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Church Work.

WE SPEAK CONCERNING CHRIST AND THE CHURCH.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

EDITORS AND }
PROPRIETORS }

{ REV. JNO. D. H. BROWNE,
{ REV. JNO. AMBROSE.

Vol. IX.

MAY, 1884.

No. 3.

REST IN THE LORD.

BY M. A.

"Oh, rest in the Lord,
Wait patiently for Him."

Rest in the Lord.

What though the burden and the care
Seem heavier than the heart can bear ;
What though the darkness hovering near
Hides all the path ! Away thy fear—
Rest in the Lord. From darkest night
He leads His children into light.
Lay at His feet thy pain and care,
And fold the weary hands in prayer.

Wait patiently.

Oh, lesson hard—aside to stand,
While throbbing heart and eager hand
Would onward press ! In patience still
Humbly to wait the Master's will ;
To leave the path we fain would tread,
And walk the way our steps are led ;
In silence stand, and, leaving all,
Wait patiently till God doth call.

And waiting, rest.

Thus only in His strength grow strong
To conquer every form of wrong—
No sin can shake the steadfast soul,
Though waves of trouble 'round may roll,

Thy feet shall on a rock abide—
His angels stand on every side.
Then pray and wait, thou wilt be blest—
God gives His children peace and rest.

—Churchman.

BUSINESS NOTICE.

The Rev. John Ambrose, M.A., of Digby, Nova Scotia, having become associated with the Rev. Jno. D. H. Browne, in the proprietorship of CHURCH WORK, the paper will in future be conducted with Mr. Ambrose as Managing Editor. All correspondence in connection with the paper should be addressed to Mr. Ambrose, to whom all subscriptions are to be paid.

As Mr. Ambrose has had large experience in editorial work and in the publication of Church papers, our friends and patrons will have reason to congratulate us on the increased strength which he will bring to the Editorial Management. It will be the constant aim

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of the Editors to make CHURCH WORK of increasing value to both Clergy and Laity, and the great success which has attended its publication in the past, justifies us in looking forward to a still larger field of usefulness for it in the future.

As the business of the paper under the old management requires to be arranged at once, all subscriptions in arrears, and those now due, are respectfully asked for at an early day.

Remember, all communications in the future are to be addressed to
The REV. JNO. AMBROSE,
DIGBY, N. S.

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COMPLIMENTARY.

This is what the New York Kalendar, Bishop Coxe's Organ, says of us, for which we warmly thank him:—CHURCH WORK, published monthly at Halifax, N.S., by the Rev. J. D. H. Browne, has just began its ninth volume. It is a small paper, but good! every number good! good all the way through.

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THE CHRISM.

3. *Confirmation* is the name we commonly use, but it is very generally misinterpreted. Because we give a public *Confirmation* to our Baptism, as one of the conditions of receiving the Chrism, many suppose that this is the whole substance to the rite. But it has nothing to do with the substantial part of the work, which is the *confirmation* of grace to the penitent believer by GOD'S Holy Spirit. Thus, if a baptized person, profes-

sing true penitence and faith should be brought to the Bishop and presented by his pastor for confirmation, an aged Bishop, through forgetfulness, might fail to put the question about the *Baptismal Covenant* and proceed, at once, with the prayer for the Seven Gifts and the laying-on-of hands—and it would be a true confirmation. The Apostles, in all probability, did just this without any forgetfulness, but in full view of baptismal obligations, recently assumed. On the other hand, let a bishop put the question and receive the answer; and then go on with the rest of the office without the laying-on-of-hands, there would be no Confirmation at all. Confirmation, therefore, is GOD'S work, not ours. It is not the recipient's confirmation of his vows, by an open assent and renewal, important as this is: nor is it the Bishop's hands on the head. It is the Holy Spirit's unction or *Chrism*, of which the laying-on-of-hands is the outward sign. When ignorant persons, therefore, say they see no good in such a ceremony, let them reflect whether there is no good in the Holy Spirit's seven gifts of grace: and if, as we shall show, it has pleased GOD to make this solemnity the ordinary means of these gifts and a token or pledge to assure us of them, we may be quite sure we have need of the great blessing attached to obedience and to the humble acceptance of every instrumentality which GOD has made a means of grace.—
Bishop Coxe in Kalendar.

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NOTHING seems much more difficult to endure than the distress of being misunderstood.

INFIDELITY AND SCIENCE.

THE Dean of Down (Ireland) in an address delivered at the Liverpool Anniversary of the Church Pastoral Aid Society, on Infidelity, stated very strongly the basis on which this system rests. In the course of his remarks he said.—

“Every science that they knew of was now bearing its testimony to the unshaken truth of the Eternal GOD. Several philosophers who had been tracing the origin of language had now beyond dispute established the fact that all language had one origin. Further examination by etymologists into the structure of language indicated that a sudden disruption was the cause of the present diversity, therefore confirming scriptural record. There was no scientific man in the world who would undertake to disprove one word he was about to say, viz., that the whole system of physical and spiritual things was one and the same system; that the laws of nature—that is the physical laws—held their tenure of immutability subject to the conditions which the Author of Nature had prescribed.”

SIGNS OF THE TIMES.

THE *Christian at Work* bears this witness to the value of the Church Year:—

We hear less of this resurrection to-day than at almost any other time—largely due to the speculations over “the last things” which have arisen, and are now current in the air;—but for the beautiful Church Year this sublime theme might scarcely be treated in our Protestant pulpits. But “Easter” comes, and

we pause amid our speculations, we recall ourselves from a consideration of the innumerable theories of the day, and turn anew to that empty tomb, and we almost hear the angel's voice declaring, “He is not here—He is risen.”

The same paper thus voices one of the growing demands among the descendants of those who called the Prayer Book a “piece of swine's flesh:”

Let us have more prayer by the people. To the fact that there is demand for audible participation in prayer in the Church Service there is evidence on every hand. And that denomination will do well which best meets one of the chief wants of the times, and that makes provision for this want by means of prescribed forms of prayer and Scriptural reading. Of course a Church which does not require these need not use them. On the other hand, Churches that would use some of the rich devotional treasures of the sacramentaries should no longer find them closed to their vision and placed beyond their reach.

THE FAILURE OF PRO- TESTANTISM.

A FEW years ago Dr. Ewer startled the country by speaking of Protestantism as a failure. Of course he did not mean that our Saviour, or the Bible, or the Creeds, or the Church, were failures, but the distinctive principles of the movement of the 16th century, as it appeared in Germany, Switzerland and Scotland, and as it infected the Church of England. Now a prominent Protestant preacher says that Quakerism is

the logical result of the Protestant principle—no church, no ministry, no sacraments, nothing but the inner light. Which means simply this—truth is what you think it is; religion is doing what your heart tells you to do. Now, further, Prof. Allen says in the Bohlen lectures at the Philadelphia Protestant Episcopal Divinity school, that "Protestantism gave rise to great excesses, and modern scepticism lay at the basis of it." We are informed that the endowments of the school at Cambridge, of which Mr. Allen is a professor, are tied up to the most rigid evangelicalism. Is it "Evangelical" to say that Protestantism lies at the basis of modern scepticism?—*Living Church.*

SABBATH AND SUNDAY.

A correspondent of the English *Notes and Queries* says the only words in the English language for the first day of the week, before the existence of Puritanism, were Sunday and Lord's Day. The former of these expressions was used by our Saxon ancestors, in common with all Teutonic nations. The latter was adopted from the Christian forms in use in Southern Europe. Saturday, in Italian, still retains the name of *Sabbato*. The word for Sunday in Russian means resurrection—"an *Easter-day* in every week"—identifying the day, as the southern nations do, though more significantly, with the great triumph of Christian faith in the rising of our Lord from the grave.—*Iowa Churchman.*

FREELY ye have received freely give.

CHRIST'S RESURRECTION AND ASCENSION.

As the Church is soon to commemorate the fact of Christ's Ascension, it may be well, for the sake of guarding against certain popular, and, we fear, growing errors, to consider the relation between His triumph over death, and His session at the Right Hand of the Majesty on high. Whatsoever change passed upon the human nature of the Lord was effected between His death and Resurrection. Then the mortal became immortal. In the New Testament stands the promise that "we shall be like Him," and this promise is grounded on the fact that "we shall see Him as He is." And He is as He was when the disciples met and beheld and worshipped Him at his first reappearance in risen glory.

We discover in the current religious literature of the age a general notion that the humanity of Christ underwent a sort of deification after his Resurrection, and that He ascended to Heaven in a nature different from that which came forth from the sepulchre. No trace of this idea can be found in the history of the Forty Days, or in the account given of the Ascension. The evangelists are careful to guard against the very error which, in the prevailing looseness of modern theological belief, has already gained considerable credence. They never represent his Ascension as an entire escape from "the limitations of time and space," or as a spiritual process. The Body that was raised was the same that was subsequently lifted up "far above all heavens." All the transformation which it underwent as to sub-

stance was completed at the resurrection. It gained no new power afterward. Whatsoever the apostles witnessed concerning the reality and the materiality and tangibility of that Body is as true to-day as it was nineteen centuries ago. His human nature remains the same "yesterday and forever."

The world never needed the confirmation of that special faith which came through the doubt of St. Thomas, more than it needs it now. It imagines as he did, until convinced of his fearful error, that the Flesh of the Incarnate One was, after His death, laid aside, or changed into a mere spiritual essence.

From this time onward the whole conflict between Faith and unbelief will turn upon the question of Christ's Incarnation. Whether there is to be a probation for sinners after death; the character and duration of their punishment; and all such problems which are vexing the souls of some persons are matters of small moment compared to those connected with the Person and Nature of Christ.—*Churchman.*

THE HEATHEN WORLD.

Is the Church at all awake to its obligations to the heathen world? Is the fact realized that the whole amount given by Christian England to the support of Foreign Missions is only equal to what is spent in drink in two days and a half? Is it realized that there are as many ministers of the Gospel at work in London alone as there are missionaries for the whole Heathen and Mohammedan world; and that if London were supplied with ministers in the same proportion to its po-

pulation as the non-Christian countries of the Globe are, the number allotted to it would only be about eleven? We are justly pained and startled by the Bitter Cry of Outcast London; but, after all, what is that to the Bitter Cry of a thousand millions of people without a Saviour?

LOW SUNDAY.

THE first Sunday after Easter was regarded as the close of the Paschal solemnities. It was termed *Dominica in Albis*, being the Lord's Day on which the newly baptized wore their white robes for the last time. It is also the Octave of Easter. In the English Church it is called Low Sunday, as contrasted with Easter; although a Lesser Easter, it is a great day, and—as with the Greek Church—it terminates the Easter Festival. On this Sunday it was the custom in primitive days, for those who had been baptized the year before, to keep an anniversary of their baptism; although actual anniversary of Easter might fall on another day. The Epistle seems to bear on this custom, for it contains an exhortation to newly-baptized persons. It has been suggested for reflection that if we celebrate the anniversary of that rather ought we to keep in memory the day we were born into eternal life.

ST. PETER'S SUPREMACY.

AMONG its answers to correspondents, *The Church Times* very frequently has a bit of information, or makes a suggestion, or gives some advice that is well worthy of notice. Such we think is the following reply to "Perplexed:":

"The matter becomes simple enough when you remember that the Romans have elected to stake their whole case on these points; that St. Peter was given absolute supremacy and jurisdiction over the whole Church; that he became Bishop of Rome in A.D. 42, sitting there till his martyrdom in A.D. 67; that he constituted the Popes his successors in the attributes of infallibility and supremacy; and that the actual Pope is the legitimate heir. But it is absolutely certain from Scripture that St. Peter never was given, and never attempted to excise, jurisdiction over the other Apostles (in fact, he appears thrice as himself under that of St. James); that he had never been in Rome down to A.D. 63, the date of St. Paul's arrival there, as the Roman Jews then had only heard vague rumors about Christianity (Acts xxviii., 22); that he most probably had not been in Rome down to A.D. 66, the date of St. Paul's Second Epistle to Timothy, as there is no mention of him there, though the circumstances require it, if a fact; there is no hint or suggestion of St. Peter's being Bishop of Rome, save in one heretical and repudiated word (the "Clementines"), till two hundred years after the asserted fact no scrap of evidence ever has been adduced to show that St. Peter either could or did transmit any special power he may have had; and finally, there have been so many breaks and irregularities in the Roman succession, that the title, if it ever existed, was destroyed centuries ago."

IF we love GOD we must be willing to give liberally of our goods to advance His cause and kingdom.

THE OFFERTORY.

It is very strange, with the clear positive teaching of the Prayer Book before them, that so many of our people forget that giving to God is made a part of our worship. Taking up a "collection" in a hat or something like a cigar box, and then carelessly laying it down in the handiest place, the pulpit steps or Holy Table, is not much like an offering of alms and oblations to the Divine Majesty, as reads our Liturgy. So distinctly does the Church intend us to regard this as an act of worship, that she expressly commands not only the wardens to bring the alms basin "reverently" to the priest, but that he shall "humbly present" the same "before the Lord" (reads the parent rubric) before he "places it upon the Holy Table."

* * The full priesthood of the laity, their own obligation and privilege as priests unto God (Rev. i: 6; 1 Pet. ii: 5), are not fully met until they have offered unto the Lord in His most holy place something of their substance. The minister who urges this upon them is not "begging for a 'collection'" (!) Let all such terms be laid aside. Give to Him who gives you everything, what you can on every Lord's Day.

* * Let the Church be your Treasury for Christ. And especially let it often be the medium of your thankfulness to Almighty God for some benefit or mercy. If your business has been more than usually good, give to God a token upon the altar. If you have recovered from Sickness, do as the Office for the Visitation of the Sick implies you will do—"go to God's House to

offer him an oblation with great gladness"—make a special offering for your recovery. Or if that dear child, or friend, has been spared in answer to your prayers, do not forget it at the next Offertory; or any other great mercy that may bless you. These are the lessons we humbly believe the Church's wise provision in her Offertory would place before us.—*Parish Register*, (Cloucester, Mass.)

THE CHRISM.

THE CHRIST is so called from His Chrism, that is, His anointing of the Holy Ghost. Christians partake of that anointing, for the Holy Spirit given to Christ the Head "without measure, runs down to the feet and spreads in measure over all the members of his Body, the Church. "Of His fullness have we all received, even grace upon grace." Think how much St. John has said about this Chrism, or unction. Thus, of the spirit of knowledge He says: "Ye have an unction from the Holy One, and ye know all things." Wherever this unction is spoken of, or this anointing of the Holy Ghost, we must remember it means the Chrism, or anointing of Christ, shed upon all the members of Christ. This Chrism it is which makes us Christians. Just in proportion as it is effectual upon our spirits to purify the heart and life, just in that proportion are we Christians and no further.

In Confirmation this anointing is given to us *sacramentally*, and hence this holy and apostolic rite is technically "the Chrism," or unction of believers. Now, observe how perilous it is to add anything

to scriptural and apostolic institutions. The apostles gave us the laying-on-of-hands upon the head of the baptized as the only outward sign or ceremony; the unction was understood to be the spiritual gift which accompanied it and was poured upon the human spirit invisibly. To make this idea visible, the use of oil was resorted to, and thus the institution was degraded and materialized. The people were anointed and they thought that oil was the great thing, forgetting the thing signified. Gradually, in the Latin Churches, this oiling usurped the place of the laying-on-of-hands, which was given up entirely, so that for centuries the administration lacked its outward sign, which the Holy Ghost himself had established. So it is still in that sadly uncatholic communion which is so often stupidly called "the Catholic Church." Among the Greek brethren the case is perhaps worse; for with them a manufacture of holy oils is established, and the product is shipped off by the cargo, and applied by presbyters to their people, the bishop having nothing to do with the believers, but only to give a ceremonial blessing to the oils.—*Bishop Coxe in Kalendar*.

HEAD OF THE CHURCH.

THE phrase or designation, "Head of the Church," does not legally exist as descriptive of the Queen's relationship to the Church of England, except *nominally* in the preamble of the statute, the 2d and 3d of Queen Anne.

The following is a brief history of the discarded title:

"It was conferred by Act of Parliament on Henry VIII. in the

26th of his reign. The title was borne by Edward VI., but was abolished by Queen Mary, in the first year of her reign, by chapter viii., so that since the year 1553 this title has had no legal existence. It was offered to Queen Elizabeth, but was rejected by her as blasphemous if used in any spiritual sense, or implying any spiritual powers or jurisdiction over the Church. She affirmed that the designation 'Head of the Church,' was a title due to Christ only, and to no mortal creature beside. Queen Elizabeth's views of the headship or supremacy of the Sovereign of England over the National Church are well and clearly explained in the 37th Article, which we need not here quote, but to which we refer our readers."—*Church Bells.*

"IRREVERENT IN GOD'S HOUSE."

IRREVERENCE in the House of the Lord is perhaps oftener hidden than revealed. In nothing are we more easily self-deceived than when in blindness of heart we believe that if our outward form of worship is in full accordance with ritual and propriety it is reverential devotion. It is well for us in our self-examination to probe our souls with the question :

"What is it I am in reality reverencing in the House of my God? What is it after all that makes me guiltless of the least departure from proper conduct?" The asking of that question may lead to self-examination, resulting in the revelation necessary for a sin sick soul—for it has been the case of some that the eyes of the congregation—a desire originating in self

love to fashion one's life after a certain ideal of devoteness, and regard for the approval of "spiritual pastors and masters"—has been the inspiration of making the appearance of reverence in the House of the Lord when a worthier reason should have actuated the person.

ASCENSION.

One of the many beautiful lessons which Ascensiontide teaches is found in the simple language of St. Luke, "While they beheld, He was taken up; and a cloud received Him out of their sight." How comforted those disciples must have felt after the first pain of separation was over, when they realized that though their Lord was separated from their gaze, yet they were never out of His sight! It is this reflection which sustains and consoles individual Christians in the "hour of dark despair."

If we see with the eye of faith the Blessed Master behind the cloud we shall be enabled to bear our trials and afflictions with true Christian fortitude, "looking unto Jesus the author and finisher of our faith; Who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

It will quicken faith and increase devotion if we remember that when our Lord visits us now He wills that a cloud should receive Him out of our sight—Water in Baptism, Bread and Wine in Holy Communion, or, it may be, the minister who speaks in His name.—*The Chimes.*

THE BOOK OF GENESIS.

AN interesting addition has been made to the indications of coincidence between the Babylonian legends and the narratives of Genesis by Mr. Ernest A. Budge, of the British Museum. Mr. Budge has been reading a paper at a meeting of the Society of Biblical Archaeology, founded upon a fragment of a tablet discovered by Mr. Rassam, and brought to this country about a year ago. The Dragon Tiamat described in this fragment as the personification of darkness, chaos, disorder, and so of the powers of evil, was indicated by the reader of the paper as the prototype of the serpent of Genesis. A conflict and a victory described on the tablet also bring to mind the "bruising of the serpent's head." There are noteworthy differences, which were pointed out, but the suggestive resemblances are striking and important.

EPISCOPACY.

Bishop Bedell, of Ohio, has repeatedly urged the clergy of his Diocese to preach annually a sermon on Episcopacy; and the recent Convention of the Diocese furthered the request by resolution, recommending the second Sunday in October as the day for such sermons. The Bishop emphasizes the sacrament that the Presiding Bishop of the Church in the United States is but the one hundred and twentieth in a direct line of successions from St. John. Taken in connection with this the fact that St. Paul provides for the perpetuation of the succession explicitly for five generations from

the personal authority of Christ Himself, where he bids St. Timothy commit the Gospel to faithful men who shall be able to teach others also *i. e.* 1, Christ; 2, St. Paul; 3, St. Timothy; 4, "faithful men;" 5, "others;" the fewness of the links necessary to the connection of our living ministry with the founder of the Church may seem a fact of very tangible value. Of course we must admit that there may be, as is charged against the Eastern Church, a lifeless condition of spiritual things, together with an unquestioned succession. But purity of doctrine and zeal for work and progress being conceded, the Church, which has an orderly succession also, must seem to the inquirer to have the best warrant for claiming to be of the Apostles' fellowship.—*Kalendar.*

MODERN MISSIONS.

Modern missions form a new weapon of defence in the armory of the Christian faith. Their evidence as to the adaptability of the Gospel to all races is fresh and unique. They cover an area immeasurably vaster than the apostolic missions did. From Alaska round again to Manchouria, you will hardly find a nation uninfluenced to some extent by Christianity. Again, the Apostles converted no cannibals—no people on the level of the South Sea Islanders—whereas modern missions have lifted whole nations in a generation, from the horrible deep to the reality and even to the form of Christian civilization.

How can you help the mission enterprise? The most important

service you can render, I believe, is by seeking to understand it.

And thus entering into sympathy with the missionary enterprise you will communicate your interest and intelligence to others. Our people greatly need being informed about the work of GOD in foreign lands. And we should aim at such a communication of information as would awaken in them not only benevolence but serious thought. The Christianization of the world is not the responsibility merely of missionary committees and officials. We should have the free intelligence of the Christian public bent upon it. Why should not spiritual men take as deep an interest in this as in current politics? All great advances in religion are from the people up, and when we can get the Church as a whole possessed with an intelligent enthusiasm, an effect will be produced on existing missionary organizations similar to the wondrous widening and elevation of political government consequent on the introduction of the people to a preponderating share and interest.—*Rev. John Smith, M. A., in the Catholic Presbyterian.*

EARLY COMMUNION.

THE Rector has been frequently asked: "Why do you have the celebration of the Holy Eucharist so early in the morning: what sense is there in it?" We answer that there are several reasons for choosing the morning hours for this most solemn act of worship.

The first and most cogent reason is, that in so doing we follow the example of our Blessed Lord and Saviour, of Whom we read again

and again that He went out early in the morning to pray. And it is wonderful how much our spiritual growth depends on following the Lord in little things.

Secondly. It is more reverent to make the Eucharist the first thing we eat or drink on the day of reception. And though fasting reception is not the law of the Church, yet in by far the larger portion of the Church it has been the custom, it has always been thought the better way. But the majority of people cannot fast till mid-day, hence an early reception is preferable, because of the weakness of the flesh.

Thirdly. Religious earnestness and early rising seem always together. The early Christians were all through their worship before we are out of bed in the morning. John Wesley required his followers to be in the house of prayer by five o'clock; and the great revival of spiritual life in the English Church has been marked by nothing so much as the early worship of God in the Holy Eucharist. It seems, then, a law of the spiritual life that earnestness and early rising shall go together.

And is not this reasonable? To rise early is a sacrifice. By so doing we show forth our love. We do not wait until it is perfectly convenient for us to go to meet the Lord, then go lazily, after breakfast and the morning paper, to pay our devotions to our Saviour, but we make haste to rise up early and "flee with the Lord before the morning watch,"—*Parish Record.*

CEASE to do evil.

OUR OWN CHURCH.

Our own Church has been peculiarly blessed of God who has restored to it in so many particulars the primitive and scriptural institutions in all their purity. Let us neither despise others, nor forget that, in some few things, our Greek brethren still have advantages over us; but, let us be grateful to God for the historic truth, that the reformation in England three hundred years ago restored us to our Catholic inheritance, and saved us from the innumerable corruptions and heresies, into which the Latin Churches have been dragged down deeper and deeper, every century, by their enslavement to the Roman Antichrist. Remember that there are "many anti-Christ," and nobody is more notably marked with the signs of an antichrist than a Christian Bishop who has fallen from his first estate, and who presumes to cast out of his Communion, all who do not recognize him as personally infallible when he pronounces upon doctrines and even when he adds new and heretical articles to the creed. "Whoever makes himself universal bishop," said the Patriarch of southern Italy, Gregory, Bishop of Rome in the sixth century, "is the forerunner of anti-christ." What but a manifested anti-Christ, would Gregory have called one of his successors who, only a few years ago, pronounced a decree and made it an article of the faith, that the bishop of Rome is not only Universal Bishop, but the Universal and Infallible Oracle of Christians, so that all believers are excommunicated and lost forever, no matter how holy their life, nor how faith-

fully they hold to the faith of ages, unless they accept any novelty which he may happen to pronounce necessary to salvation. Let these things be clearly understood and then you will know why you are a Catholic, and why you prefer to believe in the Holy Catholic Church.—*Bishop Coxe in Calendar.*

Children's Department.

THE WEEK'S WORK.

- Sunday—Church doors enter in,
Rest from toil, repent of sin;
Strive a heavenly rest to win.
- Monday—to your calling go,
Serve the Lord; love friend and foe;
To the tempter answer, No.
- Tuesday—do what good you can;
Live in peace with God and man,
Remember life is but a span.
- Wednesday—give away and earn,
Teach some truth, some good thing
learn;
Joyfully good for ill return.
- Thursday—build your house upon
Christ the mighty Corner Stone,
Whom God helps, his work is done.
- Friday—for the truth be strong,
Own your fault if in the wrong;
Put a bridle on your tongue.
- Saturday—thank God and sing,
Tribute to his treasury bring;
Be prepared for terror's King.
- Thus—your hopes in Jesus cast—
Thus let all your weeks be passed,
And you shall be saved at last.

LEFT TILL, CALLED FOR.

A TALE FOR CHILDREN AND
OTHERS.

CHAPTER V.

"You see, sir," Brice went on, "if it hadn't been for that unlucky night up at Master Blockett's it would'n't never have happened. Though it don't seem right neither to call it unlucky, for I don't know when we've had a quieter Christmas, and less drinking and such like, and I shall always think that it had something to do with that there blessed angel a coming in among us all, and had singing so nice, and putting into the chaps heads, as there's better ways of keeping Christmas than making beasts of their selves. But what I mean sir, is, that it was that affair as put up Blockett someways agin the little 'un, as is a cross-grained fellow sometimes, and particler when anything comes across his business. He looked as black as thunder next day when he came through the station, and saw Master Hal, as busy as anything, weighing hisself and poor Tulip in the luggage office."

"Good morning, Mr. Blockett," says he, at friendly as could be; 'do you know I weigh more than Tulip, though he's such a big dog, and has that big weight in with him as well."

"Put a ten pounder round his neck and chuck him in the horse pond, says I," growls Blockett, "and you and your squalling after him."

"And it was a good thing the young gent didn't see a cut he gave the poor brute with his whip half an hour later, when the silly thing

followed his gig. Times have'n't been good of late with Blockett, and when a man's wrong side foremost it takes very little to put him out and sometimes it seems as if he was glad of anything to have it out upon.

"Well, as ill luck would have it, Blockett took it into his head that afternoon, just after we was gone, to go and have a set-to with some of the men on the line about paying up their scores at the "Arms," and just in the very middle of it poor Tulip comes frisking up sniffing about after the young master as he'd missed somehow in the snow, and Blockett gives him such a kick as sent him yelping right across the lines.

"Have a care there, will you, Master?" sang out one of the men, for the train was just coming up through the cutting, screaming and steaming along like a great iron monster. "Have a care, or he'll be under the engine."

And the best place for him, says Blockett, looking as nasty as could be, and with an ugly oath as I shouldn't care about repeating, he gives another kick at the dog, just as he came back limping and whinnying to where they were standing. It must have caught him in the eyes this time, for he seemed quite stupefied like, and there he was with the wheels right on him when the young master caught sight of him.

"O Tulip! Tulip! he cried out; "and before I could look around—there sir! I can't bear to think of it, much less talk of it. But I don't think to my dying day I shall ever look down them lines without seeing it all—the white snow all around, and the engine like a great

snorting black beast, with the red lamps like two fierce eyes—and that chit of a child jumping straight off the platform right in the face of all the crushing iron and blinding fire and steam, as brave as a young lion, and all to save the dog. Ah! he had a noble heart, though he were such a baby. There's not many a strong man as would have faced death like that to save a friend, let alone a dog! It's a wonder to me, now, as he didn't get right under the train, and thank the Lord for it; for we could'n't have born to see them pretty limbs all crushed and torn."

And the old man turned away, shuddering at the very thought. Dr. Dane had some time before now, with his skilled hand and eye, discovered the injury to the spine, which in a few hours had brought death quiet and painless, as a gentle sleep to the child, leaving no more trace than a slight bruise on the tender skin. And a very few questions to those who saw the accident sufficed to show how some projecting part of the wheel had knocked him off the line into the soft snow at the side.

"And there he lay," Brice said, "just as if he was asleep, though he were pretty nigh as white as the snow itself. At first, we thought he weren't hurt so much after all, for he weren't long coming to, and when we carried him in and laid him down, there were no bones broke, and he didn't seem in no pain; so we began to feel quite hopeful, and was turning over how we should break it easy to him about the poor dog."

"Ah, the dog! what became of the him?" asked Dr. Dane.

"Well sir, its a queer thing, but

we can't see nothing of him nowhere, though the poor thing must have been cut to pieces for sure, for he were just under the fly wheel."

"Well, never mind the dog—tell me about the boy."

"Why, sir, we soon noticed as he talked queer somehow, but we thought he'd soon get round, and Dale thought it might rouse him up a bit to tell him about your telegram, and how you was coming for him in the morning, but he didn't seem to take it in, and got puzzled, and thinking it were his daddy had sent for him. "Daddy," says he, "oh yes; I knew he'd send for me soon, Jerusalem's a long way off, you know, but I'll soon be there if daddy wants me, "the streets are of pure gold," and then he seemed puzzled again, "No," says he, "that's in heaven—yes, that's right though—"Our Father which art in heaven," so it must be the same, you won't forget your reading, Brice when I'm gone. "The Father sent the son," and so it went on to the end. Sometimes daddy, and sometimes Our Father, till we couldn't make it out. And at last he says, "Daddy, Father! and gives just a little sigh, as any one might dropping off to sleep, and it was only then we saw he was gone; as quiet as a lamb, pretty dear."

This was all Brice had to tell, but he did not know quite all; for soon after the accident happened Blockett had entered the kitchen of the Strangway's Arms with a face as white as death, carrying in his arms something carefully wrapped up in his coat.

"There, Missus, he said, placing the bundle on the hearth, "you

just see what you can make of the poor brute. The Lord pity me! there's been enough harm done for many a day!"

So Mrs. Blockett, who was a kind soul to any one sick or in trouble, and knew something of doctoring in a homely way, took poor Tulip into her tenderest care, and bathed his bleeding head, and bandaged a broken leg, and coaxed him back to life as if he had been a child and that her own.

(To be concluded in our next.)

RULES TO LIVE BY.

Keep good company or none. Never be idle. If your hands can't be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets if you have any. When you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Your character cannot be essentially injured, except by your own acts. If anyone speaks evil of you, let your life be so that none will believe him. Drink no kind of intoxicating drink. Ever live (misfortune excepted), within your own income. When you retire to bed think over what you have been doing during the day. Make no haste to be rich, if you would prosper. Small and steady gains give competency with a tranquil mind. Never play at any game of chance. Avoid temptation lest you may not be able to withstand it. Earn money before you spend it. Never run into debt unless you see a way to

get out again. Never borrow if you can possibly avoid it. Do not marry until you are able to support a wife. Never speak evil of any one. Be just before you are generous. Keep yourself innocent if you would be happy. Serve the Lord faithfully and you will have peace here and hereafter. Save when you are young, to spend when you are old. Read over the above maxims at least once a week.

CHURCH HISTORY.

REIGN OF HENRY VIII.

(Continued.)

Q. What was the real intention of Henry VIII with regard to the breach with Rome?

A. He was at first a true and loyal Romanist. He had written a clever book against Luther, for which he received the title *Fidei Defensor*—Defender of the Faith. He now only wished to accomplish his divorce, but he was urged on by circumstances. He built better than he knew. GOD overruled all his doings for good.

Q. What do you mean by reformation?

A. It is not revolution or destruction. It is the cleansing away of accretion and defilement, and a return to the original pure and primitive ways.

Q. How do these words apply to the English Church at this time?

A. The Reformers in England did not overthrow or destroy their Church. They purified it from superstitious innovations and errors and removed many widespread

corruptions. All the while they aimed at restoring the early and holy customs of apostolic times.

Q. How did they differ from continental Reformers?

A. They retained the three-fold order of bishops, priests and deacons, kept intact their beautiful churches, and endeavoured only to purify and heal the diseased body, the Church. They, in fact, desired to be Catholic, not Roman.

Q. Did Henry VIII accomplish all this?

A. No. He was a wicked, evil-minded and profligate man. The work of reform in which he was interested, it should be remembered, went on for years.

Q. Was the English Church founded by this wicked King?

A. It was founded, as we have seen, by an apostle of God or by apostolic missionaries. For centuries it remained pure and independent. Subsequently it was occasionally under Roman thraldom, but now it threw off the yoke, and came forth. "bright as the sun, clear as the moon, terrible as an army with banners."

Q. What were the *causes* of the English Reformation?

A. The spread of learning, the corruptions of the clergy, the tyranny and ambition of the Papacy. For centuries the leaven had been working and now its effects became visible.

Q. What was the *occasion* of the final break between England and Rome?

A. The quarrel between Pope Clement and Henry VIII.

Q. Were the changes made by the King satisfactory to the people?

A. Exceedingly so. The peo-

ple were ripe for reform, the Papal yoke was found to be very galling, and its exactions by far too weighty and burdensome.

Q. Name two notable exceptions.

A. Sir Thomas More and Bishop Fisher, strong partizans of Queen Catharine. They were extremely averse to the royal supremacy. The latter was made a Cardinal some years afterwards.

Q. What became of them eventually?

A. They were beheaded, having been implicated in a plot to place the Princess Mary on the throne.

Q. When More was chancellor what book had he prohibited?

A. Tyndale's New Testament, under the plea that the translation was inaccurate.

(To be continued.)

FOR SUNDAY STUDY.

BIBLE QUESTIONS.

ALL children under eighteen are requested to send answers to the subjoined questions in their own handwriting to the Editor of the Children's Department, Box 194 Peterborough, Ontario.

Replies must be written out neatly, *in full*, naming where possible the chapter and verse.

Prizes will be given to the three competitors who have answered correctly most questions, and their names will be announced in **CHURCH WORK** by the end of March, 1885. An average of six questions will be set monthly.

It is hoped this plan will prove an incentive to Bible study, and cause children to take more interest in the Scriptures. Parents

and Sunday School Teachers are respectfully requested to bring these questions to the notice of the little ones under their charge.

QUESTIONS FOR MAY.

13. Write out the prophecies of the Messiah to be found in the Book of Genesis.

14. What is the most ancient and sublime song on record?

15. Who assisted Moses in building the tabernacle?

16. Why were the Levites chosen as priests?

17. Name the great Annual Festivals of the Jews.

18. To what woman of Scripture was the name of *Noah* given?

The names of those who have answered questions correctly will be regularly printed in this column.

Replies to questions may be forwarded to the Editor as above, at the rate of *one cent* for two ounces, provided the envelope is left unsealed and marked "*Printer's copy.*"

ANSWERS TO QUESTIONS IN MARCH.

Thirty-eight competitors have entered the lists, and we give below the result of their efforts. Answers should be received by the 15th of the month *following* that of publication, thus, the Editor should have in hands all replies to those set in this month's magazine by the 15th of June. If they reach him *after* that date, they will receive no mention.

ANSWERS.

(1) Jubal. Gen. iv. 21. (2) Tithes. Gen. xiv. 18-20. Coined money. Gen. xxiii. 15. (3) Marriage and the Sabbath. Gen. ii. (4) 120 years. (5) Methuselah 969

years, Jared 962, Noah 950, Adam 930. Gen. v. (6) Nimrod. Gen. x. 8-10. (7) Gomorrah, Admah, and Zeboiim. Deut. xxix. 23. (8) Sarah 127 years. Gen. xxiii. 1. (Anna's age is also given. See S. Luke xi. 37.)

Bennett, Carrie, 1, 4, 5, 7, 8, correct; Burritt, Fred, 1, 4, 5, 7, 8; Balfour, Louisa, 5, 8; Caldwell, C., 1, 2, 3, 4, 5, 6, 8; Collier, E. S. A., 1, 4, 5, 6, 8; Coghlan, Mary E., 1, 2, 4, 7, 8; Code, Ida, 1, 3, 4, 5, 6, 7, 8; Cossitt, Bessie L., 1, 2, 3, 5, 7, 8; Cooper Susie E., 1, 2, 3, 4, 5, 6, 8; Deal, Eva, 1, 8; Deal, Martha, 1, 2, 4, 5, 6, 8; Dyer, Lillie, 1, 5, 8; Dennie, Annie, 1, 4, 8; Dimock, Ethel A., *all*; Evans, B. W., 1, 2, 4, 5, 7, 8; Haire, Margt. V., 1, 2, 3, 4, 7, 8; Hubbard, Agnes, 1, 2, 3, 8; Hill, Maggie W., 1, 3, 5, 6, 7, 8; Goulding, Jennie, 1, 2, 4, 5, 7, 8; Lloyd, G. M., 1, 5, 6, 8; Ludgate, C., 1, 4, 5, 7, 8; Macaulay, F., *all*; Morton, H. O., 1, 2, 3, 4, 5, 7, 8; Nevens, Annie B., 1, 3, 4, 5, 6, 7, 8; McKellar, Kate, 4, 5, 8; McCumber, Ellen, 1, 5, 7, 8; Phillips, K., 1, 2, 4, 5, 7, 8; Payne, K. M., 1, 2, 3, 4, 5, 7, 8; Reed, T. A., *all*; Richard, Lillie A., 1, 2, 3, 4, 6, 8; Richardson, J. D. D., 1, 2, 4, 5, 6, 7, 8; Ruggles, Mary E., 1, 4, 5, 7, 8; Soams, P. R., 1, 2, 3, 4, 5, 8; Spiers, Nicholson M., 1, 3, 5, 8; Wright W., 1, 2, 3, 4, 5, 6, 7; Wolfe, W., 1, 2, 3, 4, 8; White, Augusta S., 1, 2, 3, 7, 8; Young, Geo. H., 1, 2, 4, 5, 7, 8.

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