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Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. V. FEBRUARY, 1881. No. 12.

JOHN D. H. BROWNE, } LOCK DRAWER 29, HALIFAX, N.S. } EDITORS.
EDWYN S. W. PENTREATH, } MONCTON, N. B. }

"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.*

HYMN OF THE CHURCH MILITANT.

BY MRS. C. F. HERNAMAN.

"Thou hast given a banner to them that
fear Thee, that it may be displayed be-
cause of the Truth."—*Psalm lx. 4.*

ARM, arm for the conflict, soldiers!
The LORD is over all,
Bring forth the ancient banner,
Which adorns the Heavenly hall.

Bear we the King's own banner,
Into the thickest fight;
Not ours but His the battle,
Not ours but His the might;
Right through the camp of error,
Up to the ranks of sin,
Where the hosts of Satan muster,
Our Captain's troops shall win.
Arm, arm for the conflict, &c.

Truth's all-triumphal banner
Shall o'er us proudly float;
Nor our harmonious chorus
Strike one discordant note;
The glorious creed we utter
Far distant ages tell,
And, beyond the grave, the Blessed,
The same grand concord swell.
Arm, arm for the conflict, &c.

The Church's voice aye living,
The voice which cannot die,
By infant lips is uttered,
And quired by saints on high;
By cloven Tongues of Fire,
In Pentecostal might;
By the same Eternal Spirit,
The ever-shining Light.
Arm, arm, for the conflict, &c.

Grant, LORD! in us, Thy servants,
This Light may brightly shine;
Thy Church may we hear speaking,
And know her voice as Thine.
The things of Faith unchanging,
By sight of Faith discern,
Nor stray where deluding meteors
O'er paths of error burn.
Arm, arm for the conflict, &c.

We follow where Thou ledest,
Thou Bright and Morning Star!
Eternal Day is breaking
O'er mountain heights afar;
As low before thine Altar
In reverent love we bend,
With the glad new song of Heaven
Our hymns of triumph blend.
Arm, arm for the conflict, &c.

[The music for this beautiful Church Hymn can be had (price 3d. per copy) from "The Church S. S. Union," 29 Kilburn Park Road, London. Words eighteen pence per 100.—EDS. CH. WORK.]

THE HOLY CATHOLIC CHURCH, THE COMMUNION OF SAINTS.

THERE are twelve great truths taught in the Creed. The first eight articles relate to one or other of the Three Persons of the Blessed Trinity ; in the ninth Article we profess our belief in the Holy Catholic Church, the Communion of Saints.

What is the Holy Catholic Church ?

All faithful people under one Head.

The Catholic Church is made up of all the faithful ; that is, of all who are baptized, and who profess the true faith.

Those members of the Church on earth who are leading wicked lives, will never be members of the Church in Heaven, unless they sincerely repent.

Our Blessed Lord compares the Church to a net cast into the sea and gathering together all kinds of fish.

But at the Day of Judgment, He tells us the Angels will go forth and separate the good from the bad, and the good only shall be gathered into the kingdom of Heaven.

The Apostle St Paul compares the Church to the human body, which is made up of many different senses and members, each having its own separate work to do, but all closely united under one head, which rules and directs everything.

The feet carry the body from place to place, the hands work for its support ; the eyes, the ears, the lips, &c., all have their special work to do ; but it is the head that thinks and directs the whole.

So in the Church of Christ, all

have not the same duty or office. Some are appointed to teach, and others to learn ; some to rule, and others to obey : but all believe the same doctrines, and acknowledge the same Head, our Lord Jesus Christ.

He it is Who founded the Church, and He it is Who governs and preserves her.

It was not His will to remain always *visibly* among men. He had to ascend to His Heavenly Father, there to sit at the Right Hand of God till He comes again to judge the world. He has, therefore, appointed others to govern in His name First, the Apostles, and afterwards their successors, the Bishops and Priests of the Church.

SUNDAY.

WHAT is Sunday, my friends ? You will tell me that it is the Lord's Day, and you are right.

S. John says (Rev. i. 10.) : " I was in the Spirit on the Lord's Day." So that we have the authority of God's Word for calling Sunday by this name. Since it is " the Lord's Day," it must be *all* His, to be spent in His worship, in His service and in the special training of our souls for Heaven. Since it is " the Lord's Day," and not ours, then it cannot be lawful for Christian men and women to spend it in worldly pleasure and amusement, still less in pursuit of worldly gain. It cannot be lawful for us to waste any part of it in laziness or sloth, for though it is meant to be a day of rest, it is not meant to be a day of idleness. God has given us this holy day to be one of spiritual refreshment and blessing ; and depend upon it He will ask us what

use we have made of His gift. when we stand before His Judgment-Seat. And though you, my friends, may easily satisfy a sleeping conscience now, it will be wakeful enough then, and you will be forced to *accuse yourselves* of wasted Sundays, whether you will or not.

But, perhaps, you will ask me "How then ought the Lord's Day to be spent?" I will try to tell you

"Upon the first day of the weekthe disciples came together to break bread." (Acts xx. 7.) This was what every true believer did, in the first and purest days of the Gospel. In those days of true love and zeal, all Christians who had been confirmed felt that they suffered a great spiritual loss, if they were hindered from being present at the Lord's Supper. If you and I wish to be like those faithful souls here, and to go where they are, when we die, *our* heart's desire must be where *theirs* was. We must never neglect Holy Communion. if it be in our power to partake of it. If ever you really are unable to come to the celebration of the Lord's Supper, still do your best to attend the forenoon and evening Service on Sunday, and for the rest of "The Lord's Day," spend it in some holy and religious employment. If you have leisure and ability teach the ignorant, visit the sick, relieve the needy. Read good books. If the other days of the week are spent in hard labour, pass some of the remainder of "the Lord's Day," in a quiet walk with your families, or in some other quiet, innocent employment, such as will not make you forget what you have been hearing and doing in the House of God. But

all of you, rich and poor. old and young, learned or ignorant, must spend this holy day "as unto the Lord." Do this, and then each "first day of the week" will bring down a blessing on the other six. Do this, and then the grace of Christ will make you more and more fit to join that blessed company, who rest not day or night singing praises to Him that "sitteth upon the throne and unto the Lamb." (Rev. v. 13.) Oh, dear friends, be in earnest. Let there be no more wasted Sundays in your lives; count up the years that are past and all that has been forgotten and neglected in them. Look forward and think of all that lies before you, for good or evil, in the world to come, and then act accordingly.

"Let us search and try our ways, and turn unto the Lord."—(Lam. iii. 40.)—*New and Old.*

DIFFICULT TEXTS.

9.—"According to the course of this world, according to the Prince of the Air, the Spirit that now worketh in the children of disobedience."—*Ephesians* ii. 12.

There are two words in the Greek translated world in our version. They are *aion* and *kosmos*. The two are here combined. "The course of this world" is the *aion* of this *kosmos*. *Aion* expresses an age or period definite or indefinite. It is sometimes used for a lifetime, a generation, or more often for eternity. *Kosmos* is the material world. "God so loved the world." *Kosmos* is often a term of reproach denoting the world of sense and matter, or the world as affected by sin. The first clause of the text means, then: "According to the true state of this material world."

The temporary condition of the universe lying under the penalties of sin.

The life of sin is further characterized as "according to the Prince of the Power of the Air" The idea of a power exercised by a personal agent over human beings is present everywhere in the Bible. But the place of this power is most singular. The power (*exousia*) of the air (*aer*). It implies an empire with a head, and a definite realm. This realm is in the *aer*. Now this word in the Bible has but one meaning. It is the air or atmosphere. In Ephesians vi. 12, we have some light on this passage. We wrestle "not against flesh and blood but against principalities, against powers, (*exousias*.) against the rulers of the darkness of this world literally the world-rulers of this darkness, against spiritual wickedness in high places," or against the spirit hosts in the heavenly places.. In this place the abode of these evil spirits is called *ta epourania*. the same term which is used of the abode of Christ and the holy angels. (Eph. i. 3, 20.)

Aer and *epourania* are then the same. Now the "birds of the air" are the "birds of heaven." There is a lower and higher heaven, (*ouranos*); a heaven synonymous with *aer*, and one which is the home of God. The heaven which gives rain is *ouranos* in the Greek. The heaven which is God's Throne is the same word. There is a mid-heaven in which the birds fly, (Rev. xix 37,) and a third heaven, the presence of God to which St. Paul was caught up. So the "Prince of the Power of the Air" is the Prince of the Spirit Hosts of Evil in Heavenly places." Ob-

serve, also, that "the spirit that **LOW** worketh," in the last clause, is not a further description of this "Prince." "Spirit" is in opposition with "power." The Devil is the Prince, *i. e.*, **RULER OF THE SPIRIT** that now worketh in the children of disobedience. Satan sends forth this spirit and directs it. It is the servant of the great Arch Tempter. He manages in secret his empire of temptation, and commissions his agents. This is certainly a most remarkable passage, and is well worthy of serious attention. In section 1, the nearness to us in the air of our spiritual foes. 2. Their free action. 3. Their invisibility acting to secret influences, and only to be counteracted by prayer and watching.

THE REASONS WHY I LOVE MY PRAYER BOOK.

1. BECAUSE the system of the Prayer Book is the system of the Bible. It sets forth doctrinal truth in the language of the Bible. It follows not Augustine, or Calvin, or Luther, but Christ. If men of every system of human theology say they can find something in my Prayer Book to favour all their views, she only shares that reproach with the Word of God.

2. Because the Prayer Book was not a new Book at the Reformation, but a revision of the English Service Books long before in use, with additions to suit the times, compiled by men such as Crammer and Ridley, who were martyrs for the sake of that truth which the Prayer Book teaches.

3. Because nearly every paragraph is in the exact language of Scripture, and the rest breathes the

spirit of Scripture. I cannot be wrong in following such a guide.

4. Because the evangelical purity of its sentiments, its dignity and beauty have won from the most learned men of all denominations approval and praise.

5. Because the spirituality of the Prayer Book does not depend on that of a poor sinful fellow mortal like myself. Therefore to all that is in it I can say Amen.

6. I love my Prayer Book because the great majority of its Collects have been used by Christians more than 1400 years. They are hallowed words, and they may be so to me.

7. I love my Prayer Book because in the Christian Year it presents the whole truth of God not magnifying one part. During one half of the year it brings before me the great facts in my Saviour's life, and teaches me what to believe. In the second half it teaches me my duty.

8. Because it teaches me in the spirit of Christ to love all, to forgive all, to pray for all.

9. Because my Prayer Book is common to all. It brings out the priesthood of the people, while guarding the priesthood of the ministry, it provides Congregational Worship, and does not ask me to sit a dumb worshipper in the House of God: it provides the same offices for my Sovereign and for the poorest subject in her Empire. It knows no respect of persons, and so I love it for these reasons.

10. Because it is the Book which my forefathers have used for ages at the font and the altar, in the Church and at the bedside. It has guided them through life, and soothed their dying hour. It is

my birthright. Here in this young and fair Canada, I will prize it as an heir-loom which no one has a right to take from me. I will say with Adam Clarke, the Methodist Commentator: "Next to the Bible, it is the book of my understanding and my heart."

I BELIEVE; I DENY.

The following is given as an illustration of the manner in which the Rev. James C. Richmond sometimes advocated the claims of the Church:

"He was preaching one evening in one of the public halls of a neighbouring city, selected because no church was large enough to contain the immense congregations who always flocked to hear him. On the night of which we are speaking, a congregation of nearly three thousand people had gathered to listen to a sermon upon "The Church." He well knew that not one-half were Churchmen, and hence he exerted all his powers to defend the distinctive claims of the Church and at the same time avoid giving offence to members of other Christian bodies. "My friends," he began, "why is it that we do not all belong to one church? Why do we have different names, etc.? Let us try to answer the questions. Let us go around to all the churches in this city and try to find out what separates them. Let us begin in the north part of our city, the stone church, St. John's Church, as we call it. Here stands a benevolent-looking man at the door. 'My friend, what is this building for?' 'This, sir, is a place where the Christian religion is taught.' 'But,' we ask, 'what do you teach for the

Christian religion? 'Go in, sir, and you will learn.' We enter, listen: 'I believe in God the Father, Maker of heaven and earth, and in Jesus Christ, etc., etc.'

Well, my friends, that sounds well. Let us come down town and stop at the plain wooden building. 'What do you teach here, my friend?' 'We teach the Christian religion.' 'Why, that is what they teach up at the stone church; why don't you unite with them?' Oh, we don't believe in water baptism we don't believe in external ordinances, in a regular ministry,' etc. 'Ah, I see; they say up at the old stone church, 'I believe.' You say, 'I don't believe.' Let us come down town and stop at the big church with the high steeple 'My friend, what is this great building for; what do you do in here?' 'We teach the Christian religion.' 'Why that is what they do up at the old stone church. Why don't you go up there and unite with them?' 'Oh we don't believe in infant baptism; we don't believe any baptism is valid except by immersion.' 'Ah, I see! They say up there, 'I believe,' but you say, 'I don't believe.' We come to the next church. 'What do you do here, my friend?' 'We teach the Christian religion.' 'Why don't you go up there to the old stone church? that is what they do up there.' 'Oh, we don't believe in the Divinity of Christ.' Ah, I see, they say, 'I believe,' you say, 'I don't believe.'" So he passed from church to church, and summed up by saying: 'The difference between the Church and other Christian bodies is only this,—the Church says, I believe; the others say, I deny. Every denomination of Christians

is founded on the denial of some one or more articles of belief which the Church of Christ has always held and valued — *S lected.*

MINISTERIAL ACCESSIONS.

In February, 1880, we published a list of forty nine members of various denominations, who had received ordination at the hands of English or American Bishops, during the preceding twelve months. In December, 1878, we published a list of seventy-two names, comprising ministers of all Christian Bodies, who had joined us in 1877 and 1878. We did this in no spirit of boasting, but to remove from the minds of some of our people the false impression that there was any drift worth noting among our clergy toward Rome, and to show them that there was a very noticeable drift from Roman and Protestant Ministerial sources towards the ancient Church of England and her American Sister. We may state here that our list this year is by no means complete—many names we do not hear of. At the English Trinity ordinations, it was stated that every Bishop ordained one or more from Dissenting Bodies, while large numbers of applications have been refused. In the course of looking over our exchanges, since last February, we have met with the following accessions from various Ministerial sources.

ROMAN CATHOLICS.

1. James McGlone, Priest, received by the Bishop of Fond du Lac, Wis.
2. Roman Priest, received by Bishop of Bedford, England.

CONGREGATIONAL MINISTERS.

3. Herman A. Dean, ordained by Bishop of Texas.

4. Wm. L. Woodruff, ordained by Bishop of Missouri.

5. Mr. Jones, Minister of Brydnaman, Wales, with 200 of his congregation.

6. Mr. Paxton Hood, one of the ablest ministers in England.

7. Mr. Ground promised ordination by the Bishop of Durham.

8. Mr. R. Perkins, ordained by Bishop of Exeter.

9. Mr. Stanway Jackson, ordained by Bishop of St. Albans.

10. Mr. Robert Vaughan, ordained by Bishop of Durham.

BAPTIST MINISTERS.

11. W. S. Tucker, ordained by Bishop of New Hampshire.

12. The Baptist Minister of Shelfoage, England, a former student of Mr. Spurgeon's College, studying for Orders.

13. Mr. F. Graves, minister at Suffern, N. Y., ordained by Bishop of New York.

14. Wm. Elmer, of Lincoln, Illinois.

15. Mr. G. S. Tucker, of Forest Springs, Miss.

METHODIST MINISTERS.

16. J. N. Morrison, ordained by Bishop of Nebraska.

17. George A. England, army chaplain, ordained by do.

18. Herbert Grantham, ordained by Bishop of Tennessee.

19. Wm. J. Tilley, ordained by Bishop of Vermont.

20. W. H. Osborne, candidate for Orders in Michigan.

21. B. W. Dougherty, ordained in N. Carolina.

22. A. Taylor, ordained by Bishop of Dunedin.

23. F. Swentzel, M. D., of Bell-air, Md.

UNIVERSALIST.

24. Samuel M. Strick, of Lincoln, Ill.

25. A St. John Chamber, D. D., Prof. in Tuft's College, ordained by Bishop of Massachusetts.

REFORMED EPISCOPAL.

26 Philip Norton, missionary chaplain for the American branch of the R. E. C., ordained Deacon by Bishop of Worcester.

27 Mr. Bridge, Farmersville, Ont., with his whole congregation.

SECOND ADVENTIST.

28. T. K. Allen, ordained by Bishop of Minnesota.

PRESBYTERIAN.

29. The Presbyterian Pastor at Niles, Ohio, Mr. S. Street.

30. Dr. Baird, for many years minister at Carleton, N B, ordained by Bishop of New York.

31. Mr. H. L. Teller, Amsterdam, N. Y.

Whatever Dissenters may choose to make of it, so large and constant a stream of men, admittedly among their best, towards and into the Church, cannot be reconciled with anything short of a growing and deepening conviction that divisions are wrong and disastrous to the cause of Christ; and that the Church of England presents all the features of a true Branch of Christ's Holy Catholic Church. — *Church Guardian*.

SOME people's religion is just like a wooden leg. There is neither warmth nor life in it, and, although it helps you to hobble along, it never becomes a part of you, but has to be strapped on every morning.

S. S. Lesson Leaves on the Church Catechism.

(Compiled by the REV. W. C. BRADSHAW,
Incumbent of Ashburnham. Editor of
the Analysis of Common Prayer, &c.

Vol. I. Fifth Sunday after Epiphany. No. 11.

THE SON OF GOD.

Learn *St. Matt. i. 21; St. John i. 1-5; Coloss. ii. 9; Revel. xix. 16.* And the Collect for the day.

Name the second article of the Creed? Whose only Son is meant?

Prove from Scripture that Jesus Christ is the Son of GOD. He is called the Son of GOD. *St. Luke i. 35.* Only begotten of the Father. *St. John i. 14.*

What does the term "only begotten" mean? That He is of the same nature with the Father.

Is the Saviour then equal to GOD? Yes. See *Philippians ii. 6.*

Distinguish as to the use of Christ's different names Jesus is His personal; Christ His official name. "His only Son" marks His family. "Lord" denotes His dominion or kingdom.

What is the meaning of the name Jesus? Saviour. *St. Matt. i. 21.*

When did our Lord receive this name? At His Circumcision. *St. Luke ii. 21.*

What does Christ signify? Anointed. The same as Messias.

How was Christ anointed? With the Holy Ghost and with power. *Acts x. 38.*

To what offices? As a prophet, priest and king.

How is He a prophet? He makes known what GOD requires. *St. John xiv. 24.*

How is He a priest? He offered Himself for us on the Cross, and dully intercedes for our behalf in Heaven. *Hebrews iv. 15.*

How is He a king? He gives His people laws, rules over and defends them. *Revel. xix. 16.*

In the verse just named what is He called in addition to King? Lord.

What Apostle called Him by that name? St. Thomas. He said "my Lord and my GOD." *St. John xx. 28.*

What Old Testament name is similar to Lord? Jehovah.

How is our Saviour thus rightly called Lord? Because as GOD He has dominion over all: and as man He has all power in Heaven and in earth as Head of His Church.

If we confess that Jesus is the Son of GOD, what is our blessing? "Whosoever shall confess that Jesus is the Son of GOD, GOD dwelleth in him, and he in GOD." *1 St. John iv. 15.*

If we think of Him as our Saviour and Teacher, what should we feel inclined to do? "Trust in His atoning blood, and try His works to do."

Vol. I. Septuagesima. No. 12.

THE BIRTH OF JESUS CHRIST.

Learn *Isaiah vii. 14; St. Luke ii. 7-11; Philip. ii. 6. 7.* And the Collect for the day.

Which is the third article of the Creed? How is it expressed in the Nicene Creed?

"He was incarnate by the Holy Ghost."

What does incarnate mean? "Made flesh" Christ became man.

Did He still remain GOD? Yes. He was both GOD and man.

Prove this from Scripture. The word was made flesh. *St. John i. 14.* GOD was manifest in the flesh. *1 Timothy iii. 16.*

Are there then two persons in Christ? No. Two natures, but only one person.

Where was Christ born? In what sort of place?

Who proclaimed His birth? What day do we keep in memory of it?

Who came to worship Him? Wise men from the East.

What led them? What gifts did they offer Him?

How should we treat the Blessed Virgin? We should love, respect and reverence her.

For what reasons? Because she was very pure and holy, and because she is the mother of GOD.

But should we worship her? No. We must worship GOD alone.

What is said of her in the Bible? She is called highly favored and blessed among women. *St. Luke i. 28.*

What sort of a son did Christ grow up to be? Obedient.

Where are we told all we know of His early life? *St. Luke ii. 42-52.*

What was Joseph's trade? Did our Lord work at it? It is thought so.

But what was His chief work? His Father's business.

Of what is Christ a pattern to children? Kindness, love and obedience to parents.

Why did our Lord take our nature upon Him? That He might suffer for us. That He might unite us to Himself.

Ephes. v. 30-32 That He might feed us with the spiritual food of His Body and Blood. *St. John vi. 53.*

Vol. 1. Sexagesima. No. 13.

CHRIST'S SUFFERINGS,
DEATH AND BURIAL.

Learn *Philip. ii. 8* ; *St. Luke xxiii. 33, 46* [and *53* ; *St. Matt. xvi. 21.* And the Collect for the day.

Was Christ's life a happy one? No. All His life He was a man of sorrows.

How long did He remain upon the earth?

Mention some of His sufferings.

What special sufferings did He undergo in which we express belief? His Betrayal, the Agony in Gethsemane, the insults, the mocking, the scourging and His cruel desertion by all the disciples.

How did He bear all this? Patiently and without murmuring.

When brought before Pilate, what was the people's cry? Crucify Him.

Who was Pilate? The Roman Governor.

Had the Jews no power to punish? No. Judæa was governed by the Romans.

Why is Pilate's name mentioned? To mark the time when Christ suffered.

What do you mean by crucified?

On what day did this great event take place?

Was our Lord's life taken from Him? No. He gave it up of Himself. *St. John x. 15-18.*

How often did He speak from the Cross? Seven times.

What were the last words? Into Thy hands I commend my spirit. *St. Luke xxiii. 46.*

Who begged the Body to bury it? Joseph of Arimathea. *St. Matt. xxvii. 57*

What became of Christ's soul? It descended into hell.

What does the word "hell" mean here? Hades—the place of departed spirits.

What other meaning has the word? The place of the lost.

What do we know of Hades? Little, except that the righteous are in one place in it and are at rest; while the wicked are separated from them by an impassable gulf. *St. Luke xvi. 22-26.*

What did Christ call the place to which His soul went? Paradise. *St. Luke xxiii. 43.*

When will the souls of Christ's followers enter Heaven? Not until after judgment.

Now what was it caused Christ so much

sorrow and suffering? Sin. *Isaiah liii. 6.* And if we go on in sin, what shall we be doing? Crucifying Him afresh. *Heb. vi. 4-6.*

Vol. 1. Quinquagesima. No. 14.

THE RESURRECTION OF
CHRIST.

Learn *St. Matt. xxviii. 5-7* ; *St. John xi. 25, 26* ; *Coloss. iii. 1-4.* And the Collect for the day.

How long did Jesus say He should remain in the grave? "The third day He shall rise again." *St. Luke xviii. 33.*

Who did He say was a type of Himself in this respect? Jonah. *St. Matt. xii. 40.*

Did the disciples know that Christ would rise, though He had told them? No. "They understood none of these things." *St. Luke xviii. 34.*

Had the Jews any idea of it? They had some misgivings, but thought the disciples would steal the body. *St. Matt. xxvii. 63.*

How did they try to prevent this? Read *St. Matt. xxvii. 64-66.*

Who first came to the sepulchre. See *St. Luke xxiv. 10.*

What did they find? The stone rolled away, and the Body gone.

Who told them what had occurred? Two angels, who said He is not here, but is risen.

What does Christ's rising from the dead prove? That He was the Son of God.

What victory did He gain by it? He conquered sin, and death, and hell.

On what day did He rise?

By what name is that day called? The Lord's Day.

On what particular day do we celebrate Christ's rising?

For what purpose did Christ rise? For our justification or pardon. *Rom. iv. 25.*

And for what else? To secure our resurrection. *1 Corinth. xv. 22.*

What proofs have we of the Saviour's Resurrection? The testimony of angels, of friends and of enemies.

How long did He remain on earth after His Resurrection? 40 days.

What assurance have we that He rose with the same Body? *Acts i. 3.* But perhaps the best proof is His conversation with St. Thomas. (*John xx. 27.*) Compare *St. Luke xxiv. 39.*

What does this secure to us? The sure and certain hope that our bodies also shall rise again. *Rom. viii. 11.*

Vol. 1. First Sunday in Lent. No. 15.

THE ASCENSION OF CHRIST.

Learn *St. Mark* xvi. 19; *St. Luke* xxiv. 50, 51; *St. John* xx. 17. *And the Collect for the day.*

How long was Christ in the wilderness?
What Church season is kept in memory of this?

How long was He on earth after His Resurrection?

What did He do during this time? See *Ac's* i. 1-3.

When about to leave the disciples, where did He take them? He led them out as far as to Bethany. *St. Luke* xxiv. 51.

What was His last act? He lifted up His hands and blessed them.

Who saw the Saviour ascend? The eleven Apostles.

In what Body did Christ ascend?

To what place?
How do we know Heaven is a place? Because our Saviour's glorified Body is there. (Compare 4th Article of Religion)

What two instances are there of men ascending before this? Enoch and Elijah.

Where is Christ now? "At the right hand of God."

What does that mean? He has the most honorable place in Heaven.

Why is He there? To intercede for us. *Romans* viii. 34.

What does to "intercede" mean? To remind God of what He has done for us; and to speak to God on our behalf.

But is Christ not on earth also? Yes. He has promised to be with His people always, even unto the end of the world.

When we do wrong, does the Saviour intercede for us?

The Scripture says: If any man sin we have an Advocate with the Father. *1 St. John* ii. 1.

For what other purposes did Christ ascend into Heaven? To send down the Holy Ghost. *St. John* xvi. 7. And to prepare a place for us. *St. John* xiv. 2.

How long will the Saviour exercise His power for His people's sake? "Till He hath put all enemies under His feet." *1 Cor.* xv. 25.

What should Christ's Ascension teach us? Thankfulness that He pleads for us. Desire to raise our hearts and hopes heavenward.

He who has the love of Christ in his heart, will be anxious for all mankind, without distinction, to every color and clime—to the man

of the city, the field and the woods—to the Moor, the Hindo and Hottentot—to the beggar and the convict. He will delight in relieving the distressed, and assuaging sorrow. All this and much more will he do for "Christ's sake."

THE BULWARK OF THE PROHIBITED DEGREES.

THE indissolubility of marriage is one, and the chief, of its external defences. This principle we have already surrendered. We know not yet the end. But there is another bulwark of scarcely less importance, and this also is seriously assailed. I mean the bulwark of the prohibited degrees. All know how the Bill for legalizing "marriage" with a deceased wife's sister has been brought into parliament year after year, and has achieved a long course of success in the Commons, though the rectitude and courage of the House of Lords have hitherto saved the Statute-book from this fresh disgrace.

Here we are asked to take the first step in a course whose end, as in the matter of divorce, it is impossible to forecast. It is a demand to surrender a principle which is definite, sufficient, and founded on God's Word and the explicit and uniform testimony of the Church for many an age. The prohibited degrees as received by the Church and Realm of England are derived, as has been repeatedly shown, from the moral law of the Old Testament, interpreted by the Church for fifteen centuries as equally binding under the Gospel. Dr. James Hersey has ably proved that there is not one of these degrees which is not expressly or inferentially in-

cluded in the moral prohibitions contained in Leviticus xviii; and, conversely, that the table of prohibited degrees include every one prohibited in that passage of Holy Scripture. To the same effect Lord Selborne, in his noble speech in opposition to the Bill in the House of Lords: "If we are to prohibit only such marriages as are prohibited by the letter of the Old Testament, we must repeal the prohibition in the case of thirteen degrees prohibited by our law and not prohibited by the letter of Leviticus; and on the other hand, if you endeavor to arrive at the principle contained in that chapter of Leviticus, and to lay down a marriage law in accordance with that principle within the range and limits of the degrees which are prohibited there, you will arrive at our present marriage law."

Here, then we have a precise and intelligible rule: The Bible interpreted by the Catholic Church for fifteen centuries. Break in on that rule and where shall we find another equally strong, equally intelligible, equally definite? Dr. Hersey asks: "Have Englishmen alone the power to stop where they will? Have they a privilege of their own to break down the first barriers and then stop inconsistently, although they shall have put it out of their own power to plead either the Divine Law, or the rule of the Church, or instinctive feeling, which they would have already violated, as a ground against further changes? We have standing ground now, where would it be if the nation abandoned what it has?"

The underlying principle of prohibition in all these degrees is simply the unity of man and wife by

marriage; so that the relations which are his or hers respectively by nature became the like relations of the other by reason of that unity. While, therefore, to advocate divorce is to impugn the permanence of the unity, to seek for marriage within the prohibited degrees is to assail its truth. Relationship of affinity, though less intense, is as real and as permanent as relationship by blood."

J. W. LEA.

ROMAN CATHOLICS.

WHAT is the great difference between the Church of England and the Church of Rome?—The Church of England has strictly adhered to the Primitive faith, whereas the Church of Rome has grievously departed from it.

How has the Church of Rome departed from the Ancient or Apostolic faith?—By imposing upon her members as a condition of Salvation a *new* and *unscriptural* Creed.

What is the name of that Creed?—The Creed of Pope P. us IV.

When was that New Creed set forth?—December 9th. A. D. 1564.

Mention some of the doctrines contained in that Creed.

1. That the following rites were instituted by Christ as sacraments of the new law, equally with Baptism and the Eucharist viz.: Confirmation, Penance, Extreme Unction, Orders and Matrimony. 2. That in the Mass there is made a conversion of the whole substance of the bread and of the wine into the body and blood of our Lord which is called Transubstantiation. 3. That there is a *Purgatory*, and that the souls therein detained are helped by the suffrages of the faithful.

4. That the *Saints* reigning together with Christ *are to be invocated.*
5. That the *Images* of Christ, of the Virgin Mary, and the *Saints*, *are to be honoured and venerated.*
6. That the power of *Indulgences* was left by Christ in the Church.
7. That the Roman Church is the *Mother and Mistress of all Churches.*
8. That everything contrary to the decrees of the *Council of Trent* is to be condemned and rejected.
9. That without holding this Creed of Pope Pius IV. *no one can be saved.*

Were these new dogmas of the Church of Rome ever heard of before A. D. 1564?—Yes, they had been introduced, one by one, at different times, but never established in a Creed, or authoritatively imposed upon Christians as necessary to salvation till that date.

Ought they to be accepted now by the Church?—Certainly not. Rather are they to be rejected, as contrary to the word of God, and the teaching of the primitive Church.

With what view were these strange and unscriptural dogmas introduced?—With the view of unduly exalting the power of the Priesthood and ensuring the complete submission of the people in things intellectual, spiritual and temporal.

Mention the two unscriptural articles of faith which have very recently been imposed by the Church of Rome upon her members as necessary to salvation.—1. The Immaculate Conception of the Blessed Virgin Mary (1854), and (2.) The Infallibility of the Pope (1870).

BISHOP LITTLEJOHN, in his Cambridge lectures, has spoken with no

uncertain voice against secular education, and predicts that the impartation of power, without precepts of duty and responsibility to God; will have a baneful effect upon society.

“CLEAN HANDS.”

ONE great requisite for a teacher is a thorough acquaintance with the Scripture and aptitude in quoting passages. A poor little half-witted boy, the child of miserable parents, came one Sunday into the infant-class, of which he was a member, and standing before his teacher, proceeded to take a cake of soap from his pocket. “I bought it with my own money,” he said, “and I keep it in my pocket so that nobody sha’n’t get it, ’cause I like to keep my hands clean.” Quick as thought the teacher answered:

“Do you know what the Bible tells us about clean hands, William? It says that those who have clean hands and a pure heart shall go to heaven. ‘Now, can you tell me who will go to heaven?’ And he repeated after her, ‘He that hath clean hands and a pure heart’ She impressed the lesson of the passage so deeply upon his memory that weeks afterwards he repeated, at her request, not only the text but also the words which she had given in explanation of clean hands,—“hands that never do naughty things.” From that time, if she saw his hands inclined to mischief, she had but to say, “Clean hands, William,” and an unwonted flash of intelligence in his face showed his appreciation. How much more the text meant to him, from the fact that the teacher was so quick to see and improve her opportunity.—*Selected.*

A PILGRIMAGE.

BY THE MAN AFTER GOD'S OWN HEART.

THE LORD MY GOD :

shall make my

DARKNESS.

to be

LIGHT.

I am a stranger with Thee, and a
sojourner as all my fathers were ;

Thy statutes have been my songs
in the house of my pilgrimage.

but

Mine enemies live and are mighty ;

The Lord Who dwelleth on high
is mightier.

but

All the earth is full of darkness
and cruel habitations ;

We wait for Thy loving-kindness,
O Lord, in the midst of Thy temple.

but

There shall go up a fire before
Him, and burn up His enemies on
every side ;

There is sprung up a light for the
righteous, and joyful gladness for
such as are true hearted.

but

Thine adversaries roar in the
midst of the congregation ;

The fierceness of man shall turn
to Thy praise.

but

I am come into deep waters, so
that the floods run over me ;

Thy way is in the sea, and Thy
paths in the deep waters.

but

My soul hath long dwelt among
them that are enemies to peace ;

O Lord God, Thou Strength of
my health, Thou hast covered my
head in the day of battle.

but

The fool hath said in his heart,
There is no God ;

The Heavens declare the Glory
of God.

but

They that run after another God
have great trouble ;

I will go forth in the strength of
the Lord God.

but

I stick fast in the deep mire
where no ground is ;

I will lift up mine eyes unto the
hills from whence cometh my help.

but

My soul gaspeth unto Thee as a
thirsty land ;

The river of God is full of water.

but

My tears have been my meat day
and night ;

They that sow in tears shall
reap in joy.

but

All Thy waves and storms are
gone over me ;

Thou rulest the raging of the sea.

but

Fear is on every side, while they
conspire against me ;

Thou art a place to hide me in.

but

Thine enemies make a murmur-
ing ;

The Lord is King, be the people
never so impatient.

but

The ungodly have drawn out the
sword, and have bent the bow, to
cast down the poor and needy ;

Through Thee will we overthrow
our enemies, and in Thy Name will
we tread them under that rise up
against us.

but

I go hence like the shadows that
departeth, and am driven away as
the grasshopper ;

When I awake up after Thy like-
ness, I shall be satisfied with It.

but

O that I had wings like a dove ; for then would I flee away, and be at rest.

RULES FOR THE MARRIED.

1. When angry with each other, to be silent and say the Lord's Prayer.

2. To try and please each other as they used to do before they were married.

3. To read the Marriage Service over every year when their wedding day comes round.

PRAYERS FOR VERY YOUNG CHILDREN.

Make the child kneel down, close its eyes and clasp its hands.

My Father in Heaven, bless my father, mother, brothers and sisters, and teachers and friends, and make me a good child, and keep us all safe this day (or night), through Jesus Christ our Lord. *Amen.*

If the child has been naughty, let it say, "and forgive me for being naughty."

Our Father, &c.

Then let the child rise and say :
Glory be to the Father, and to the Son, and to the Holy Ghost.
Amen.

THE CHURCH-YARD.

If thou livest in the country where there is a Church-yard, as soon as thou enterest the gate thou art in holy ground. It is full of the dust of departed brethren, who shall rise again with their bodies, and thou; too, wilt soon be laid among them. Put away then all laughter and worldly talk, and go soberly and thoughtfully.

A FUNERAL.

Attend when you can the funerals of your neighbours. It is a work of love, and will remind you of your own end. Whenever you see a funeral, say : "Teach me, O Lord,

to number my days, that I may apply my heart unto wisdom. I, too, must soon die, be buried, and be judged. Lord have mercy upon us.

PRAYER FOR TRAVELLERS.

O Lord, grant me, I beseech Thee, a prosperous journey, and a peaceful time, and a happy return. Grant that in the custody and companionship of Thy holy Angels, I may reach the end of my journey, and afterwards return to my home in peace and safety : and at the end of the journey of life may I enter the gate of eternal life, through Jesus Christ our Lord. *Amen.*

REST.

(Found under the pillow of a soldier who was lying dead in a Hospital near Port Royal, South Carolina.)

I LAY me down to sleep,
With little thought or care
Whether my waking find
Me here or there.

A bowing, burdened head,
That only asks to rest,
Unquestioning, upon
A loving breast.

My good right hand forgets
Its cunning now ;—
To march the weary march
I know not how.

I am not eager, bold,
Nor strong ;—all that is past ;—
I am ready *not to do*.
At last, at last.

My half-day's work is done,
And this is all my part ;—
I give a patient God
My patient heart ;

And grasp His Banner still,
Though all its blue be dim ;—
These stripes, no less than stars,
Lead after Him.

BIBLE WORDS.

ESCHEW.—To avoid. flee from. This is an obsolete word, found in the Bible and Prayer Book. It comes from the old French word *eschever*, to avoid.

FAT.—"The fats shall overflow with wine and oil." Joel ii, 24: iii, 13. "The press is full, the fats overflow." This is the old spelling of the modern word *vat*. Wine fat is also found. (Is 68. 3; Mark 12, 1). It is the Anglo Saxon *fa.t* a vessel, a vat.

GOODMAN.—"The *goodman* of the house."—Matt. xx, 11 and elsewhere. Once it is found alone. "The *goodman* is not at home."—Prov. vii. 19. According to Mr. Earle, *Philology of English Tongue*, p. 520, it 'means a man not who is *good* (adjective), but a man who is master of *the good* (substantive) *i. e.*, of the household or property. Others, however, say that it is a corruption of the Anglo Saxon *gummann*, a man, *godwife* being formed to correspond with *goodman*.

GLEDE.—The name of a bird of prey. (Deut. xiv, 13). From the Anglo-Saxon *glida*, a kite, from its gliding or hovering motion.

CRUSE.—An earthen or stone pot or pitcher for holding water or oil or honey.

COTES.—Found once (2 Chron. xxxii, 28,) "Hezekiah made himself . . . stalls for all manner of beasts and *cotes* for flocks." From the Saxon *cote* a cottage. It is not used now in its simple form, but only as a compound, as dove cote, sheepcote, &c. *Bishopscote* is often used as the name of a Bishop's residence.

EAR.—(Verb active.) This word in the bible is much misunderstood as well as its cognate noun *e ring*. (See Gen. xlv, 6; Deut. xx, 4; 1 Sam. viii, 12; Is. xxx, 24). It is from *earian*, to plough, akin to the Latin *arare*, whence is *arable*. The oxen that *ear* the ground, (Is. xxx, 24) are the oxen that plough the ground. "Neither eared nor sown" in Deuteronomy, is an unploughed piece. "Arable" was formerly written "earable." "Of earable ground, tillage and pasturage."

GOOD RESOLUTIONS.

NEVER to speak when angry.

To avoid hurry, even in good works.

To keep the voice under control.

Not to undertake too much business, which often engenders nervous irritability.

To avoid arguing.

And to remember that 'The wrath of man worketh not the righteousness of God.'

To pray this day for tenderness of heart.

To pray this day for clearness of of vision.

To say one of the penitential psalms.

To abstain from some pleasure or some society dear to me.

And I will take this word with me,—'Watch and pray.'

THE Rev. Henry Tully Kingdon, Vicar of Good Easter, England, has been elected co-adjutor Bishop of the Diocese of Fredericton. Mr. Kingdon is a graduate of Cambridge, and is forty-six years of age, and unmarried.

MR. BRIDGE, minister of the Cumminsite schism at Farmersville, together with his congregation, has applied for admission into the communion of the Church. Mr. Bridge was formerly a Methodist minister. He will in due course be ordained deacon by the Bishop of Ontario.

BISHOP HERZOG, says the *Standard of the Cross*, received during his stay in New York, a memorial from Roman priests, praying him to inaugurate a reform in America, and he replied that a new organization was superfluous, as a Reformed Catholic Church existed in the American Episcopal Church.

“‘Good works,’ St. Paul saith, not good words. ‘Good,’ with the goodness of the hand, not with the goodness of the tongue, and tongue only, as many now are—well therefore resembled to the tree that Pliny speaketh of, the leaves of it are broad as any target, but the fruit is no bigger than a bean—to talk targets and to do beans”—From *Bishop Andrews’ Sermons*, vol. v., pp. 37, 38.

WE regret to hear that *Mrs. Crowther*, wife of the Bishop, who had been long ill, died at Lagos on October 19th. Adjai, afterwards Samuel Crowther, and Asano, afterwards Susanna Crowther, were children of the same tribe, kidnapped, rescued, and landed at Sierra Leone about the same time, and scholars at the same Church Missionary Society’s school. They were married in 1829, fifty-one years ago. The Bishop had been absent from home nearly six months, visiting the Upper Niger.

On October 17th, he returned to Lagos in the “Henry Venn,” and found his wife at the point of death. “It was,” he says, “one of her earnest wishes, during her long illness, that she might die in my arms;” and so she did, although she was never conscious after his arrival. Much sympathy will be felt for the Bishop by his many friends in England.—*Record*.

A DOCTOR of Medicine in Kentucky advertises as follow, in a local paper: “I have a pure bred Rhenish Rose of Sharon bull-calf, which I value at \$1,000, that I propose to present to any one who can give me an authentic and satisfactory written history of the corporate existence of either of the following church organizations from the time of the Apostles to the time of the Reformation in the 15th and 16th centuries, viz.: Presbyterian, Baptist, Methodist, or Campbellite.” The challenge has not been accepted.

MISS CAROLINE H. TOLMAN is a valuable member of a Parish. A few days ago the Rector, Wardens and Vestry called on her, and she gave them money enough to build a Rectory for the Church of the Beloved Disciple, New York, to which she has given over \$150,000.

THE Free and-Open System, judged by the offertory, works admirably at St. Bartholomew’s Church, London. The accounts for the year just closed show nearly £1100 given in this Scriptural way for the support of the church and clergy of this district.