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Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. VIII. HALIFAX, N. S., APRIL, 1883. No. 2.

"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.*

THE RESURRECTION AND THE LIFE.

"MADE like Him, like Him we rise,
Ours the cross, the grave, the skies."

Death's drear night of sorrowing gloom
Shrouds the Saviour's lonely tomb,
While the world is sleeping ;
Blessed hopes all buried lie,
Answer nought to love's sad cry,
His angels vigils keeping.

The death-cold waves upon the shore,
Like funeral anthem o'er and o'er,
This saddest loss repeating ;
The moaning winds around the tomb
Seem sobbing through the cypress gloom,
In mournful cadence meeting.

So passed the dreary night away,
Till rosy light of dawning day
Thro' eastern skies was streaming ;
And in a path of wondrous light
An angel came divinely bright,
Dispelling death's dark seeming.

The heavy stone he rolls away,
Proclaiming in glad song, for aye
Death vanquished, life immortal ;
"Seek not your Lord among the dead,
Behold Him risen as He said,"
He opes Life's radiant portal.

And angels caught the sweet refrain,
Heav'n echoed the triumphant strain,
Death vanquished now, forever ;
Strew with life's radiant flowers the tomb,
In morn eternal ends the gloom,
The cross a crown forever !

And still to us who in the gloom
Wait sadly at a loved one's tomb
An angel cometh ever.
Points to that fairer home above,
That home of life, and joy, and love,
Where dwell our loved forever.

—*Callie L. Bonney.*

CONFIRMATION.

CONFIRMATION is not an entrance into the Church—by Baptism we become members of Christ's Body. Confirmation is not simply a time for testing whether a child has learned to know by heart the Creed, the Lord's Prayer and the Ten Commandments. These things are necessary, but they are the least part of that which is required.

Confirmation is not simply a preparatory rite to admission to the Holy Communion. No person can be admitted to the Lord's Supper unless he be confirmed, or be ready and desirous of being confirmed, but it is not a mere empty form with this end in view.

Confirmation is not the bringing of young people to the Bishop that he may by some marvellous incantation with the laying on of hands bestow the Holy Spirit upon

them. The Apostles laid hands upon the baptized and they received the Holy Ghost, and so, as one of the prayers in the office says, "after the example of the Apostles the Bishop lays his hands on the heads of the candidates to certify them by this sign of God's favour and goodness towards them," but the prayer that follows ascribes to God—its proper source—the gift of the Holy Ghost.

Confirmation, we need scarcely add, is not merely an ancient practice, it is not simply a devout and becoming ceremony, it is not a mere formal recognition by the Church and a reception into a higher fellowship. It includes all these, but it is more than this.

Confirmation does indeed become valuable as a time when young people may be led seriously to consider their ways, and to take upon them the vows which their sponsors had assumed for them in their infancy. It is emphatically a time when the young person is called upon to make a deliberate choice personally and with a free and willing heart, and it is a special time for an open confession of God before men.

But beyond all these things, it is a Rite in which God is pleased to give to the believing, contrite, trusting soul His Holy Spirit in larger measure to be with and abide with the confirmed forever. God gives in this Ordinance His Special Grace to enable the confirmed to rise superior to the temptations of life and to overcome the assaults of the Devil. As at the new birth, God's Holy Spirit quickens and regenerates the nature which has been born a partaker of Adam's sin and fall, so in Confirmation a

further outpouring of the Divine Gift is given for the special needs of the more mature life. We have said that the gift of the Spirit is not looked for from the mere imposition of hands, but it is looked for in answer to fervent prayer. No less than three times does the Bishop plead with God for this precious Gift to be bestowed upon those confirmed, in ever increasing grace, and power.

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"WOUNDED IN THE HOUSE OF HIS FRIENDS."

It makes but little difference what the professional skeptic may say about religion, or what the "go-as-you-please" preacher may lecture about in public halls, or how loudly the average heathen may swear because his habits and desires are interfered with by the institutions of Christianity. These things cannot injure the Church. We are assured the gates of hell shall not prevail against it. But the hindrances and obstacles and oppositions that injure the Church are from within—lukewarmness, inconsistency, indefiniteness, lack of earnestness. A general going back on all religious promises and obligations. A failure on the part of Christian people to "walk answerably to their Christian calling," bring the Church into dispute! They "put Christ to an open shame," and so He is "wounded in the house of His friends."—*Earnest Worker, Utica, N.Y.*

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STEADFASTNESS.

IMPULSIVE, easily excited natures are too often like the thin, shallow coating of earth on the rock; an

unusually touching sermon, an increase of religious excitement around them, or any circumstance of especial interest, makes them give a show of growth. But this kind of hearer has, in the graphic language of St. Matthew (ch. xiii. 21), "no root *in himself*;" his root is in the state of mind of others—in extra services and many prayers and hymns; he "dureth" while these last, but no longer. We see this in what are called times of religious revival; nothing can be better than a true revival of Christian faith and hope in God's people, bringing, as it always does, a turning into the right way of many who have until now stayed outside. But there are always some who give quick entrance to attractive truth and are just as quick in losing it when the excitement is over. A little temptation pulls up their slightly rooted religion, or the heat of opposition withers it.

Worldliness, ambition, cares and pleasures are like the thorns. Perhaps these are the most dangerous enemies of the good seed. Not only some of our scholars, but many of us teachers, know what it is to have a healthy growth begin in our souls, only to be choked by the springing up of the evils that are never quite rooted out in this world. St. John, in his first Epistle (ii. 16), tells us of the troubles that interfere with the harvest; they are the things which, in our Baptismal Service, we promise to give up—the devil and his works, the pomp and glory of the world, the desires of the flesh when sinful—even some things that are good and right in their proper places may become weeds and thorns by encroaching upon the Lord's field and seed.

Such were the "cares" that kept Martha further from Jesus than her sister was (St. Luke x. 41, 42); such were the "riches" that caused the young man whom Jesus looked on with love, to go away from Him grieved (St. Mark x. 22); such are the "pleasures" that make young people—and old ones, too—say every day, with Felix (Acts xxiv. 25), that they will wait for a more convenient time before becoming entirely religious.—*Episcopal Register*.

THE CHRIST OF FICTION.

NOTHING is gained by concealment of the actual issue. Two rival Christs are set before us. One is He whom Christendom has worshipped from its origin; the other is the joint creation of German rationalism and the poetic temperament. Whose is the fiction? Before modern criticism can place the Christ it has evolved from its own imagination upon the throne where the Christ of the Gospel sits, it must deprive the primitive Church not only of a pure conscience and a reasonable faith, but of every vestige of intellect and honesty. Whence, then, came the undying force which is gradually winning the wide world to righteousness?—*Wesleyan Quarterly*.

CHILDREN'S SERVICES.

WE thankfully note the spread of Children's Services of a cheerful, interesting character, as a pleasant release from the somewhat dreary, doleful, parson-and-clerk duet, which is a sad trial of patience to the little folk. At the same time we should prefer Services of Song,

to be taken direct from the Prayer Book, as more calculated to lead children to enjoy those services of the sanctuary which in after years should be theirs. The multiplying of special Prayer Books and special Hymn Books for children has always appeared to us to leave out of sight that these are the men and women of the future, who ought to be taught what will be of life-long use to them. We are glad, then, to find "The Official Year Book of the Church of England" quoting the earnest and true words of the Bishop of Iowa: "Pains should be taken to familiarize our children with the worship of the Church. The young owe to God the obligation of worship as much as the old, and it is in youth that there should be formed that familiarity with and attachment to the forms of our Book of Common Prayer which will increase with each added year of life. I object, therefore, on principle to the use in our Sunday Schools of special liturgies or services other than those compiled from or closely modelled upon the Book of Common Prayer. There cannot be a child's Bible, neither can we have a child's Prayer Book. If the young are ever to learn to love and use the Church's prayers the time to do this is in childhood, and it is lost time to accustom them to liturgic forms and uses which, when they 'put away childish things,' will be forgotten for ever. Once accustomed to the whole or part of the regular services of the Church in connection with their Sunday School and catechetical instruction they will grow up intelligent members of the Church of Christ, able to give a reason for the faith that is in them, and finding

in the Church's prayers the vehicle of intercourse and communion with their God." It is not, in short, fancy liturgies that is best for children, but a cheerful musical rendering of portions of the Book of Common Prayer, which by the judicious addition of metrical litanies and hymns may be easily made with careful training to supply real services of song and useful instruction.—*Selected.*

CHURCH MEMBERS.

How many members are there in your church? "Well," said a warden, "I tell 'em we've got about ten to be depended on to do anything, though we've got mor'n a hundred on the books." Is it not too true that a small proportion of the Church largely does the work and pays the bills? If it were possible to begin at the end opposite to the working end of the Church, and inspire it with a true Churchly spirit, it would then be an amazingly effective body in regenerating the world. The task now before the Church is even more difficult than that which she undertook eighteen centuries ago in the conversion of Pagandom. It is nothing less than the conversion of Christendom; the elevation of the modern world to the standard of a manly, sober, earnest and practical religion. She has to enter upon a campaign against society; a campaign in which she can conquer only by purity of practice, soundness of doctrine and faithfulness of teaching.

"THE Lord is our defence; and the Holy One of Israel is our king."
—Ps. lxxxix. 18.

APOSTOLIC SUCCESSION.

SOME years ago, I became acquainted with Edward Collins, who at that time was acting as assistant to Mr. Robins, the Congregational preacher. There he was allowed to preach and pray, but neither to baptize nor to administer the other Sacrament.

His ordination was often talked about; and up to a certain point we seemed to agree very well. We were both convinced that a true and lawful minister of the Church of Christ ought to have not only an *inward*, but also a lawful *outward* call to the office, just as Aaron had, who was called of God, but publicly received the Divine Commission at the hand of Moses.

No man, we argued, would dare to take upon himself the office of ambassador, or magistrate, or even of constable (however well qualified), without a lawful outward call and a commission from the head of the State. Just so, no man could properly obtain and execute the office of a minister in the Church of Christ unless he had received a commission from the Divine Head of the Church.

We were both quite convinced, from the New Testament, that members of the Church never *took upon themselves* the office of a ministry, but *received it* from those who had the power to give it.

Then came the question: "What method was established and put in practice by the Apostles in transmitting the Divine Commission which they had received?"

Here my friend and I began to differ. Feeling sure, however, that the right principle was really though secretly rooted in his mind,

I, one day, proposed the question to him in the following manner:—

"Your ordination has been put off for a long time. How inconvenient it must be for you!"

"Why, yes," he replied, "it is. I wish it could be done soon; I have often spoken to Mr. Robins about it, but he says he is waiting to obtain the assistance of some other ministers who have promised to attend the ordination."

"Well," said I, "I wish you would let me do it at once for you."

He looked at me with surprise and exclaimed, "You do it!"

"Yes," I said, "unless you have some objection to me; if you have, I will say no more."

"Well, but how could *you* do it?"

"But why should I *not*? Or, if you have some objection to me, there is Mr. Croft, the saddler, or Mr. Smith, the miller; they are both older men than I; men, too, in whose piety you have confidence; why not ask them to do it? They are members of your congregation."

"Well, but how could *they* do it?"

"Why could they not?"

"Why not! Because they are like yourself; they are not, you know, ministers; they are not, I mean, ordained."

"Indeed! Then you think it is necessary that they should be ordained themselves before they should ordain you?"

"Why, yes, to be sure I do; does not everybody think so?"

"Then you hold the doctrine of the Apostolic Succession."

"That I certainly do not."

"Pardon me, but you have just declared it."

"How do you make that out?"

"You said that you believed Mr. Croft, the saddler, could not ordain

you to the ministry because he was not ordained himself, did you not?"

"Well I believe that, but what then?"

"Why, you believe that a man cannot be ordained to any sacred office except by one who is already ordained to that office?"

"Yes, that is the same as you said before."

"Then, *at least*, you believe in the doctrine of a *succession*. That is, people, you believe, cannot ordain one another at their own pleasure—there must be a succession of some sort; the sacred office must be derived from one who holds it himself. You cannot ordain me, nor can I ordain you."

"Well that is right enough. Of course a man cannot give any spiritual office to another unless he himself has received power and authority so to do."

Now, suppose Mr. Croft, Mr. Smith and myself *were* to ordain a man, would he be really ordained, do you think, according to God's will?"

"Why, no; I can't say that he would."

"Suppose, however, that we were to ordain twenty and then that they were to ordain others; would these last persons be really and truly ordained, according to the will of God?"

"I can't say that they would."

"But suppose this were to go on for one hundred years, would the length of time or the continued succession of the pretended ordination make any difference?"

"No; I don't see that the mere length of time adds any strength or validity to the pretended ordination."

"Do you think that the *last* man

in the series ordained in this manner would be any more rightly or truly ordained than the *first*?"

"No; I don't see that he would. The whole series has nothing to hang upon; it is all without any authority."

"Well, then, where should the chain hang?"

"Where should the chain hang? Let me see."

Yes, on whom should it hang, in order that all these persons, whom we have been supposing, *should be really and truly* ordained?"

"Well, I suppose that if we were to follow that reasoning, the chain ought to hang upon the Apostles, and then the first link of the series would be our Lord Jesus Christ Himself."

"To be sure; from Him alone, the *Divine Head of the Church*, must be derived all spiritual office and authority to minister in sacred things, from Him it must come by continual succession through the Apostles."

"I never saw the thing in that light before."

"Then now you must say that I am right; you hold the fundamental doctrine of the Apostolic Succession. *You believe that there must be an orderly and regular succession, and you believe that succession must begin with the Apostles.* And if you search the New Testament you will find ample proof that *this method* of handing down the original Divine Commission was the one established and practiced by the Apostles; and you cannot find the slightest trace of any other method."—*Selected.*

THE rich and poor meet together :
the Lord is the maker of them all.

CHRISTIAN MAXIMS OF BUSINESS.

1. Engage in no business inconsistent with the strictest morality, nor in which you cannot daily seek the blessing of the Most High. 2. Follow your chosen vocation, and that alone, whatever temptations to speculate or rapid acquisition may present themselves. 3. Adopt no "tricks of trade," however sanctioned by custom, that involve deception or untruthfulness. 4. Never incur a debt beyond your resources. 5. Always live within your income. 6. Devote a fixed portion of your income, beforehand, to charitable uses, to be employed and accounted for as systematically as family expenditures. The man who will regulate his business by such simple rules as these may free himself from the feverish excitement of adventurous traffickers and assure himself, with God's blessing, of an honest competency, if not a benevolent affluence, and a good name.

FREE CHURCHES.

THE preacher began by saying the equipment of the Church was now complete; The Atonement was now achieved. Christ had been crucified; He had come up after His duel with death, crowned with victory. As a certified fact the Church is presented in the fulness of her equipment. But when Pentecost was over what was this great saving agency called the Church? We first of all read that to this Church the Gospel was preached. We find the Word was received; it was received with gladness.

They that heard the word gladly

believed, and they that believed were baptized. At this time the Church was visited by the Holy Spirit, there was praying without ceasing. These were times of reverence and godly fear, and this was the age of miracles. Here is recorded in the primitive Church the earliest realization of the communion of Saints. Men looking not upon themselves, but giving of their surplus that they might supply others' lack. Service was solemnized daily in the temple by these followers of Christ, and pastoral work was carried on from house to house.

For whom was the Gospel of Christ given? Were not all walls of partition broken down? The Gospel of the Lord Jesus was given for the poor and lowly. The priesthood of the Christian Church was after the order of Melchizedek. Christ says "go ye into all the world and preach the gospel to every creature." There was no preferred citizenship. High and low, rich and poor dwelt together in the primitive Church, and had all things common. Men have been trying to serve two masters, to preserve their apostolic descent, and yet to depart from apostolic usage.

They have wandered away from the primitive models; they have become entangled in the yoke of bondage from which Christ set the Church free. The Church of the New Testament is a free Church—a Church for the common people and not for the priests and rulers of the synagogue. As manhood has developed and intellect has matured we can no longer have a Levitical pewed church. In these later times we have gone back and bowed our necks to the yoke of bondage.

Let us not have a Church for those who would be at ease in Zion—for pampered ecclesiastics—but a Church free to all comers, and open at all hours, and then shall we reproduce in the nineteenth century what our beloved Lord gave in the first century. Whether the Free Church movement is practicable or impracticable it is inevitable. Object, as we may, to have a man with a mean garment sit in our pews, it matters not, it is Christly, and must be done. The work of the Church is to provide for those who cannot provide for themselves.

The preacher contended that where the Free Church system has been wisely administered it has always been a success. Endowments must be secured and charities solicited by private application. Let us look back to Pentecost, and forward to Jerusalem, the golden.—*N. H. Schenck, D. D.*

HUR, THE LAYMAN.

In the war between Israel and Amalek there was a place for all to fill, something for all to do. Joshua fought, Moses prayed, Aaron and Hur held up his hands. If, as we suppose, Hur was not of the priestly office, we think the laymen of our day may find that this Scripture was written for their learning. It was a personal service Hur was called to perform, one that required not only labor but the sacrifice of his time. When Israel fought against Amalek he did not content himself with wishes for success, nor did he rejoice over a victory he had not labored to win. He did not serve God by proxy, nor send a substi-

tute to perform his personal duties. When he was needed in the mount he did not beg to be excused nor plead want of leisure and a press of worldly engagement.

One of the great wants of the Church in our day is working men and working women, especially working men—men who, like Hur, will not grudge to spend a day to stay up Moses' hands. Men need to feel a personal interest in the Church, that it is not the Bishop's or the minister's Church, but theirs, and that, if she is ever to prosper, it must be by their labors. Parishes do not grow of themselves; they are not machines, self-acting and self-supporting. Here is a field which all may equally occupy, where wealth has no advantage, where poverty is no loss, the field of personal religious influence and exertion. It is right for the priest to toil, preach and pray, but no less should Hur labor and work.—*Exchange.*

COURAGE.

If we are to rise near Christian perfection we have need of courage. You know it every day you live. You know it in every station of life that you occupy. You and I want courage to speak the truth in ordinary social life, courage to throw ourselves against the affectations of society, courage to declare God's counsel in the face of a world that more than half denies Him; you need courage to go into your warehouse and act honestly; courage to sit in your drawing-rooms and conduct yourselves, not as society demands in its unreality, but as God insists; courage to speak out for God in life; courage to meet the

dead and vacant stare ; courage to confront the sneer of ridicule ; courage to support you against the cold, hard pressure of a heavy and unbelieving world.— *Knox-Little*.

A NEEDFUL PRAYER.

In the "Memorials of a Quiet Life," (that charming book) it is said that Maria Hare often wished there might have been a petition in the Litany asking deliverance from our *prejudices*. It was a wise, devout, sensible desire. Who is there of us all but needs to be delivered from our prejudices? Every wise man, (yes, and woman even) might well have some such supplication in his daily devotions. It would help to rid Christians of not a little of the narrowness and partizanship, which an "infection of nature doth remain yea in them that are regenerate." The sin of partizanship would be the more apparent if Christians would oftener think of the immense amount of evil that it has wrought. It brought the Saviour to the cruel cross. He came unto His own and His own received Him not, because partizanship so blinded their eyes that when they saw no beauty in Him that they should desire Him. To them He seemed simply a poor young Jew, a mechanic, humble, unknown to the great, uninfluential with the powerful, unlearned, unlettered, according to their standard, with only a little following of men, equally humble, all of them out of of rude Galilee, of the nations. Nor was that the worst of it by any means. He calmly set at nought all their hopes and expectations. He spake for no school. He represented no party ; sided with no one class ; fell in with no passions ;

gratified no hatreds. In short He represented no one in all *the wide* world save God His Father. And so from the first His rejection was certain. His own received Him not. They had their ideal of the Messiah. It was not God's It was not Christ's. As they thought, the Messiah was to be a warrior greater than David, a king more magnificent than Solomon, a conqueror and spoiler of the nations far and near, ruling and reigning in Jerusalem, in a magnificence such as the oriental mind alone could picture. And Jesus was a Jew, surrounded, from His youth up, with these hopes, these prejudices, passions and burning anticipations. Knowing exactly what they were He set them all aside ; tried to correct them ; calmly told of a Divine Kingdom, a Kingdom of God, not of this world, but spiritual, Catholic, open to all men who would receive Him as the Way, the Truth and Life. It was a bitter disappointment to everyone, save God and His Christ. He went on in His appointed course, serenely to the bitter end. He believed in God and in His promises. He believed in Himself. He alone of all men believed in the omnipotence of the Truth. Therefore He saw of the travail of His soul, and was satisfied. The passions and prejudices of men nailed Him to the outstretched Cross set upon Calvary. Alas, that in so large a degree it should be so still ; that the passions and prejudices of men should blind them to what He would do for them if only they would let Him. Would that at least the members of His Mystical Body would pray to be delivered from their prejudices, prejudices which so often blind their

eyes to the living Christ, their Saviour.—*Selected.*

THE OFFENCE OF THE CROSS.

"To suppose," says Burder, "that there is any way of preaching the cross so as not to offend the world is to know nothing of the subject."

And yet there are preachers who are afraid to speak the truth. Such ambassadors of Christ do not deliver the message with which they are charged. Did Jesus aim to make his utterances palatable to the Pharisees? Did He preach a Gospel that would not offend the fastidious taste of the fashionable Church circles of Jerusalem? Did He not utter again and again, "Ye *must* be born again?" Did He shrink from pressing it on the multitude who thronged around Him that they were under the curse of God—miserable, ruined sinners, who could not be saved except by a renunciation of the world and an absolute surrender to Him?

Christ did not seek to conciliate the public sentiment of Jerusalem or Capernaum. He was not concerned to maintain what was regarded in those cities as the nicest social relations; one of the offences charged against Him was that He associated with publicans and sinners. He chose for His inner circle of friends the hard-handed, unkempt, sun-burned fishermen of Galilee "Is not this the carpenter?" they asked in derision.

He forwarned His disciples that they should encounter opposition. "The time cometh," He said, "that whosoever killeth you will think that he doeth God service." He

reminded them again: "If ye were of the world the world would love his own; but, as it is, the world hateth you." And again: "Ye know that it hated me before it hated you."

Why, what did they do to Christ? Has the world forgotten that cry that went up on that fearful day: "Crucify Him! crucify Him! Release unto us Barabbas!"

What, then, shall the faithful minister of Christ expect? If he preaches the entire, unmitigated Gospel what has he to expect from the world? Hostility, inevitably, and as much of it from worldly-minded Christians *in the Church* as from the open atheist outside the lines.

What says Paul to Timothy? "Thou hast fully known my doctrine, manner of life. . . Yea, and all that will live godly in Christ Jesus shall suffer persecution.—*Central Presbyterian.*"

POSSIBILITIES NEVER REALIZED.

WHEN one thinks of the *possibilities* in this Christian religion of ours, and notices the actualities, the contrast is prodigious and painful. But the time is coming when the actualities will be equal to the possibilities, and the whole earth be filled with the knowledge of God. So when one considers the possibilities of a parish and its results, the possibilities of a Sunday school and its results, the contrast, too, is painful. There are possibilities in the music of a church which are never realized; only if we could see more attempts to make the possible music actual; but we seem to look in vain. Our church music

is in an unsatisfactory condition; so says Dr. Dix, who ought to know if anybody knows. He says:—

“Expensive churches require popular music as well as popular preaching. Instead of hearty congregational singing, we find the involutions, evolutions and convolutions of quartette choirs, or else the faultless execution of a soloist, paid \$2,000 a year for singing two sacred songs one day in the week.”

Any Christian man will confess there is something wrong here. And what is needed? What are the requisites of church music? First of all, that it should be devotional—of the very essence of worship.

CONTINUITY OF SCRIPTURE.

UNDER this title William Page Wood, Vice-Chancellor of England, has published a compilation of Scripture, showing how the books of the Old Testament are quoted by our Lord and His Apostles. We quote a brief extract from his preface, but advise our readers to see the book for themselves, as the passages, when in juxtaposition, are more striking:—

“Believers, especially of late, may have been perplexed by the alleged discovery, on the part of men of learning, that much of the Old Testament has been erroneously accepted as the authentic writing of the several authors to whom the books are attributed; or unduly credited with a prophetic character. He may have neither time, nor learning, nor judgment to sift or to decide upon such alleged discoveries; but if he have not been shaken in his faith in Christ he will at once perceive that if Christ be very God His Word must be

conclusive on either the authenticity or the value of the writings of the Old Testament. He must again, if he believes the books of the New Testament to be written by men who were themselves taught by Christ and assisted by the Holy Spirit, who was to lead them into all truth, at once conclude that any opinion of such writers outweighs whole volumes of controversy. I believe very few persons know how many books of the Old Testament have been stamped with the approval of this really ‘high criticism.’ For instance, our Lord has not only recognized the whole body of the Old Testament, included by the Jews in the three-fold division of the Law, the Psalms, and the Prophets, has not only told us that ‘they testify of Him,’ but has cited or directly referred to passages from every book of the Pentateuch, and has in like manner borne testimony to the following books: The First of Samuel, the two books of Kings, the Second Book of Chronicles, the Psalms, and to the Prophets Isaiah, Jeremiah, Daniel, Hosea, Joel, Jonah, Micah, Zechariah, and Malachi. The writers of the New Testament again, as distinguished from our Lord Himself, will be found to cite or directly refer to every book of the Old Testament with the exception of Ezra, Nehemiah, Esther, Song of Solomon, Lamentations of Jeremiah, Jonah, Obadiah, Nahum and Zephaniah; but as our Lord refers to Jonah, and as portions of our Lord’s genealogy appear to be taken from Ezra and Nehemiah, we have only six books out of the thirty-nine constituting the Old Testament which are not referred to in the New.”

THE PSALMS.

SYSTEMATIC liturgical Psalmody appears to have been originated by David (see 1 Chron. xvi. 7; 2 Chron. vii. 6), who set apart a choir of 248 singers, to be arrayed in white linen, for the service of song in the Temple. "All these were under the hands of their fathers for song in the house of the Lord, with cymbals, psalteries and harps for the service of the house of God." 1 Chron. xxv. 6. The Psalms, though called in the Prayer Book "The Psalms of David," were really written by a number of Psalmists, extending from Moses to Nehemiah. They are divided into five groups; the first (including 1-41), supposed to be written by David himself; the second (42-72), ascribed to the Levites, Azariah, David and Solomon; the third (73-89), ascribed to the Levites and Hezekiah; the fourth (90-106), ascribed to the Levites; and the fifth (107-150), ascribed to Moses, the Prophets, and Ezra. The divisions are marked by doxologies, which are found at the end of the four first divisions. It is commonly supposed that the hymn sung by our Lord and His disciples after the Last Supper was part of the Hallel, or Office of Praise (Ps. cxiii-cxviii.), which was sung at the Passover; the cxiii. and cxiv. being sung after the first cup of wine, and Ps. cxv.-cxviii. after the third cup, called the Cup of Blessing. See St. Matt. xxvi. 30.

That psalmody was used by the Apostolic Church appears from 1 Cor. xiv. 26, and Col. iii. 16, Eph. v. 19, Acts xvi. 25. "In the early Christian Church," says Procter, "the Psalms were so often repeated

that the poorest Christians could say them by heart, and used to sing them at their labours, in their houses, and in the fields." St. Basil, who lived in the fourth century, tells us that it was universally the custom of the Church in his time for the people to rise in the night and resort to the house of prayer to confess their sins and engage in psalmody. He also mentions that the people sang antiphonally, *i.e.*, side responding to side, and that sometimes one began the psalm and the rest joined in the close.

Children's Department.

WHICH LOVED BEST ?

"I LOVE you, mother," said little John ;
Then, forgetting his work, the cap went
on,
And off he ran to the garden spring,
And left her the water and wood to bring.

"I love you, mother," said rosy Nell,
"I love you better than tongue can tell;"
But she teased and pouted full half the
day,
Till her mother was glad when she went
to play.

"I love you, mother," said little Fan.
"To-day I'll help you all I can ;
Oh, I'm glad that school I needn't keep!"
And she rocked the babe till it fell asleep.

Then, stepping softly, she fetched the
broom,
And swept the floor and tidied the room ;
Busy and happy all day was she,
Helpful and happy as child could be.

"I love you, mother," again they said,
These three little children, on going to
bed ;
But how do you think their mother guessed
Which of them really loved her the best ?

WHAT A BOY DID.

MANY years ago when Mr. and Mrs. S. C. Hall, the famous writers, visited Ireland, a bright and intelligent boy offered to be their guide. Returning home, Mr. Hall took a flask from his pocket and offered some whiskey to the lad. As he refused, Mr. Hall to test him offered him a shilling, then half-a-crown, then a sovereign, but the boy, though his jacket was ragged, remained firm, and pulling a temperance medal from his pocket said, "For all the money your honour is worth, I would not break my pledge."

The medal had been given him by a father on his dying bed, who used to be a drunkard, but had become a sober man through the Church of England Temperance Society. Mr. Hall touched with the boy's firmness and hearing the true cause of it, determined never to tempt a boy in this way again. He threw the flask into the lake beside which they stood, and both were after devoted temperance men, working nobly for the cause, with voice and pen. The firmness of a boy to say "No" in the hour of trial brought two noble workers into the ranks.

GOOD BY DEGREES.

Do you think you can be quite good all in a minute, even though you have asked God to forgive you your sins, and to send you help to do better?

There is such a thing as growth in goodness as well as in plants; and if you want to be a really strong young tree in the garden of the Lord, you must be content to pass through many seasons, and wait for many suns and showers,

and even then not to have reached your full size.

Do you understand me? You can be a *little* good directly, for you can *try* to be good; and that is the beginning of all. But do not be disappointed if you fail, or sit down to say rebelliously, "I have tried, and I was good for a little while, but now I am naughty again, so it is of no use praying, or trying any more."

Such thoughts are sent by the wicked one to discourage you. He wants you to give up goodness altogether. He hates to see you trying ever so little.

Rather lift up your head again after a fit of naughtiness, and say, "I am still a little plant in God's garden, and though my leaves are soiled with sin and earthliness, He can wash them with his showers, and brighten them with his sun, if I only look up to him, and do not despair and sink into the earth."

"But I want to be very good, a *very* strong young tree in God's garden," says some bright, hopeful child.

Well, it is a good wish; only remember, no hurry! The best fruit takes longest to ripen; and remember you are happier than the fruit tree, in that you can help on your own growth by meekly bending your head under the showers of God's corrections, and thanking him for the sun of his love.—

Selected.

LITTLE PILLOWS.

A LITTLE girl was away from home on a week's visit. We will suppose her name was Ethel. The first night, when she was tucked up in bed and just ready to go to

sleep, I said, before I gave her a good-night kiss, "Now, shall I give you a little pillow?"

Ethel lifted her head to see what was under it, and said, "I have got one, Auntie."

"It was another sort of pillow that I meant to give you. I wonder if you will like it!"

So then Ethel saw it was not a question of feathers and pillow-case; still she did not understand, and so she laughed and said, "Do tell me at once, Auntie, what you mean; don't keep me waiting to guess."

Then I told her that just as we wanted a nice soft pillow to lay our heads down upon at night, our hearts wanted a pillow too; something to rest upon, some true, sweet word that we might go to sleep upon happily and peacefully. So she had one that night and the next night.

The third day I was prevented from coming up till long after Ethel ought to have been asleep. But there were the bright eyes peeping out robin red-breast fashion, and a reproachful little voice said, "Auntie, you have not given me any little pillow to-night!"

"Then do you really care about having the little pillows given you, Ethel?"

"Oh, *of course* I do," was the answer. She did not seem to think there could be any doubt about it. Certainly the way in which she said that *of course* showed that *she* had no doubt about it.

Perhaps other little ones would like to have "little pillows" for every night. For even little hearts are sometimes weary with their trials and temptations and want something to rest upon; and a

happy little heart, happy in the love of the Saviour, will always be glad to have one of His own sweet words to go to sleep upon, and to think over before rest and repose come to refresh the weary.

LITTLE FOXES.

ONE little fox is called "By-and-by." If you track him you will come to his hole — never.

Another little fox is "I Can't." You had better set on him an active, plucky little thing, "I can" by name. It does wonders.

A third little fox is "No use Trying." He has spoiled more vines and hindered the growth of more good fruit than many a worse looking enemy.

A fourth little fox is "I Forgot." He is a great cheat. He slips through your fingers like time. He is seldom caught up with.

A fifth little fox is "Don't Care." No one can describe the mischief he has done.

A sixth little fox is "No Matter." Beware of him for he is most dangerous.

"Take us the foxes, the little foxes that spoil the vines." Remember it is of the utmost consequence whether your life is spoiled by small faults which by God's grace you *can* avoid.

PRAYER BEFORE SERVICE.

DEAR Saviour, how I love Thy Church;
O, help us praise and pray;
And make us feel, deep in our hearts
All that we hear and say. *Amen.*

AFTER SERVICE.

Dear Saviour, hear Thy Church's prayers;
Grant all we've asked to-day;
And help us more and more each week
To practise all we pray.

CHURCH HISTORY.

THE CELTIC CHURCH.

Q. To whom is the foundation of the Church in Britain ascribed?

A. To S. Paul himself.

Q. On what authority is this belief founded?

A. A saying of S. Clement that S. Paul taught "righteousness throughout the whole world, having travelled to the utmost bounds of the West."

Q. What other writer makes a similar statement?

A. S. Theodoret who says S. Paul "brought salvation to the islands lying in the ocean."

Q. What other Scriptural name is associated with the early British Church?

A. Aristobulus, saluted by S. Paul. Rom. xvi. 10.

Q. What is said of him?

A. It is related that he returned from Rome as a Bishop with Caractacus, the British general.

Q. Are there any further allusions to New Testament characters at this early date?

A. Yes, Pudens and Claudia mentioned by S. Paul (2 Tim. iv. 21) are the son-in-law and daughter of this same Caractacus.

Q. What modern commentator admits this as a likely fact?

A. Alford. (Commentary, vol. iii. Proleg. p. 104.)

Q. Give the testimony of Justin Martyr as to the early origin of the Church in Britain?

A. He says that "Christianity prevailed in every country known to the Romans"

Q. What is Tertullian's testimony?

A. He speaks of those British districts "hitherto inaccessible to the

Roman arms, but subjected to Christ.

Q. What does Origen say on the same subject?

A. "The power of God the Saviour is even with those who live in Britain and are separated from our worlds."

Q. At what dates did these writers flourish?

A. Justin Martyr A. D. 150; Tertullian A. D. 200; Origen A. D. 230.

Q. Who is the earliest ecclesiastical historian?

A. Eusebius, who lived about A. D. 340.

Q. Does he refer to this subject and how?

A. Yes. He says "that some of the Apostles should cross the ocean to the isles called Britannic, I no longer think to be the work of a mere man."

Q. Can we accept these statements as absolutely true?

A. Probably not all; some of them are admitted to be legendary.

Q. But what do they prove, nevertheless, as a whole?

A. That a Christian Church existed in Britain shortly after the Apostolic age.

Q. Who may have been the first missionaries?

A. Soldiers in the Roman legions, or merchants trading with Cornwall.

Q. From what country did Britain derive episcopacy?

A. Probably from Gaul.

Q. How do you show this?

A. (a) Gaul had flourishing churches as early as A.D. 150.

(b) Britain and Gaul had the closest ecclesiastical intercourse

(c) Many of Britain's churches

retain the names of Gallican Saints and Bishops.

(d) In each country the same date was adopted for the observance of Easter.

Q. When does British Christianity pass from the region of conjecture to that of history?

A. At the very beginning of the fourth century.

Q. Who was the first British martyr for Christ?

A. S. Alban, who suffered at Verulamium A. D. 303.

Q. What writers allude to this fact?

A. Gildas and the Venerable Bede.

Q. Under what Roman Emperor did this event take place?

A. Diocletian.

Q. After the persecution what quickly followed?

A. The calling of a large Ecclesiastical Council.

Q. When was it held?

A. At Arles in France A. D. 314.

Q. With what object?

A. To pronounce upon the Donatist heresy.

Q. Were any English Bishops at the Council?

A. Yes, three, York, London, and Caerleon.

Q. What writers indicate the presence of British Bishops at the Council of Nicœa A. D. 325?

A. Athanasius.

Q. Name another Council where Bishops from Britain were present?

A. Ariminum A. D. 359.

Q. Against what heresy were its decrees directed?

A. The Arian opinion that Christ was not of one substance with the Father.

Q. What is related respecting

the conduct of the British Bishops here?

A. They "stood firmly uncontaminated by all the contagion of the detestable heresy." (Hilary.)

Q. What heretical doctrine had its widest acceptance in Britain?

A. That of Pelagius who taught that the sin of Adam affected only himself and that man can of his own free will choose good as well as evil, and so secure happiness apart from Christianity.

Q. Whose assistance did the British Church obtain in counteracting this heresy?

A. Germanus and Lupus, two Bishops from Gaul.

Q. What success had they?

A. By vigorous teaching of the truth those who had been led astray were reclaimed.

Q. When was Pelagianism finally condemned?

A. Council of Carthage 412; Ephesus 431, and Orange 529.

Q. What have we shown about the early British Church?

A. 1. That it existed long prior to the Mission of Augustine.

2. That its Bishops attended several councils.

3. That it was afflicted with heresy—Pelagianism.

4. That it suffered persecution and had at least one noted martyr, S. Alban.

Q. How did the early British Church differ from Rome?

A. 1. Regarding the time of holding Easter.

2. Regarding the mode of administering Baptism.

3. Regarding the method of consecrating Bishops—a single Bishop being considered sufficient to perform the act.