

Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

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

HE WILL HEAR THY CRY.

"He will be very gracious unto thee at the voice of thy cry; when He shall hear it He will answer thee."

HERE is my heart! in Christ its longings end,

Near to His Cross it draws;

It says, "Thou art my portion, O my Friend!

Thy Blood my ransom was."

And in the Saviour it has found

What blessedness and peace abound,

My trusting heart.

Here is my heart! ah, Holy Spirit come
Its nature to renew!

And consecrate it wholly as Thy Home,

A temple fair and true!

Teach it to love and serve they more,

To fear Thee, trust Thee and adore,

My cleansed heart.

A PATTERN IN OVERWORK.

Is it nothing to us, then, to find that the life of Jesus Christ was what we should call a life of overwork? that on the course which He chose to be for evermore the guide and pattern of His Saints, there ever pressed the burden and

the strain of daily weariness? Yes, my brethren, He who brought on earth anew the ideal of humanity; He whose example has inspired the very noblest acts in which this life mounts up aspiring to be immortality; He whose words and deeds are still the one sufficient goal for all the effort, all the love, all the hope of the purest, truest hearts;—He came not as the quiet Teacher of a chosen few, He sought no sheltered school, no philosophic solitude: He is hurried from place to place, and work presses hard on Him from dawn till night; He must rise up a great while before day that he may win some quietude for prayer; He hath no where to lay his head; He hath no leisure so much as to eat; there are many coming and going; the multitude throng Him; they press upon Him for to touch Him; they come together again so that He cannot so much as eat bread; His own mother must wait without, desiring to speak with Him; every village that He enters besets Him with unreckoned calls for work; He is weary as He sits beside the well, weary as they take Him into

the boat ; He looks nearer fifty than thirty years old, and another's strength must bear the Cross to Golgotha ; there is a sure ring of fellowship in the voice with which He calls the weary and the heavy-laden to Him ; and only in the bitterness of death does He look upon His work and say that it is finished.—Certainly, brethren, however overwork may seem to mar the grace and comeliness of our lives, it cannot rob them of the glory of our Master's likeness."

GUARD YOUR THOUGHTS.

THOUGHTS are words, words are deeds. Sin begins in the heart. If you keep your thoughts pure your life will be blessed and blameless. The indulgence of sinful thoughts and desires produces sinful actions. Never allow yourself to pause and consider the pleasures or profit you might derive from this or that sin. Close your mind against the suggestion at once, as you would lock and bolt your doors against a robber. If Eve had not stood parleying with the devil and admiring the beautiful fruit the earth might have yet been a paradise. The heart is first corrupted by wicked thoughts.

How can a man trust in his own righteousness? It is like seeking shelter under one's own shadow. He may stoop to the very ground, and the lower he bends he still finds his shadow is beneath him. But if a man flee to the shadow of a great rock or a wide-spreading tree he will find abundant shelter from the rays of the noonday sun. So human merits are unavailing,

and Christ alone is able to save to the uttermost those who come unto God by Him.

—◆◆◆—
"LET YOUR LIGHT SO
SHINE."

AN earnest and godly minister relates the following incident, and gives us the lesson which it teaches :

During a voyage to India I sat one dark evening in my cabin, feeling thoroughly unwell, as the sea was rising fast and I was a poor sailor. Suddenly the cry of "Man overboard !" made me spring to my feet. I heard a tramping overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man.

"What *can* I do?" I asked myself, and instantly unhooking my lamp I held it near the top of my cabin and close to my bull's eye window that its light might shine on the sea and as near the ship as possible. In half a minute's time I heard the joyful cry, "It's all right ; he's safe," upon which I put my lamp in its place.

The next day, however, I was told that my little lamp was the *sole means* of saving the man's life; it was only by the timely light which shone upon him that the knotted rope could be thrown so as to reach him.

Christian worker, *never despond*, or think there is nothing for you to do, even in dark and weary days. "Looking unto Jesus," lift up your light ; let it "so shine" "that men may see" ; and in the bright resurrection morning what joy to hear the "Well done !" and to know that you have, unawares, "saved some soul from death !"—*My Paper*.

EXTEMPORANEOUS PRAYERS.

EXTEMPORANEOUS PRAYERS are of comparatively recent date. Calvin was emphatically opposed to them as appears in his letter to the Duke of Somerset, written A. D. 1549 :—

“The origin of extemporaneous prayers in England was entirely Popish; devised by Roman emissaries who assumed the garb of Protestants, and pretended to feel the deepest abhorrence of what they stigmatized as the corruptions of Popery, still existing in the English Church. They endeavored to bring the Reformed religion itself into disrepute; vilified the liturgy as a new edition of the mass book, and insisted that it should be wholly abandoned by such as desired to pray under the immediate influence of the Spirit of God.”

The denominational descendants of those who were thus easily moved to suspicion from the Church, are now either using more or less of prescribed forms of prayer in their public worship; or, are considering that the heart itself can be more engaged when joined with the voice in the use of devotions already arranged, than in silently waiting to hear what unexpectedly shall come next, and not always to edifying, in extemporaneous prayer.

The Book of Common Prayer is the production of no one Christian period. Its roots strike into the apostolic age. It expresses the devotional spirit of Christian centuries. Its evangelical soundness, its comprehensiveness, its simplicity in style, need not be more than mentioned here.

It largely helps in attaining the highest of all spiritual conditions, the “serving GOD with a quiet mind.” The world is for excitement. The Prayer-book aids devotion as no other method can, by leading on to that restfulness which is necessary for acquiring a deep and refreshing spiritual life.

RELIGION is the natural element of the human mind, and its native tendencies and results ought always to characterize the physician; at every step of his career, in every tissue and organ of his body, there is evidence of creative wisdom, power and goodness, all Divine, which tells, as with a sunbeam, that there is a GOD.

“OH believer, when thou thinkest thyself nothing, knowest nothing of thyself, then thou thinkest and knowest right. But when thou art led to think, now I am something in myself; now I know something by myself; now I can do something of myself, to keep myself in the favor of GOD, and to be faithful to His grace, verily thou deceivest thyself. This is acting like the Church of Galatia under spiritual witchcraft, ‘beginning in the spirit, and ending in the flesh.’ This, in the strict and proper sense, is ‘falling from grace.’ So nature’s pride exalts one’s self, and censures other Christians as carnal and unfaithful. This pride of the flesh opposes our growth in grace and is contrary to the humbling knowledge of Jesus Christ.”—*Mason*.

WHATEVER may make a man distinguished in this life, it is his character as a Christian upon which his friends love to dwell, when all earthly honors have faded away.

THE CHURCH.

“It is impossible to exaggerate the importance of the Church; it is next to God; it brings Him to us, and us to Him. Could it be credited, that unless it were of absolute necessity for our welfare to rightly believe in the Church and recognize the Church, the Article would be placed in the creeds of Christendom ‘I believe in the One, Holy Catholic, and Apostolic Church?’ If the recognition of the Church were of no importance, or small importance, as many hold and teach, can it be believed that her existence and characteristics as verities would be placed next in order and succession to the verities of God’s being and Christ’s death? All the truths of the Creed, men will tell us with one voice, are of the most tremendous importance—the truth of the Trinity, of the Incarnation, of the pardon of sin, of the resurrection of the dead, and of the life everlasting—all, all are of infinite importance, save one, and that is the Church; some may, many will, go so far as to wish it were out of the Creed altogether, and do virtually leave it out; or if they keep it in, they degrade it by labelling it with some man’s name, or descriptive epithet, borrowed from their special heresy or ground of schism. Thus they bear witness against themselves, since it is an impiety to believe in an unreality, or a thing of little or no consequence, or an actual hindrance to the apprehension of Christ. It is worse than misleading to allow the Article ‘I believe in the One, Holy Catholic, and Apostolic Church’ to stand where it does in the Creed,

and challenge our faith in it as a verity next in succession and importance to belief in God Himself, unless it be so in truth and in reality.”

SMALL MEANS.

THE power of money is on the whole over-estimated. The greatest things which were done for the world have not been accomplished by rich men or by subscription lists, but by men generally of small pecuniary means. The great thinkers, discoverers, inventors and artists have been men of moderate wealth, many of them little raised above manual labourers, in point of worldly circumstances. And it will always be so. Riches are oftener an impediment than a stimulus to action; and in many cases they are quite as much a misfortune as a blessing. The youth who inherits wealth is apt to have life made too easy for him, and soon he grows sated with it, because he has nothing left to desire. Having no special object to struggle for, he finds time heavy on his hands, remains mentally and morally asleep; and his position in society is often no higher than that of a polypus over which the tide floats.

ALMSGIVING.

THAT all property, of whatever kind, is ultimately God’s, and that men are merely its stewards, is a maxim which no Christian will dispute. It follows, then, as a corollary, owned by the very heathen, that a fixed offering, by way of tribute or rent, is due from all men, while this offering has from

some unknown reason been settled among ancient nations as a tenth, a calculation sanctioned by the Mosaic dispensation. Tithes, or giving a tenth to God, rests on the same religious basis as church-going and prayer, &c. Tithes, then, are a debt to God, and we do not begin to give anything till this debt has been fully cleared off. Old and New Testament are clear in demanding sacrifice from the poor as well as from the rich.—*Church Paper.*

WORK IN HEAVEN.

“SURELY it must be due in part to the bewildering overwork of earth, that so many people dream that heaven will be an idle place: as though the promised joy of our Lord could mean that we shall loiter about the golden streets, and stroll from pleasure to pleasure, or sit with folded hands beneath the Tree of Life, as in a long summer holiday prevented somehow from becoming tedious. How could He have called this His joy: He whose meat it was to do the Father’s will: He by whom all things were made and are sustained. Were His disciples likely to understand that they would find His joy in any paradise of indolence? And why has He given us the power and the will to work on earth if there is no work for us to do in heaven? No—let us put away so poor a thought of the life which He who worketh hitherto has prepared for them that love Him: let us be sure that when death and sorrow and crying and pain are passed away, work will be among those things which He makes new for evermore: that in the perfect

freedom of the City of God His servants may delight to serve Him, Him who, not in time alone, but also for eternity, hath ordained and constituted the services of angels and men in a wonderful order.”

CHRISTIAN ORDINANCES.

That baptism is a means ordained of God whereby sin may be remitted is declared in very plain terms in Scripture: “Repent and be baptised every one of you for the remission of sin,” were the words of St. Peter in his sermon to three thousand people. “Arise and be baptised, and wash away thy sins,” was said by Ananias to Paul. “According to His mercy hath He saved us by the washing of regeneration and renewing of the Holy Ghost,” was written by St. Paul to Titus. The spirit of these declarations the Church has embodied in its grand profession of faith, “I acknowledge one baptism for the remission of sins.”

That the holy Eucharist is a means appointed for the forgiveness of sins, is declared in the very words of its institution. “This is My blood of the New Testament which is shed for you and for many for the remission of sins;” and in this solemn truth the Church expresses its cordial reliance in the prayer of humble access, so cruelly mangled in the Spanish liturgy. “Grant us, therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood.”

That the Word of God is a power by which the remission of sin is

effected, we have our Lord's assurance. "Now are ye clean," He says to His disciples, "through the word I have spoken unto you." John xv. 3. GOD has committed to His ambassadors the word of reconciliation by the faithful application of which he who converteth a sinner from the error of his ways is said to save a soul from death, and cover a multitude of sins. The Gospel they preach is the power of GOD unto salvation, not only from the dominion of sin, but also from its guilt.

Prayer procures the remission of sin, St. James testifies when he orders that the elders of the Church should be sent for to attend the sick, adding that the prayer of faith shall save the sick, and if he have committed sins they shall be forgiven him.

WHAT can children do to make home happy? 1. They can honor and obey their parents. 2. They can be full of helpfulness, each trying to do all he can for the good of the rest. 3. They can be courteous and polite to parents and to one another. It is strange that nine-tenths of the cross, disagreeable, impolite words are spoken to those we love or ought to love. 4. Bring the Christian spirit into the home; make it such that Jesus would love to be one of the family, as He loved to be in the home of Mary and Martha.

What spoils a home? 1. Selfishness. 2. Neglect of expressing love to one another. 3. Clamouring for rights. 4. Irreligion. 5. Thoughtlessness. 6. Passion. 7. Crime.

"THY mercy, O LORD, is in the heavens."—Ps. xxxvi. 5.

TRUTH.

It is because the teaching of Christ is true that it commends itself to the heart and conscience of man. Truth has a power of its own. It has a power greater than anything else on earth, greater than the power of man, greater than all the forces of Nature. Once a prisoner, a poor, despised prisoner, stood before a Judge of the mighty Roman Empire. The prisoner spoke of Truth. What is truth? said the Judge contemptuously. He was familiar with power, he knew what that meant; but truth—what was it? a mere name, a shadow, nothing? But where is he, and where is the mighty Roman Empire that he represented? Gone forever. Truth was on the side of the prisoner who that day stood bound before the Judge. His kingdom, His power was founded upon truth, and it endures now that Rome with all her pomp and power has vanished. Christ's kingdom was founded upon truth, and it can know no decay, no end.

HINDERING OTHERS.

You are a good moral man. You possess intellect; you are liberal, kind, good, as the world thinks; you are considered as having power to do right, or to quench the germs of wrong in your own breast. You think that you possess the power and the will to keep within the boundaries of honesty and mortality, and that nothing higher, nothing better is needed—at least, not at present. You have little doubt but that your self-governing powers can come to the rescue in time of need, and lift

you up out of any misfortune, any affliction—possibly out of sin. You do not think that repentance and Baptism and a Christian life are worth anything now; but still you have no objection if others wish to engage in these spiritual things. Your wife is a communicant, your children are growing up into manhood or womanhood. You do not use physical force in preventing the members of your family from entering the House of GOD to worship. You do not tell them, in words, that they shall not worship GOD. But you tell them that you will take care of yourself, and that they can go to Church whenever they like. But stop. You have influence. You have influence not only over the members of your own family, but also over your friends and neighbors. Your son imitates you. He thinks he can remain at home on the Lord's Day if you do. It may be that your wife considers it her duty to attend to your bodily wants, rather than to your spiritual needs; and so she is absent from the House of GOD. Your daughter has so strong a love for you, that she remains away from Church, because she desires to be in your company. Soon your children form a habit of not going to Church, just because you have taught it by your example. Your neighbor thinks that you are good enough for him; and, hence, he does not attend the services of the Church; and, thus, you neither go in yourself nor suffer them that are entering to go.—*Pekin Parish Register.*

SELFISHNESS.

WE are not careful whom we

please or displease by the remarks we have made. We are quite aware that some will call us enthusiasts, "whose presence is weak and speech contemptible," but so long as it exists amongst us in any degree, we mean to cry aloud and spare not in denouncing a system whose beginning, middle and end is in reality Selfishness; which we have every reason to know has through the length and breadth of the land done more than anything else to alienate Christ's poor from their Mother Church; which we feel convinced has the honest sympathy of but a small minority of our parishioners; which was some time ago emphatically condemned from the pulpit by him who is set over us in the Lord as wholly unscriptural in principle and immoral in practice; which we have his authority for stating he still regards with quite as much abhorrence as ever, and which is an impediment to the work of his ministry. How can a *perfectly free Gospel* be preached except in a *perfectly free Church*?—*Niton Parish Magazine.*

WHAT is time? The stuff out of which life is made. The narrow bridge that joins two eternities.

On the dial at All Souls', Oxford, is this inscription: "The hours perish and are laid to our charge."

Every day is a little life, and our whole life only a day repeated many times.—*Sunday.*

"FREELY ye have received, freely give," is the rule which Christ gave to His disciples for their guidance in serving Him and His cause in the world.

The Institute Leaflet for Church Sunday Schools.

Vol. II—Aug 6, 1882. LIVING AFTER GOD'S WILL. 9th S. after Trinity—No. 37.

TEXTS TO BE LEARNED.—S. John xv. 5; Phil. iv. 13.

COLLECT FOR THE DAY.

Grant to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot do anything that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord.
Amen.

I.—WHAT IT IS TO LIVE ACCORDING TO GOD'S WILL.

Who fully kept God's will? Our Blessed Lord. St. John, vi., 38. For what do we ask in the Collect? That we too may obey that will. What do we need to enable us to do so? (See Collect). What is meant by this? To love what is right, and to be inclined to do it. If you love right things what will follow? We shall think of them constantly. And if we *love* and *think* about such things, what will come next? We shall always strive to do them. Therefore, for what do we pray to day? "The spirit to *think* and *do*," &c.

II.—HOW WE MAY LIVE ACCORDING TO GOD'S WILL.

Does the Collect inform us why we ask for this? Yes, because we "cannot do, etc." Where is the same truth taught? 1st text for repetition. Where shall we get strength? See second text. How are we strengthened? By the Holy Spirit. How does the Holy Spirit work within us? He first inclines and then enables us to do God's will. What will God's service be to us then? Perfect freedom.

THE CATECHISM.

What dost thou chiefly learn in these Articles of thy Belief?

THE LORD'S DAY AT TROAS.

Read Acts xx., 4-12.

Learn Heb. x., 25.

When S. Paul left Ephesus, whither did he intend to proceed? To Jerusalem. Which way did he go? Through Macedonia.

Why did he not sail direct from Corinth to Syria? To escape the plots of his enemies.

Who accompanied him? Ver. 4.

What was the first place they visited? Troas.

For how long did they remain there? Ver. 6.

On what day did they meet for worship? Ver. 7

Why was the first day chosen? Because Christ then rose from the dead. St. Mark xvi., 9. Because there the Holy Spirit descended. Acts ii.

For what purpose did the Christians meet? To break bread.

What is meant by this? They partook of the Holy Sacrament of Christ's Body and Blood.

By whose command was this observed? See St. Luke xxii., 19, 20.

How long is it to be kept? Till He Come. I Cor. xi., 26.

Did these disciples meet in a Church? Ver. 8.

At what time of the day was it?

How long did St. Paul's sermon last? Until midnight. Ver. 7.

What occurred during his discourse? Eutychus fell down dead.

Who restored him to life?

What would this cause? Great joy and thankfulness.

Why do some people not attend Church and Holy Communion? Because they are dead in trespasses and in sins. Ep. ii., 1.

Who can raise them up to new life? The Holy Ghost the Lord and Giver of life.

HYMN for August—A. & M., 194, Church Hymns 397.

The Institute Leaflet for Church Sunday Schools.

Vol. II—Aug. 13, 1882. THE SUCCESSFUL PRAYER. 10th S. after Trinity—No. 38.

TEXTS TO BE LEARNED.—Prov. xv. 29; 1 S. Jno. v. 14, 15.

THE COLLECT FOR THE DAY.

Let thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

I.—THE PEOPLE WHOM GOD HEARS.

What is one mark of GOD's people? Humility. Who are humble? Those who feel their own weakness and sinfulness and GOD's strength and holiness. Why does GOD listen to the prayers of the humble? Because only the humble can really pray. Explain this further? We must feel we want something which GOD alone can give, before we ask for it aright. In what other words may GOD's people be described? As those who serve Him. What right does this give them? The right to pray. And of what does it assure them? A ready answer. What is promised to the righteous? See 1st text for repetition. What then is our prayer to-day? "Let Thy merciful," etc.

II.—THE WAY IN WHICH HE ANSWERS THEM.

Does GOD always hear His people's prayers? Does He always grant their requests? What was Christ's prayer in Gethsemane? S. Luke xxii. 42. Was that petition answered? Why does GOD sometimes refuse us too? Because it is for our good. Because we ask amiss. St. James iv. 3. But when does He gladly grant our requests? When we ask for such things as please Him. What do we learn from the Collect? That GOD will hear the prayers of His humble servants. That He will grant such requests as please Him.

THE CATECHISM.

How many Commandments are there? Which be they? (Learn answer in Catechism.)

GOING UP TO JERUSALEM.

Read part of Acts xx. and xxi.

Learn Ps. xvi. 8.

When S. Paul left Troas, where did he go and how? Alone by foot to Assos. xx. 13.

Why? That he might think of his great work and get strength for coming trials.

Arrived at Assos, how did the company go on? By ship to Miletus.

For whom did S. Paul send when here? Ver. 17.

Who were the elders? The presbyters or priests.

Why did he speak very solemnly to them? Because they should see his face no more. Ver. 25.

What did S. Paul next do? Ver. 36.

How were the people affected? Ver. 37.

What was the next stopping place? Patara.

What did the travellers then do? Took another ship and sailed to Tyre.
xxi. 3.

Relate what happened here? Verses 4 & 5.

Describe the rest of the journey to Jerusalem. (Trace the whole journey on a map if possible.)

What makes a journey pleasant or painful? Chiefly what we look forward to at its end.

What were S. Paul's prospects? Bright—a glad feast to join in and joyful news of success to relate.

Was this all? Nay, there was a dark side too, warnings of bonds and afflictions. xxi. II.

How did S. Paul face this prospect? Readily, steadfastly, courageously.

What did he say? Ver. 13.

Whom did he resemble in this? The Saviour Himself.

How can we imitate S. Paul? By feeling bound to go on in the way of God's laws. By being unmoved by others' opposition. By being ready for what God appoints.

Hymn for August—A. & M., 194; Church Hymns, 379.

The Institute Leaflet for Church Sunday Schools.

Vol II—August 20. 1882.

11th Sunday after Trinity—No. 39.

THE WAY OF GOD'S COMMANDMENTS.

TEXTS TO BE LEARNED.—Ps. cxix. 32; S. Matt. vi. 20.

THE COLLECT FOR THE DAY.

O GOD, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

I.—REASONS FOR OBEDIENCE.

To whom do we owe obedience? How is this obedience described in the Collect? Why is the word "running" used? It expresses readiness and willingness to do God's will? In what way do we here address God? How does He show His mercy and pity to us? In pardoning our sins and helping our weaknesses? Why should this cause us to run in the way of God's Commandments? To show our gratitude. What other reason is there why we should obey God? He mercifully grants us grace to do His will. Why must we therefore strive to obey Him? That we may not neglect to use this grace.

II.—REWARDS OF OBEDIENCE.

What additional benefit does God bestow? A present reward—gracious promises. Of what sort? A lively hope in God and joy even amid trials. What else are we promised? A future reward—heavenly treasures. But is this not a free gift? Do and still we are to lay it up. (2d text for repetition). How can we do so? By "running in the way," etc. What do we learn from the Collect? That God's mercy and pity best prove His power. That He desires us to obey His will. That He will supply grace and glory to His servants.

THE CATECHISM.

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

DOUBTFUL FRIENDS AND BITTER FOES.

Read Acts xxi. 17-40 ; xxii. 1-22.

Learn I Cor. x. 32, 33.

With whom did S. Paul lodge at Jerusalem? With the disciple Mnason.

How was he received? Ver 17.

What took place on his arrival? A meeting of the clergy.

Who presided at the meeting? S. James, Bishop of Jerusalem.

Why did not all the clergy welcome S. Paul? Because they opposed the Gentiles entering the Church which he approved.

What had some of their own party done? Spoke against S. Paul and insisted on circumcision.

What was the substance of Paul's speech? Ver. 19.

And what was the result? Those assembled glorified God.

But were the people all won over? No, there were many bitter foes who did not believe in Christ at all.

What feelings would they have? Feelings of hatred and revenge against S. Paul.

How would S. Paul look on such men? With grief for the blindness and love for their souls.

Where did his foes discover him at last? In the Temple.

Describe the scene that followed.

Of what was S. Paul in danger? Being stoned like Stephen.

In what way was he released? Ver. 31, 32.

Who did the Captain think Paul was? Ver. 38.

When the uproar ceased what did S. Paul do? Ver. 40.

Give some particulars of his speech.

Name the results of his journey to Jerusalem. The message of peace from the Gentiles accepted. His own deliverance from a cruel death. Now a prisoner and the nation has again rejected Christ.

All this seemed poor enough, but so was it with Christ Himself, and so is it often with His teachers now.

HYMN for August—A. & M., 194; Church Hymns, 397.

The Institute Leaflet for Church Sunday Schools.

VOL. II—Aug. 27, 1882. ASKER AND GIVER. 12th S. after Trinity—No. 40

TEXTS TO BE LEARNED—Ps. lxxxvi. 5; S. Jno. xvi. 24.

THE COLLECT FOR THE DAY.

Almighty and everlasting GOD, who art always more ready to hear than we t pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but thro' gh the merits and mediation of Jesus Christ, thy Son, our Lord. Amen.

1.—ASKER AND GIVER.

Are we ready to ask blessings from God? Why are we not? From a sense of our guilt. What helps us to pray? The thought of Christ's merit. Name another hind ance to prayer? Our unworthiness. But what helps us here? The thought of Christ's righteousness. What does the Collect say of GOD? "He is always more ready," etc. How is GOD's readiness taught us? By promise (Is. lkv. 24), by parable (S. Luke xi. 5-9), by example (S. Jno. xi. 41, 45).

2.—PRAYER AND ANSWER.

What is one mark of feeble prayer? Small desires. Name another. Small deservings. But for what should we ever ask? The abundance of GOD's mercy. What shows GOD's great readiness to hear? He does exceedingly abundant above all we ask or think. In whose name must

we ask? Through the merits of Jesus Christ. What may we learn from the Collect? Not to suffer sin or ignorance to keep us from God; to remember God waits to be gracious, and waits only for our prayers.

THE CATECHISM.

Repeat the Second Commandment. (Learn answer in Catechism.)

THE STRIFE OF TONGUES.

Read Acts xxii. 23-30; xxiii. 1, 2.

Learn Ps. xxxi. 20.

Where did we leave S. Paul? On the steps of the castle, the people clamouring for his blood.

How did he escape? The Roman soldiers protected him.

Where was he taken? Into the Castle of Antonia.

What was the chief captain called? Lysius.

How did he attempt to find out Paul's crime? By scourging him, so as to force a confession.

Why was not this done? Because to scourge a Roman citizen was illegal.

Where was S. Paul then taken? Verse 30.

What council was this? The Sanhedrim.

Had he ever been there before? Yes; but as judge when Stephen was tried, and not as a prisoner.

What statement did he make there? xxiii. 1.

Whom did this offend? 2.

What two sects were represented in the Council?

Which of them did S. Paul give over to his side?

Why were the Sadducees most opposed to S. Paul's teaching? Ver. 8.

Where arose then? Another strife of tongues.

Where was S. Paul again taken?

What was in his mind just now? His desire to bring the Jews to Christ and to preach the Gospel at Rome.

Who visited him in the cell? Ver. 11.

With what object? To comfort and assure him of success.

Did you ever hear the still small voice? Do you listen for it and obey?

HYMN for August—A. & M., 194; Church Hymn, 397.

"GIVING."

"Freely ye have received, freely give," is the rule which Christ gave to His disciples for their guidance in serving Him and His cause in the world. Look the world over and a cheerful conformity to this rule brings spiritual prosperity to individuals and to Churches. There is that withholdeth more than is meet, but it tendeth to poverty, says the proverb. Some Churches furnish striking verifications of this law and its working. They are given to withholding more than is meet from the Lord's treasury, and He frowns upon it. They rob God in tithes and offerings, and they are cursed with a curse. And then they wonder why they are not prospered as others around them are prospered. One prominent reason in such cases, that others around them scatter and so increase. When this selfish, self-seeking, self-gratifying spirit is once thoroughly slain by a generous activity in discovering and supplying the wants of others, thrift and vigor come as the ordained result. This is the Master's promise, "Give and it shall be given unto you.—
Christian Secretary.

SUNDAY.

SUNDAY is not only a distinguished institution of religion, but everything sacred and good is so intimately associated with this day that the extinction of Sunday would be speedily followed by the annihilation of Christianity itself. The question of its observance is just a question of life or death to the Christian religion. What is it that arrests the current of worldly affairs, and calls a whole community away from their business or their pleasures to the sanctuary of God, gathers the children together for religious instruction, and offers the means of grace to all, but the Christian Sabbath? And if it were abolished all these means and institutions which were designed to promote and perpetuate religion would cease, and soon the last vestige of Christianity would disappear.

The influence of Sunday in promoting morality and religion is seen in the aspect of every place where it is observed or desecrated. Where there is no Sunday, there riot and disorder abound, falsehood and profaneness flourish, intemperance and licentiousness lead to brutal scenes of violence and strife. The fear of God, the love of truth and order, industry and intelligence, urbanity and benevolence, temperance, purity, all the virtues which go to make social life happy, and to cement society, flourish pre-eminently where Sunday is honored as an institution of God. Religion is in little danger from the assaults of infidelity directed against its Creed. It has risen from every such onset with augmented power and more re-

plendent beauty. But it is in peril where the sacred day on which it rests is turned into a day of festivity and enjoyment instead of holy time. When it becomes a season of riot and disorder, instead of sacred repose and stillness, it is perverted from an institution designed to uphold and perpetuate the Christian religion into the mightiest instrument of irreligion and immorality.

THE WELCOME OF OUR
CHURCHES MUST BE
UNDOUBTED.

THE people of the land have been enfranchised in the kingdom of politics, and they must be enfranchised equally in the kingdom of heaven. The welcome of our churches must be unlimited, unclassed, and undoubted; it is not so at present. Only last week I received grave complaints of cold-shoulder treatment, and I have been distressed to find it said by a Churchwarden about his free and unappropriated church, "The poorest of the poor take the best seats early, and if a part of these seats were allotted, the better class and more sensible people would come." How many of us would be most thankful if the poorest of the poor would come early to our best seats! and what right has any man to say that the poor are less "sensible" than the "better" class? I do not say that free and unappropriated sittings are an infallible remedy, a never-failing method of filling our churches, but I carry with me the majority of the clergy and an increasing minority of the churchwardens, when I affirm that such a system is the only one

among our large populations where appropriation acts unfairly to the many, and intensifies class prejudices, already too strong.—*The Archdeacon of Stafford.*

WHAT the world seems to us in its secular pursuits, the Church ought to appear in her spiritual life and growth. What the world is in its business life and energy, that the Church ought to be in the accomplishment of her great purpose of bringing all men to Christ. The Church must be a *working Church*. It was intended that the Church should be a working organization. Her Divine Founder's life on earth was one of toil and hardship as well as of suffering. Everywhere and always in His ministry, in the wilderness, in the city, by the quiet lake, on the rugged mountain side, He was ever doing good to men. His Apostles followed His example. Dangers and hardships were despised by them. Life was counted as nothing so that they might do their Master's work. The lapse of almost twenty centuries has not changed her need or character or duty. She must be a working Church to-day, or she is not the Blessed Master's Church.

A WORKING Church must have a working laity. All are not apostles, nor pastors nor teachers, any more in our day than in the time of St. Paul. The clergy must be first and foremost in the struggle, but they cannot work alone and work successfully. Every Christian must be a workman in the vineyard of the Lord. It is too much the case that Christians in general act as if there were nothing for

them to do but look to the salvation of their own souls, and no responsibility attaching to them for the souls of others. But this is not true. We are all soldiers of Christ, and as such have some part to take in the Lord's great battle with the powers of darkness. The contest can never be won without the help of the laity. I believe one principal reason why the Church has not made better progress in the past is that this element in the work has been woefully neglected.

SELF-CONTROL.

IN some people passion and emotion are never checked but are allowed to break out in a blaze whenever they come. Others suppress them by main force and preserve a callous exterior when there are raging fires within. Others are never excited over anything. Some govern themselves on some subjects but not on others. Very much can be done to give the will control over the feeling. The man who governs his own spirit is greater than he who rules the world.

One of the best means of culture is the persistent withdrawing of the mind from the subjects which produces the emotion. The man or woman who persistently permits the mind to dwell on disagreeable themes only spites him or herself, and sooner or later it will leave a disagreeable impress upon the countenance. The value of self-control as a hygienic agent is very great. It prevents great waste of vitality in feeling, emotion and passion. It helps to give one a mastery over pain and distress rather than it does a mastery over us.

PIETY AT HOME.

“It was a good counsel which Paul gave through Timothy with regard to providing for aged relatives that people should ‘show piety at home.’ In a great many ways this is the home duty, and by its proper fulfilment large good may be wrought.

“Many homes are not happy homes because, whatever piety its members may show in the church and society, they manifest so little of it within their own dwellings. Many seem to act as if without they wore a mask which they were at liberty to throw off at home, yet nowhere ought there to be more consideration of the feelings of others, more exact justice, or forbearance, than among those who are bound to each other by the ties of human relationship. A great deal of injustice is frequently done by want of proper thought. Even children are misunderstood and their words and actions misrepresented, while their explanations are not received with the proper courtesy and faith they should command. Some persons are grossly and habitually unjust, and manifest most unworthy prejudices. In the discussion in households an argument frequently leads to a war of words which results only in anger and tears. Far too often it is to be feared that a hasty and ill considered word is defended or excused when its injustice should be frankly acknowledged. Many a parent, in a moment of anger, makes an unjust allegation against a child, which is a life long memory of wrong, because he has not Christian grace enough to confess his own fault.

“To strive to make others happy is one of the best ways in which we can show piety at home. It may call for self-denial, but it has a rich reward. It is well when the memory is used to retain the story which will bring a smile around the table, when praise is given without stint where it is deserved, when a word of kindly appreciation heard outside the family, of any one of its members, is mentioned with pleasure. In many homes the mutual holiday gifts do much to cement affection, and if there were throughout the year more of this kindly feeling, how good would it be!”

You are unkindly treated, and are tempted to cherish feelings of revenge against the person who has so treated you. You may, perhaps, remember the command, “avenge not yourselves”; but in trying to resist temptation there comes over your mind a more constraining thought than this. There passes before your mind the vision of a face marred more than any man’s—spit upon, bruised, bleeding—from the brow of which no frown of vindictive hatred lowers upon His torturers, although the brow is pierced with thorns. Love beams from the suffering eyes, and from the bruised and blackened lips come only the words of prayer—“Father, forgive them.” This is the vision that passes before your mind as you are hesitating between the desire of revenge and the promptings of conscience. Something within says, He has bidden thee follow His example; and with that example before you, you do not find it impossible to forgive.

ENCOURAGEMENTS.

THE *Encouragements* to Dependence upon GOD are wonderful. They run all through the Bible. "Fret not thyself,"—so tenderly does GOD speak to us,—"else shalt thou be moved to do evil" (Ps. xxxvii. 8). And is it not so? Is it not when you have fretted yourself,—when you have been "in a fuss," that you have said things which you had better not have said, and done the very things which you ought not to have done, and lost the guidance of GOD, and the blessing of your Communion? 'Fret not thyself!' 'Put thou thy trust in the LORD, and be doing good; dwell in the land, and verily thou shalt be fed. Delight thou in the LORD, and He shall give thee thy heart's desire. Commit thy way into the Lord, and put thy trust in Him, and He shall bring it to pass. . . . Hold they still in the Lord, and abide patiently upon Him." (Ps. xxxvii. 3, 4, 5, 7). "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." (Ps. cxvi. 7). "I the Lord thy GOD will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known. . . . These things will I do, and will not forsake them." "They shall not be ashamed that wait for Me." (Isa. xli. 13; xlii. 16; xlix. 23). The Bible is full of encouragements to this spirit of Restful Dependence, from the beginning to the end.

A SKEPTICAL hearer once said to a Minister: "How do you reconcile the teachings of the Bible with the latest conclusions of science?" "I haven't seen this morning's papers," naively replied the Minister. "What are the latest conclusions of modern science?"

At the Presbyterian general assembly at Springfield, Ill., the Rev. John Butler, who has lived in China, said the other day that "the Chinese are natural born Presbyterians, and the Presbyterian system is precisely suited to their intellects and social habits" If anybody but a Presbyterian minister had said this the assembly would have risen with a great cry and earnestly desired to take him over to Gilgal and hew him in pieces before the Lord.

THE *New York Observer* (Presbyterian) says: "Protestants do not sufficiently utilize their large and costly houses of worship. Many of them are open only twice in a week, and then only for two services of one and a half hours each. That would be only 156 hours out of 8,760 hours in a year! During all those long hours, excepting for a wedding, funeral, or occasional service, the building stands closed. Is there no use to which Christians might put their churches during these days and months? Perhaps the time will come when Christians of the whole world will find it in their minds to offer daily sacrifice of their hearts in the house of God."

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