England, a monument which bears this inscription:

"Reared in Memory  
of the

Rev Thomas Stocks,  
the Originator of  
Sunday Schools."

To confirm this statement, the obituary notices in the January number of the *Gentlemen's Magazine*, London, 1804, contains the following:

"Rev. T. Stocks, M. A., Rector of St John the Baptist, perpetual curate of St. Aldgate, Gloucester, and Vicar of Glasbury, County Breton. It is not, perhaps, generally known, that this truly modest divine was the first suggestor of the excellent plan for Sunday Schools throughout the kingdom, which was taken up and forwarded by the benevolent Mr. Raikes, a respectable printer, at Gloucester."

THE only way to shine, even in this false world, is to be modest and unassuming. Falsehood may be a thick crust, but in the course of time truth will find a place to break through.



*The Institute Leaflet for Church Sunday Schools.*

Vol. II—Oct. 1, 1882. THE WILL AND THE WAY. 17th S. after Trinity—No. 45.

TEXT TO BE LEARNED.—Eph. ii. 10.

THE COLLECT FOR THE DAY.

Lord, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

## I.—THE WILL TO DO GOOD WORKS.

What is this a prayer for? To do good works. What do we need to enable us to do good works? The will and the power to do them. Are we naturally inclined to do good? Eph. ii. 3. What are we by nature? "Dead in sin" Eph. ii. 5. How are we made alive? We are quickened by the grace of God. Why does God quicken us? That we may do good works. What then do we ask of God? That His grace may always prevent and follow us. What does His grace do for us? It gives us the will to do good works and to love His commandments.

## II.—THE POWER TO DO GOOD WORKS.

What do we need beside the will? We want the power to do good works. Where does this come from? Still from God's grace. Phil. ii. 13. With God's grace always ready to help us, what is our duty? To remember God hath appointed good works for us to do. To be careful to maintain good works. Titus iii. 8.

## THE CATECHISM.

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

## THE SHIPWRECK AND THE ISLAND.

Read Acts xxvii. 39-44; xxviii. 1-11.

Learn Ps. xci. 15.

What do we all like? To have a promise made to us.

But what is better than that? To have the promise fulfilled.

What promise did we see was given last Sunday?

For whom? To whom? Of what? xxvii. 24.

What promise is mentioned in the text for repetition?

Is it made to us in these days?

What became of the ship in which S. Paul and his companions set out? Ver. 41.

What did the soldiers wish to do? Kill the prisoners.

Why? Because should they escape the soldiers would be punished by death.

Who saved St. Paul? Ver. 43.

Had he ever been on the deep before? 2 Cor. xi. 25.

Was he alone saved? Ver. 44.

How many were on board? 276 souls.

Why were they saved? See verse 24.

Where did they land? What is its modern name?

How did the islanders receive them? xxviii. 2.

What was the first thing they did? Made a fire.

And what then occurred? Ver. 3. What did S. Paul do?

But what did the islanders expect? Ver. 6.

At whose house did S. Paul lodge? Ver. 7.

Who lay sick there? How was he healed?

To what did this lead? Ver. 9 and 10.

For how long did all remain on the island? Ver. 11.

What is the place of this shipwreck now called? St. Paul's Bay.

Who owns the island? England, and she has soldiers stationed there.

*The Institute Leaflet for Church Sunday Schools.*

VOL. II—Oct. 8, 1882. THE CHRISTIAN WARFARE. 18th S. after Trinity—No. 46.

TEXTS TO BE LEARNED—1 Cor. x. 13.

THE COLLECT FOR THE DAY.

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. Amen.

I.—WHY THE CHRISTIAN MUST BE A SOLDIER.

In what great war are we all engaged? When were we enlisted in the warfare? To whom do we belong? To God. If we are His people, what must we do? Love Him and hate what He hates. What is that? Sin. Who tempts us to commit sin? The world, etc. What is meant by the world? Men in general. And by the flesh? Our bodily desires. How does the devil tempt us? Through the world and the flesh. Why must we resist Him? Because we are God's people.

II.—THE NATURE OF THE CHRISTIAN'S WARFARE.

How do our enemies attack us? By tempting us to do wrong. How does the world tempt us? It says "Follow riches, pleasures, honours," etc. But what does God say? Follow holiness. Heb. xii. 14. How is the flesh a temptation to us? When we yield to its unlawful desires. How can we overcome Satan's wiles? By prayer and watching. If yielded to, what does temptation cause? It makes us love sinful things better than God. How should we serve God? With pure hearts and minds. How are we brought near Him? By victory over our enemies. Are we fighting the battle? Most certainly we are; *but on which side?*

THE CATECHISM.

Repeat the Ninth Commandment? (Learn answer in Catechism.)

ST. PAUL IN ROME.

Read Acts xxvii. 12-31.

Learn 1 Cor. i. 27.

How many great cities we have visited with S. Paul? Try to call them to remembrance.

This chapter brings us in his company to the greatest of all. What city was that?

We have read in Acts of many governors; from what place did they derive their power?

We have been told of many soldiers; for what country did they fight?

How came it that Rome was so great? Her soldiers had conquered all the nations round about.

What did Rome become at one time? The headquarters of Satan, the chief persecutor of Christ's religion.

Of what was the city full at S. Paul's visit? Of idolatry and sin.

How has it been described? It was "like London with all its miseries, vices and follies exaggerated, but without Christianity."—*Howson.*

Whom did God send there to proclaim His Kingdom?

How would the multitude look upon this poor prisoner? With contempt and scorn.

But what is ever the case? See text for repetition.

What did S. Paul find at Rome? A faithful church.

What did this produce in his heart? Joy and gladness. Ver. 15

Why? Because he would not have to work alone.

To whom did he first preach the Gospel? Ver. 17.

How long did he speak to them? Ver. 23.

For what time did he remain in the city? Ver. 30.

What was he all the time? A close prisoner—"an ambassador in bonds."

See what great things God can do by weak means!

In Rome there was afterwards a Christian Emperor and many churches.

Can you not do something too for God?

*The Institute Leaflet for Church Sunday Schools.*

Vol II—Oct. 15, 1882.

PLEASING GOD.

19th Sunday after Trinity—No. 47.

TEXTS TO BE LEARNED.—1 Thess. iv. 1, 2.

## COLLECT FOR THE DAY.

O God, forasmuch as without thee we are not able to please thee; mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

## I.—WHAT IT IS TO PLEASE GOD.

How does the Collect begin? By a confession of our nothingness. What do we say? We are not able to please God. What does pleasing God imply? To put away everything that is evil. Name some of these evil things? Lying, anger, dishonesty, evil speaking, etc. Eph. iv. 31. From what do they spring? An evil heart. But what else is implied in pleasing God? Following everything that is good. Mention some of these good things? Truthfulness, forgiveness, honest labor, kindness, etc. Eph. iv. 25, 28, 32.

## II.—HOW GOD ENABLES US TO PLEASE HIM.

For what do we ask in the Collect? The Holy Spirit. With what object? That we may please God? How does the Holy Spirit enable us to please God? He teaches us what things are pleasing to Him. He gives us strength to do them. On what does the Spirit act? On the heart. In what way? He directs and rules it. What is meant by directing the heart? Guiding it. What does His power enable us to do? To please God both in will and deed.

## THE CATECHISM.

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

## LABOURS AND COMFORTS IN PRISON.

Read Philip. i. 12-24; ii. 25-30.

Learn 1 Cor. xv. 58.

We have now reached the end of the Acts.

Where did we leave S. Paul? In custody at Rome.

How did he spend his time there? In preaching and writing.

Where have we any knowledge of this? In the letter he wrote.

Where was he confined? Not in a dungeon, but in his own hired house.

But was he free? No, he was chained by the arm to a soldier. See Acts xxviii.

16. What were the results of his labours? Many converts. His bonds manifested in all the palace.

What does this mean? They knew all about him and his sayings at the Emperor's court, and some believed.

Mention one of his poorer converts? Onesimus, a runaway slave.

What did St. Paul do for him? Wrote a letter interceding with his master. (Epistle to Philemon.)

What are mentioned in all his Epistles? His chains, his prayers, his messengers.

What comforts had he in prison? The God of all Grace was with him. Many faithful friends stood by him.

Mention some of these? Aristarchus, S. Mark and S. Luke.

What other comforts had he? God's blessing on his labours. His old friends, the Phillippians, sent him gifts. Phil. iv. 18. The goodness of others cheered him. Eph. i. 15, 16, etc.

Here is an example for us.

Let us, too, not weary in well-doing. Let us lose no opportunity for doing good. Let us be faithful in trials as was S. Paul, and we, too, shall have comforts.

*The Institute Leaflet for Church Sunday Schools.*

Vol. II—Oct. 22, 1882. CHRISTIAN CHEERFULNESS. 20th S. after Trinity—No. 48

TEXT TO BE LEARNED—1 Cor. vi., 20.

THE COLLECT FOR THE DAY.

Almighty and most merciful GOD, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. Amen.

I.—THE SECRET OF CHRISTIAN CHEERFULNESS.

What is one great mistake about religion? Thinking it is a gloomy thing. On the contrary, what does true religion do? It makes a man happy and cheerful. What is the children commanded to do? To "rejoice evermore" and in everything give thanks" 1 Thess. v., 16-18. Why is the Christian cheerful? Because he trusts in GOD. In what does he trust? In GOD's mercy and power. Of what is he confident? Safety, from all things hurtful to soul or body.

II.—IN WHAT CHRISTIAN CHEERFULNESS CONSISTS.

What is one mark of a true Christian? Readiness in GOD's service. Why? Because GOD's work is looked upon as his too. How does the Collect express this? To be ready both, etc. How can we be ready in body? We can be prepared to give up our own ease and comfort. How can we be ready in soul? We can be willing to give our whole attention to our work. Who is our great pattern in all these things? How did He finish His work? See S. Matt. xxvi. 39. Why did He do this? For the joy that was set before Him. And what should incite us to do the same? The coming joy and glory of heaven. Do we serve GOD cheerfully and steadily?

THE CATECHISM.

What do you learn by the Commandments?

THE YOUTHFUL BISHOP.

Read Passages referred to.

Learn 2 Tim. 12

Was S. Paul ever released from imprisonment at Rome? Yes, so the best writers say.

What did he then do? He resumed his missionary labours.

You remember Ephesus, with its great temple of Diana, its silver shrines and magicians?

Do you recollect S. Paul's farewell to the Ephesian elders?

Why were they sorrowful at parting? Acts xx., 38.

For how long a time did they certainly not see him? For five years

But how was the Church at Ephesus cared for? S. Paul sent Timothy there.

See 1 Tim. . 1-3.

For what purpose? To feed the flock.

To what office was he appointed? To the office of a Bishop.

What had he to do among other duties? To ordain ministers. 2 Tim. ii. 2.

Was he fit for such an arduous post? Yes, S. Paul commends him very highly.

How did S. Paul encourage him? By writing to him these two letters.

What was he to be like? A brave soldier. 2 Tim. ii. 3.

How were the other Churches cared for? By the Elders, whom S. Paul ordained in every city.

But how was the succession to be kept up? Bishops were appointed to ordain others as required.

How should we look upon our Bishops? We should honor them, pray for them and obey them.

Do we pray for them in Church? Give instances.

*The Institute Leaflet for Church Sunday Schools.*Vol. II—Oct. 29, 1882. PARDON AND PEACE. 21st S. after Trinity—No. 49.

TEXTS TO BE LEARNED.—Rom. v., 1; St. John xiv., 27.

THE COLLECT FOR THE DAY.

Grant, we beseech thee, merciful Lord, to thy faithful people and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

## I.—THE PRAYER OFFERED.

To whom is this prayer addressed? To GOD. What do we term Him in it? How is his mercy shown? By sending His Son. What other proofs have we? His desire to sanctify us. His watchful care over us. Why do we address GOD as "our Lord"? Because we are His body and soul. For whom is the prayer offered? For His faithful people. Who are they? Those who truly love and serve Him.

## I.—THE BLESSINGS SOUGHT.

What's the first thing we ask for? Pardon. Why do we seek this? That we may be cleansed, etc. Why is pardon necessary? Because without it we cannot enter heaven. For what else do we pray? For peace. With what object? That we may serve GOD quietly. What does peace mean here? Outward and inward. What is peace? The offspring of pardon. How is it spoken of in Scripture? As that which passeth man's understanding. Phil. iv., 7. Is there any other kind? Yes, the wicked often feel at peace; but it is false and unreal. What does peace with GOD mean? War with Satan.

## THE CATECHISM.

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

## THE FINISHED COURSE.

Read 2 Tim. iv.

Learn 2 Tim. iv., 6, 8.

What prison does tradition say is meant? The Mamertine, a dark, loathsome dungeon.

How does he speak of his work in this chapter? "I have fought the good," etc. Why were the Christians persecuted at Rome? They had become very numerous and the Emperor hated them.

What did Nero do to prevent their increase? He set fire to Rome, and charged the Christians with the deed.

What was the result? A terrible persecution.

Who was seized and tried about this time? S. Paul.

Who was the chief witness against him? Alexander the coppersmith.

Had he any counsel or friends at the trial? No, "no man," he says "stood with me." Ver. 16.

How were the Christians punished at that time? They were torn by wild beasts.

Was this S. Paul's fate? No. See verse 17.

How was he treated in prison? As a common felon.

What were his prospects? He was old and alone, only S. Luke remaining steadfast.

What might add to his sadness? The time of his departure, *i. e.*, his execution was at hand.

Did all this make him miserable? No, he rejoiced.

Why? Because he could look back on a faithful course, and so forward to the martyr's crown.

Was it long in coming? No, soon the executioner's axe did its work, and the spirit of the Apostle was with God.

Is there a crown for us too? See verse 8.

Who shall obtain it? Those who like S. Paul love and serve the Lord Jesus Christ.

HYMN for October—Ch. Hymn 363, or A. and M. 231.

### DISCOURAGED.

INSTEAD of discouragement from failure, we should be pressed by it more closely to the heart of Jesus, sadder but wiser, and made more secure by the painful experience than ever before. Let the very same moment which brings the consciousness of trespass, bring also the sense of confession, pardon, and inward cleansing from the sin out of which the sinning sprang.

This instantaneousness of restoration is the divine method of security from the repetition of failure. Look for a moment at the contrary course, as too often practised by the Christian. He will, early in the day, we will say, fall into trespass by an unguarded word or unsubdued temper. It brings a cloud between him and God. Instead of an instantaneous confession and the immediate restoration of full communion, he remains under the cloud. Satan always has some dominion over an unhappy child of God, though he cannot conquer a rejoicing one. Soon this very consciousness of distance lays him open to fresh failure, and by the time he comes to a season of special prayer, he is so far off that prayer is an effort, and coming to God a formal act, instead of the jeyous natural rebound of his soul. Immediate restoration from the first trespass would have so fully brought again full communion that no other failure in all probability had ensued.

We should commence each day in a sense of cloudless fellowship with God, with no shade, not the faintest shadow, between our soul and the great Father of our spirits. Should any cloud intervene, its instantaneous removal will restore to us that "walk

in the light" which involves uniform victory.

It was the homely saying of the most successful modern missionary on record, when asked the secret of his constant communion with God and consequent power with men; "When I come to God to pray I do not have to clear away a heap of rubbish first; I never let it accumulate, and so I live always in the presence of the King!"

STOP and think. What you are to be will depend upon what you do. Your words, and thoughts, and deeds are not fragile and perishable, but permanent and enduring. Do no wrong. Battle for the right. Help and bless humanity. Honor and obey the Author of your being and your blessings.

Be not an idler. Work and win. It is not genius but toil that is the creator of utilities. Great characters in history are always miracles of industry. Butler put twenty years on his Analogy, and the work is immortal. Rittenhouse, who began to calculate eclipses on his plow handles, could not fail of eminence. To-morrow is the day in which idle men work and fools reform. Let your theatre and time of action be to-day.

Seek to be an intelligent worker. Read books and papers. Cultivate and discipline the mind. Seek the society of thinkers. Aim at eminence in the arts and sciences. The paths along which Franklin walked, or Webster, or Henry Clay, are still open to willing feet. Enter and walk therein. Advance to the front. If you do not sow and plant now, you cannot expect a rich harvest by and by. Up and be patient. Sow good

seed. Keep the weeds down. Be patient and work, and the future will not be without hope and blessedness.—*Selected.*

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### PRACTISING RELIGION.

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GIVING up sinful practices or pleasures—or even questionable ones—is not enough. Such negative religion will not last long, or avail much. Genuine piety is a positive thing; it is doing right, it is keeping Christ's commandments. Pulling up weeds does not make a garden in the bright May days. Mellowing the earth and dropping the seeds, and setting out the young plants, is the only substantial way to do it. When the soil is busy in growing vegetables and flowers there is a little space left for the weeds. Less than half your religion depends on the "thou shalt *nots*." Christ did not say to Matthew, "Thou shalt stay here at the toll booth, and try to keep out of cheating and other evil practices of the publicans." He said, "Follow Me," and then Matthew goes at once into a new line of conduct and a new life.

Begin at once to do whatever your Master commands. Begin to practice religion. A child would never learn to walk by a hundred talks about the law of gravitation; it must use its own feet, even at the risk of many a tumble. Wait not for more feeling, or more pungent convictions, or for any thing that you read of in other people's experiences. These are all snares and hindrances, if they keep you from doing at once the very first act that will please Christ. Have you ever opened your lips to any unconverted friend, either to avow your own feelings or to do that

friend some good? Then try it; you will strengthen yourself, and may bring an unexpected blessing to him or her. In short, you must begin to *obey* a new Master; to serve a new Saviour; to strike out a new line of living, and rely on God's almighty help to do it. When you give yourself to Christ in this whole hearted and practical fashion He will give you a thousand fold richer gifts in return. Yea, He will give you Himself! When you possess Christ you have everything.—*Rev. T. L. Cuyler.*

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WE frequently hear those who are not in communion with the Church say, in excuse of their schismatic position. "We are just as good as you are; look at our Churches, Hospitals," etc. A Bishop of the Church said to one of these self-satisfied souls. "If you steal a bushel of wheat from my granary and sow it, what will it bring forth?" "Wheat," was the prompt reply. "Yes," said the Bishop, "and because the grain brings forth fruit after its kind, is that any justification for your theft?"

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### THE CARE OF THE CHILDREN.

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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 the Romanist can give some reason, however inadequate, for the faith there is in him concerning his church. 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 occasion 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 place. They 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 indevoutness and irreverence into the Church, and help thereby to made 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.—*Am. Bishop's Address.*

### THE FUTURE OF SUNDAY SCHOOLS.

My own belief is that the Sunday School has before it a more important place in the Church system than it has ever yet possessed since Europe became Christian. The increasing interest in secular education, the ever multiplying subjects of study and the consequent tendency to diminish the religious instruction in day schools, in some to drop it altogether, from division of religious opinion—these things seem to indicate to the Church the necessity of reviving and developing her own catechetical schools upon the Sunday (possibly hereafter to some extent upon the Saturday also) if she is to counteract the non-religious system



of education, and fulfil the obligation of teaching the people.—*The Bishop of Ely.*

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PRESBYTERIAN TESTIMONY.

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WE seldom find nobler testimony to the Church than the following, credited to the *Presbyterian Banner*, and we can but think the writer is not far from the kingdom. He realizes the fact that the Church of Christ must necessarily be Catholic. He says: "From the comprehensiveness of the Episcopal Church and its facility of adaptation it has been able to include within its pale great varieties of religious opinion and character. In its churches and ministers have been and are found the highest Calvinism and the lowest Arminianism, the widest Broad Churchism and the intensest exclusivism, the High Church and the Low Church, formalism and the most devout piety, extreme fashion and evangelical humility, worldliness and spiritual life, the very rich and the very poor, the gay and those who are unceasing in labors for the poor and the sick. While the Protestant Episcopal Church is the most exclusive of all Protestant denominations in this land, it is at the same time the most comprehensive, including a greater variety of belief and character than any other."—*Am. Paper.*

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REV. C. W. WHITMORE states in the *London Christian* that of the twenty Infidel lecturers and writers who have been prominent in the last thirty years, sixteen have abandoned their infidelity and openly professed their faith in Christ.

THE REV. P. A. SEGUIN, the well-known convert from the Roman Catholic Priesthood, has just opened a Mission for the benefit of the French Canadians in Harlem.

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THE English Church has established a Christian mission at Gaza, a town which reaches farther back than the call of Abraham. It was on the way to Gaza that Philip baptized the eunuch of Ethiopia.

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HARVARD UNIVERSITY, including agnostics and atheists, claims to have twenty different kinds of religion, and two of the students are yet to be heard from. It is a world in miniature. The Episcopalians are a majority of the whole number, and that again is true of the world at large; the Episcopalians, in fact or principle, comprising about nine tenths of all who profess and call themselves Christians.

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EXAGGERATED speech makes one careless of the truth. The habit of using words without regard to their rightful meaning often leads one to distort facts, to misreport conversations, and to magnify statements, in matters in which the literal truth is important to be told. You can never trust the testimony of one who in common conversation is indifferent to the import, and regardless of the power of words.

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