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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., JUNE, 1883.

No. 4.

"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 SHEPHERD.

The Shepherd leaves a hundred sheep
The one stray lamb, in fold to keep,
And casts His gentle, pitying eye
O'er every struggling bosom's cry.

He bendeth low, He searcheth still
For wandering hearts His love to fill,
And when some pilgrim comes with care
Knocks at His gate! lo! He is there!

Then mourner, come; "Come freely" here,
He knows thy sorrow, marks each tear;
He pointeth where the day will break
To shed its light for His own sake.

Lift thou to Him, the pleading eye,
Be sure the Saviour will be nigh,
A faint, sweet hope will beam anew
And lighten all thy being through.

"Come freely, to the Mercy Seat,"
Kneel lowly at thy Saviour's feet,
And peace, once more, with holy light,
Keep thy soul pure within His sight.

THE CHURCH.

It is extremely difficult in this age of the world to bring people to consider the early history of the

Church, or to examine the relative claims of the various religious bodies which are known under the same generic term, although the prefix Baptist, Methodist, Presbyterian, Roman Catholic, Anglican, &c., designates differences between professing Christians. To the ordinary person it appears to be quite a matter of indifference as to whether the body of which he may be a member is possessed of the authority which it ought to have. Indeed it seems to be too generally accepted that to speak and preach and pray are all the credentials needed to constitute a properly commissioned Ambassador of Christ.

It is to be feared that even members of the Church of England in some cases attach but little value to a lawfully constituted authority, and are too ready to adapt themselves to the lax views which prevail in other bodies upon the subject.

It is a fact, nevertheless, that our Lord Jesus Christ, Whose name we bear, and Whom we profess to serve, did establish a visible Church before He ascended up into

Heaven, and gave authority to those Whom He commissioned as its officers to ordain others who should succeed them, and who, on their part, should ordain successors to perpetuate the regular authority and organization until the end of time. Not to their own wisdom did He leave the selection of co-workers, nor to human foresight and human effort the development of the Divine Society, but gave them the promise, "Lo I am with you always, even unto the end of the world." And on the Day of Pentecost He sent down His Holy Spirit, Whose coming He had commanded them to wait for in Jerusalem, Who should guide and sustain, direct and govern them in all their undertakings.

The question arises very early in the consideration of this subject, Did Christ, after dying for the Redemption of mankind, and after giving power and authority to His Apostles to go into all the world and preach the Gospel to every creature, baptizing them, establish the Church for the purposes He had in view, or was His action only for the immediate requirements of the lifetime of the Apostles, and after their death was the great work to be carried on as human ingenuity should deem best adapted to the wants of each succeeding age?

It surely appeals to every thoughtful mind that there could be no haphazard in so momentous a matter, and no need for providing merely for the then present wants, seeing that an all-wise and all-seeing God was the Founder, and with Divine insight knew the needs and requirements of the race in all

ages, and was best able to provide for them. It was His work, and could only be done in His own appointed way.

SELF-EXAMINATION.

If we turn our thoughts to the study of our own lives—taking up the feelings, the thoughts, the motives, the passions, the ambitions, in fine everything which makes up what may be termed our inner life—and then look at our words, our actions, our examples, and our position and influence, we shall probably discover a good deal which could be made better by a little attention. The business man will be made to ask himself whether all his modes and ways are exactly right and upright—whether by precept and example, he is training up his sons and clerks to be true, right minded, honorable men. The woman of influence and wealth will also be driven to consider her habits, her principles, her ways, and her fashions. Is she setting in her family and out of it, the example and pattern which her daughters and others should imitate? How about the simplicity and godly conversation of her daily life? Is Christ in it all and does His Spirit run through all?

THE USE OF A FORM OF PRAYER.

ALTHOUGH the erroneous views which at one time and even quite recently prevailed among Dissenters with reference to forms of devotion for public worship have greatly changed, still in many quarters it is held that a Liturgy—

praying from a book—must of necessity be formal, lip and not heart service. That Protestants who engage so much in hymn-singing, and who have no doubts about the reality of their heartiness and religious spirit when *singing* from a book, can deliberately turn round and charge formalism upon Church people when they *pray* out of a book, is not at all creditable to their sincerity or consistency. If Dissenters and others can worship God in sincerity and truth when singing from a book, is it unreasonable to suppose that Church people can pray out of a book and pray most earnestly and heartily? It is surprising how much such absurd objections have contributed to make people suspicious of the Church, while all the time they themselves have been adopting in their singing the features which they so strongly condemned in the Church's Prayers. The want of a better knowledge of the whole matter, and the dread of Romanism in the days when ignorance largely prevailed among Dissenters, no doubt has had much to do with so uncharitable and illogical a position, but now as Dissenters become more intelligent, and understand the whole subject better, we may look for them to take higher ground, and readily accept a practice which, so far from being an encouragement to formalism, is calculated to promote decency and reverence in worship, and to draw out a true, deep and heartfelt feeling of devotion.

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

"WHY DON'T THE PASTOR COME?"

THE more faithful a pastor is, and the more fit by his very sensitiveness to be a good pastor, the more he is pained by the unnecessary complaints of his people. One form of this annoyance is the complaint of sick people that the pastor does not visit them. The invalid who is a member of a Church ought to know that he has not a friend in the world more ready to come and see him than the pastor. He ought to be the parishioner of a pastor of such a character as to be the most desirable man for the sick man to see; and yet, through all the large Churches people sicken, and sometimes recover, and then go sulking through the Church six months, until at last it is discovered that the ground of their grumbling is that the pastor had not visited them when they were sick. It is this senseless demand of omniscience which is so intolerable.

This naturally brings up the question, whether the pastor *ought* to go to see sick people until he is sent for. What right has a whole congregation to suppose that the pastor knows of sickness when no human being ever presumed upon the physician having that knowledge? It would be less unreasonable to make this latter supposition. A physician passing among the families in which he has patients might begin to suspect from some bodily appearance that sickness would shortly ensue, and *might* therefore be expected to go around in due time to see if the suspected person were really sick. Instead of that, it is the pastor, a man engaged in quite different studies, who

is supposed to be able, from looking over his congregation on Sunday, to believe that Mr. A. will be sick on Monday, Mr. B. will be ill on Tuesday, Mr. C. will sprain his ankle on Wednesday, Mr. D.'s child will have the measles on Thursday, and so on through the week. The physician, whose business it is especially to look after sick folks never goes till he is sent for, even if he knows there is sickness; but the minister is expected to come without being sent for, and to be able to tell that there is sickness without any information.

This subject leads us to the general observation, that there seems to us to be something wrong in our modern Church life, or at least that there is some defect that ought to be remedied. So many people join the Church who have to be nursed and dandled all their lives to keep them in the Church, whereas a member of a Church ought not to hang on its skirts as the stragglers of an army, but ought to be incorporated into its companies and regiments, in order to give efficiency to the sacramental host.

Perhaps each Church needs three clergymen—a pastor, an evangelist, and a teacher; one to take care of those who are already enrolled in the Church, to keep them toned up and drilled; another to go out, leading forth as many of the Church as he can, to bring in those who are outside, beating up recruits and training them for the service; and a third to preach to those inside and outside the Church, giving his whole time to that one work. As it is now, these three functions are expected to be discharged by one

man. Whoever this man is, and however large his capabilities of discharging duties in these three departments, it is quite certain that he will excel in none. A man who devotes himself to personal care of hundreds of members of a Church will have little time to go out among men of the world and endeavor to bring them into the Church of God. He who devotes his whole week to this latter employment can have little time to prepare for the pulpit; and he who does, or undertakes to do, all three, cannot hope to do any of them quite as well. Hence the disappointment. It is as if a man undertook to practice medicine and law, and edit a daily paper. That is just what is often expected of pastors in the large Churches of our cities.—*Exchange.*

THE TEST.

THE way in which a man bears temptation is what decides his character; yet how secret is the system of temptation! Who knows what is going on? What the real ordeal has been? •What its issue was? So with respect to the trial of griefs and sorrows, the world is again a system of secrecy. There is something particularly penetrating, and which strikes home, in those disappointments which are special not extraordinary, and make no show.—What comes naturally, and as part of our situation, has a probing force grander strokes have not; there is a solemnity and stateliness in these, but the blow which is nearest to common life gets the stronger hold. Is there any particular event which seems to have,

if we may say so, a kind of malice in it which provokes the Manichean feeling in our nature, it is something which we should have a difficulty in making appear to any one else, any special trial. Compared with this inner grasp of some stroke of Providence, voluntary sacrifice stands outside of us. After all, the self-made trial is a poor disciplinarian weapon; there is a subtle, masterly, irritant and provoking point in the genuine natural trial, and in the natural crossness of events, which the artificial thing cannot manage; we can no more make our trials than we can make our feelings. In this way moderate deprivations are in some cases more difficult to bear than harder ones. And so it is often the case that what we *must* do as simply right, and which would not strike even ourselves, and still less anybody else, is just the hardest thing to do. A work of supererogation would be much easier.—*J. B. Mozley.*

THE SUNDAY SCHOOL.

THE Sunday School should not in any way interfere with the services or the attendance upon the services of the Church. It is intended to be the nursery, the handmaid of the Church, to instruct the young to more intelligently understand and appreciate her services and teaching. Consequently when by any means it comes to pass either that the one interferes with the other, or that the objects for which the school was brought into existence, are not being secured, a change becomes an absolute necessity.

The Sunday School, we need

hardly say, should be as far as possible under the personal supervision of the clergyman of the Parish. He should arrange the scheme of lessons, and know what kind of work is being done in it. None but communicants should be teachers, and if owing to unavoidable circumstances the case should be otherwise, no effort should be spared to bring those who are not to a sense of their duty. If God's work is to be done in the Sunday School as in the Church, it must be done in God's own way, and He will not bless the work of unhalloved and unconsecrated lives. If the teacher knows not the love of God in his or her heart, how can he or she tell God's love to the little lambs, and win them early to His service. A consecrated heart, however humble as regards this world's positions, is worth infinitely more than the most gifted person whose heart is yet unconverted.

Sunday School Teachers, yours is a noble, a glorious calling, very humbly seek God's wisdom and God's strength for your blessed work.

CONFIRMATION OR THE LAYING ON OF HANDS.

It is commonly called "apostolic," on account of its origin. When Philip, one of the Seven, went down to Samaria and preached the Gospel, many believed and were baptized in the Name of Jesus Christ. But the gift of the Holy Ghost was not given these new members of the Church. Shortly after, however, two of the Apostles, SS. Peter and John, came down to look after this new mission: "who prayed (for the new

converts) that they might receive the Holy Ghost. Then laid they their hands upon them, and they received the Holy Ghost." Then it was seen plainly "that through laying on of the Apostles' hands the Holy Ghost was given." (Acts 8: 5-18.)

Many years after, we find the Apostle Paul conferring the Holy Ghost upon certain disciples of John the Baptist at Ephesus. They had heard nothing, till St. Paul met them, of this gift; but he explained it to them, and, when they believed in the Lord Jesus he had them baptized in his name. "And when Paul had laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues and prophesied." The latter power seems to have been only a sign, not the end of the gift of the Holy Ghost; for, while it is clear that all Christians did receive the gift, it is equally clear that only a portion spoke with tongues and prophesied. The miraculous sign only proved the Divine Presence in certain critical and decisive cases.

Considering how little the N. T. has to say of rites and sacraments, this double mention of the rite of laying on of hands for the gift of the Holy Ghost, under circumstances so widely different, goes far to prove that it was the common Apostolic practice. In the Epistle to the Hebrews, (ch. 6: 2,) "laying on of hands," in connection with "the doctrine of baptisms," is named as one of the fundamental principles of the doctrine of Christ. As there were several "baptisms" in those early days, which needed to be distinguished clearly, the Jewish baptisms mentioned by St. Mark

in ch. 7: 4, (see the Greek,) the baptism of John the Baptist, and Christian Baptism, of which the great feature was the gift of the Holy Ghost, it is almost certain that "the laying on of hands" connected here with "the doctrine of baptisms" must be the same as that which had already conferred the gift in such representative cases. It is true that there were several other uses of the rite of "laying on of hands" in the Apostolic Church, but this only was connected with the doctrine of baptisms. But as this is included here as one of the first principles of the doctrine of Christ, along with faith, repentance, resurrection and eternal judgment as well as baptism, it seems nearly conclusive that the rite was universal.—*Standard of the Cross.*

THE CHURCH'S FAITH.

CHURCH PEOPLE do not value as they should the unchangeable character of the Church's position. It will, of course, be disputed by those without the pale of the Church, but a later age, we are certain, will give due credit to the Church of England for having done much to preserve to Christendom the pure "Faith once delivered to the Saints." The additions of recent years have made the teaching of the Church of Rome uncertain and unreliable, while Protestantism, with no fixed Creeds, has left it to each individual minister to preach and teach each for himself whatever in his own eyes seemed right, but the Church of England everywhere has taught, and is teaching, exactly the same doctrines, and expounding God's Truth in every age the same. If a

man asks for certainty as to the facts and doctrines of the Faith, he can have in the Church of England, what he will fail to find elsewhere, viz., doctrines and a Creed unchanged and unchangeable.

THE London *Baptist* publishes the following from the "walls of a Church in Lubeck." It is just such an appeal as we may all "read, mark, learn, and inwardly digest:"

You call me Master, and you do not ask my will. You call me Light and you see me not. You call me the Road, and follow me not. You call me Life, and you desire me not. You call me Wise, and imitate me not. You call me Good, and love me not. You call me Rich, and from me ask nothing. You call me Eternal, and yet do not seek me. You call me Merciful, but do not trust in me. You call me Noble, and do not serve me. You call me All-Powerful, and do not honor me. You call me Just, and do not fear me. When I condemn you, therefore, blame me not for it.

THE THREEFOLD MINISTRY.

THE three Orders of the Ministry, viz., of Bishops, Priests and Deacons, were established during the Apostolic age. Before our Lord ascended into the Heavens, He committed the government of the infant Church, into the hands of the Apostles, upon whom He bestowed the gift of the Holy Ghost (St John xx. 22). The Apostolate was the source from which the three Orders drew their life. The Apostles first ordained Deacons, then Presbyters

and finally Bishops, or successors to themselves.

a. Deacons.—The first seven Deacons were ordained by them to meet the requirements of the growing Church, the Hellenistic Jews having complained that their widows were neglected in the daily ministration at Jerusalem. This ordination, which was conferred by means of the laying on of the Apostles hands with prayer is described in Acts vii. Though not actually called "Deacons" they were appointed for the purpose of carrying on the same work as that performed by the Deacons in later times. They managed the distribution of alms, and the provision of the Agape, or love-feast, and in some cases also preached; taught, and baptized, (Acts vi. 10, viii 5, 12, 38, 40). The Deacons of the Philippian Church are referred to by S. Paul in Phil. i. 1, and the qualifications needful for the Diaconate laid down by him in 1 Tim. iii. 8-12.

b. Priests.—The order of Presbyters, or Elders, or Priests, is first mentioned in Acts xi, 30, where it is recorded that the Church in Antioch, provided relief for the Church in Judea in its distress, and sent it to the elders for distribution. We further read in Acts xiv. 23, that "Paul and Barnabas ordained Elders in every Church." The letter containing the decrees of the Apostolic Council of Jerusalem, mentioned in Acts xv. 23, is issued in the name of the "Apostles and Elders;" and the elders of the same Church are referred to in Acts xvi. 18. The Elders of the Church of Ephesus are summoned to meet S. Paul at Miletus, in Acts xx. 17, where they are also called

"overseers" or bishops, the latter word being used during the earliest period of Church History interchangeably with "presbyter" or elder," and not as a distinguishing title of the highest Order of the Ministry, according to later use. In S. Paul's days the Presbyter was usually called "Bishop" in the Gentile Churches, and "Elder" in the Jewish Churches, the latter name which was borrowed from the Jewish Ministry of the Synagogue, was suggestive of his dignity as being a man of advanced years, and the former of his work, as having the oversight and cure of souls. S. Peter and S. James never use the word "Bishop" when speaking of the Presbyters; S. Paul, on the other hand, the great Apostle of Gentiles, uses it much more commonly than "elder." In 1 Tim. iii. 1-7, v. 17-19, Titus i. 6-9, the true qualifications of the bishops, or elders, are laid down by S. Paul. And from such passages as 1 Tim. iv. 14, S. Peter v. 2, S. James v. 14, it may be concluded, that their work consisted in watching over and guarding the flock committed to their charge, teaching in public and private, visiting the sick, shewing hospitality to strangers, and assisting the Apostles in the work of ordination.

(To be continued.)

HAVE YOU?

HAVE you paid your honest dues to the Church?

HAVE you given anything more than has been "worried" out of you for the support of the Holy Gospel?

HAVE you considered that the

Church expects every member to do his duty in substantial help?

HAVE you thought that *your* failure to give of your substance may encourage another to do the same?

HAVE you the least idea of consecration of self and substance?

HAVE you?

JOSEPHUS says that certain of the Jewish priests, at the time of the taking of the Temple, were standing at the Altar.—They were waving to and fro the sacred censers, and offering their prayers and their victims. The Romans rushed in sword in hand. There were shrieks and cries, murders and deaths; the pavement was stained with blood; but the priests took no notice whatever, nor would they turn from their sacrifice, till at last they were themselves slain. A noble example to Christians in the exercise of duty.

WHERE ARE THE CHILDREN.

THIS is a subject on which we have long wanted to say a word, and perhaps two. The continual absence of so many of the children of the Sunday School from the Church services is very noticeable. They ought to expect, and be encouraged, to go to Church regularly. This is the Church's own expectation regarding them; and it must be realized if we wish to have our children intelligent, and devout, and worshipful, and lovers of God's Day and House, when they are older. If they cannot go both to Church and Sunday School, then better go to Church alone—and be taught their Bible and catechism at

home. But we do not believe there need be such an issue raised, except in a few cases. We know the objections made. It is thought to be too long a strain on their strength and attention to go to Sunday School and Church service both in the one morning. And this is true of the smallest children, say of all those in the infant classes of the school. For all the rest of the Sunday School to go to Sunday School and Church both, is no more of a demand, nor as much as is put on them every week day at school. While as for the plea that if they are forced to go to Church now, they will not go when they are older, this is both untrue as a matter of general fact, and unworthy also. Those of us who were accustomed from our early childhood to be taken to Church by our parents, are sure that nothing has contributed more to make us lovers of the Church to-day. To be sure, if children are brought only to sit there and stare, the result is very apt to be a reaction, in time, against the habit of going at all. But if, as the Church contemplates, they are taught by degrees by their parents to find and follow the services in the Prayer Book, and especially to understand the special teaching or meaning of each day's service, it will be found that there are no more attentive and interested worshippers than they.

It is made our bounden duty to do this for them, at any rate, not only by our natural relations to them, but far more by that special relation and obligation as sponsors into which we entered at their baptism. "Ye must remember that it is your parts and duties to see that this infant be taught, as soon

as he shall be able to learn, what a solemn vow, promise, and profession he has here made by you. And that he may know these things the better, you shall call upon him to hear sermons, &c. &c." So speaks the Baptismal Service. Indeed there is material enough in the subject for sermons. *Episcopal Register.*

LIFE IN CHRIST.

"Because I live, ye shall live also.—St. John xiv. 19.

What *life* is this that the Saviour speaks of when He says, "Ye shall *live*"?

We know it is not the life of the body, for Christ came not to bestow that. He came not to take away from His people the fruit, the witness of their Fallen Nature—even death. Death is "the last enemy that shall be destroyed," and the time is not come for that yet. Is it then *eternal life* that the Saviour speaks of, when He says, "Ye shall *live*"? Does He mean, "Because I live, ye also shall live for ever with Me in heaven"? No.

I think this is not the meaning of the words. For Jesus goes on to explain what He means by "ye shall live." He shows His disciples that the *life* He is speaking of is something here in this world; for He says He will come to them, and that the Father will love them, and that the Father and He will come to them, and make Their abode with them.

These are strange mysterious words, yet they show that our Lord is not speaking of everlasting life above, but of life here below. Well then, what is this *life* which He

speaks of? It is the *spiritual life* in the soul.

This is not the only place in which Jesus speaks of this spiritual life. He speaks of it, when He says, "I am come that they might have *life*, and that they might have it more abundantly." He speaks of it, when He pleads sorrowfully with His cold unloving people, "Ye will not come unto me, that ye might have *life*." He speaks of it, when he says, "The bread of GOD is He which cometh down from heaven, and giveth *life* unto the world." He speaks of it, when He warns His disciples, "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no *life* in you." And St. John speaks of this life too, when at the end of the Gospel he says, "These things are written that ye might believe that Jesus is the Christ, the Son of GOD, and that believing ye might have *life* through His name."

And all through the Epistles we find much said about this spiritual life. I will not quote to you the many passages I might quote about this life. One shall serve for all. It is a very important one, and one which it would do us all good to think of very seriously to-day. I am thinking of the short sentence which St. Paul wrote the Romans, "*To be spiritually-minded is life.*"

Now the spirit life which Jesus came to give to His people is the work of the Holy Spirit in the soul. It is that holy Power, which quickens, and keeps alive, and strengthens, the life of the soul. And without the Holy Spirit we have no life.

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

HOW TO TITHE INCOMES.

A LADY in North Carolina, who makes her own support by the labor of her hands, presents the following inquiry :

"How shall I make a calculation to find what *the tithe of my income is* ? I keep boarders for a support, and buy nearly all that we use. We cultivate some vegetables for the table, and grass for the cow. If I find that I only clear expenses what do you say is my income ?"

This question is capable of two answers. The first is a general one. If a man decides that he will give a tenth of his income to the Lord (or a fifth or a twentieth) he should ascertain what his income is, in order to find out how many dollars he will give. Not all the money that a man receives from his customers is included in his income. If a merchant buys a stock of goods for ten thousand dollars, pays a thousand for rent, etc., and a thousand for salaries, and then sells the goods for fourteen thousand dollars, only two thousand out of that fourteen thousand constitutes income. And the tithe would be two hundred dollars.

Dean Hook is credited with saying to dissenters: "There is a line between us, but across that line we shake hands." But dissenters, who have left the mother Church, and set up rival societies, who have divided the Body without any gain of vitality or increase of usefulness, generally manifest impatience because they are not recognised as entitled to official recognition. They are piqued because their ministers, for whom

even they themselves do not claim Apostolic Ordination, are not permitted to officiate where even loyal layman are not admitted.—This reminds us of “a story.” A sectarian minister making a friendly call upon one of our clergy, as he was about to retire, remarked: I hope we shall get along together very pleasantly, Brother B. But I want you to understand that you must not question the validity of my orders.” “Very well,” replied Brother B., “I shall be very careful about that, but I should not resent it in the least if you should question the validity of *my* Orders.”

PROMINENT PREACHERS.

A CORRESPONDENT asks, “How it happens that we have so few preachers of popular prominence?” Well, we need not go far to find an answer to the inquiry. We do not produce them, because we have no place for them, and have no need of them; because there is with us little or no demand for them. We have a fixed, definite Faith. We have a system for teaching it and preaching it. We have an order of public worship and of the ministration of the Word and Sacraments. With us, the parish priest does not represent himself simply. He does not reflect popular opinion. He does not reflect the world of his day. The “popular preacher” must necessarily speak for himself and for his day. He would not be a popular preacher unless he did. Our clergy, as a rule, do not cultivate the art of popularity and prominence. They do not seek or desire newspaper notoriety. They do not write their sermons on man-

ifold paper in order to send a copy to the Monday paper.

Our best parishes, too, have pretty generally come to understand that they do not want the “popular preacher.” Churchmen do not care for sensational methods. But they do demand—and they have—good, plain, practical Scriptural preaching, and with that they are content. We have our full share, too, of really great preachers. The fact is, there is no Communion in the world, to-day, that has so many preachers of the highest order. We thank GOD for them. And would that we had more of them. But there is a class of preachers which we do not have and do not want.—*Living Church.*

REVERENCE.

WHILE we should take care that in Public Worship nothing is done simply for effect or as a formal act, yet we should be careful to be in so reverent a frame of mind that in every part of the service we display the utmost reverence. Some people having no reverence themselves at sacred things, ridicule their neighbours who realize GOD'S Presence in His Sanctuary, and who feel the solemnity of the occasion, when as members of a congregation they meet for united prayer and praise, and to ask Him humbly to pardon them their manifold sins and wickednesses.

The total membership of the Canadian Church is 574,818 souls; the gain in the past decade has been 85,000. The clergy number 850, Bishops 15. The population of British North America is a little over 4,000,000.

*TWO WAYS OF LOOKING
AT THINGS.*

Two boys went to hunt grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them.

Two men, being convalescent, were asked how they were. One said: "I am better to-day." The other said: "I was worse yesterday."

When it rains one man says: "This will make mud." Another: "This will lay the dust."

Two children looking through colored glasses, one said: "The world is blue." And the other said: "It is bright."

Two boys eating their dinner, one said: "I would rather have something other than this." The other said: "This is better than nothing."

A servant thinks a man's house is principally kitchen. A guest, that it is principally parlor.

"I am sorry that I live," says one man. "I am sorry that I must die," says another. "I am glad," says one, "that it is no worse." "I am sorry," says another, "that it is no better."

One man spoils a good repast by thinking of a better repast of another. Another one enjoys a poor repast by contrasting it with none at all.

One man is thankful for his blessings. Another is morose for his misfortune.

One man thinks he is entitled to a better world, and is dissatisfied because he hasn't got it. Another thinks he is not justly entitled to any, and is satisfied with this.

One man makes up his account from his wants. Another from his assets.—*New Haven Register.*

"De pure an' undefiled 'ligion", says the Rev. Plato Johnson, "is always to be foun' in a man's pocket. Dat is a curus place for 'ligion, but ef taint there then taint nowhere. De man dat can't put his hands on his 'ligion when he puts his hands on his pocket-book ain't got none. Wen a man talks loud "out his 'ligion dat is only purtense; but when he shells out de hard cash he ain't foolin"—he means bizness."

Let me pray for grace to save me from the indiscretions of my friends and the opposition of my foes.

Children's Department.

THE BOOKS OF THE BIBLE.

OLD TESTAMENT.

In *Genesis* the world began;
'Twas then that GOD created man.

In *Exodus* the Law was given,
As Israel's guide from Earth to Heaven.

Leviticus from Levi's name,
The tribe from which the priesthood came.

Then *Numbers* teaches to obey,
And walk in GOD'S most holy way.

Deuteronomy, which means "twice-told."
The truth, once learned must ne'er grow old.

Then *Joshua* came in Moses' place,
When Law had failed, GOD brought in grace.

He next by *Judges* Israel ruled ;
His love toward them never cooled.

And then, the story sweet of *Ruth*,
Foreshadows very precious truth.

In *Samuel First* we read of Saul—
The people's King—his rise and fall.

In *Second Samuel* then we hear
Of David—man to GOD so dear.

In *First of Kings* the glory filled
The temple Solomon did build.

And *Second Kings* records the lives
Of Prophets, Kings, their sons and wives.

In *First of Chronicles* we're shown
The house of David and his throne.

And *Second Chronicles* records
King Solomon's good deeds and words.

Then *Ezra* builds GOD's house again,
Which had for long in ruins lain.

And *Nehemiah* builds the wall
Round Judah's city, great and tall.

Then *Esther*, Jewish maid and wife
Raised up to save her people's life.

And *Job*—his patience sorely tried
At last GOD's dealings justified.

Then come the *Psalms*, whose sacred page.
Is full of truth for every age.

The *Proverbs*, which the wise man spake
For all who will their teaching take.

(Concluded next month,)

“HELP ME ACROSS, PAPA.”

THERE was anguish in the faces of those who bent over the little white bed, for they knew that little Maud was drifting away from them, going out alone into the dark voyage, where so many have been

wrested from loving hands and bleeding hearts. And as they tried in vain to keep her, or even to smooth with their kind solicitude, her last brief sorrows, they, too, experienced in the bitter hour of parting the pangs of death. They only hoped that she did not suffer now. The rings of golden hair lay damp and unstirred on her white forehead, the roses were turned to lillies on her cheeks, the once lovely dark bright eyes saw them not, but were up-turned and fixed, the breath on the pale lips came and went, fluttered and seemed both to leave its sweet prison. Oh, the awful cruel strength of death, the weakness, the helplessness of love ! They who loved her better than life could not lift a hand to avert the destroyer ; they could only watch and wait until the end should come. Her merry, ringing laugh would never again gladden their hearts ; her little feet would make no more music as she ran pattering to meet them. Dear little Maud was dying and all the house was darkened and hushed.

Then it was as the shadows fell in denser waves about us, that she stirred ever so faintly, and our hearts gave a great bound as we thought, “She is better ! she will live ! Yes, she knew us ; her eyes moved from one face to the other with a dim uncertain gaze ! Oh, how good GOD was to give her back ! How we should praise and bless Him all our lives ! She lifted one dainty hand—cold—almost pulseless, but better, better, (we *would* have it so !) and laid it on the rough, browned hand of the rugged man, who sat nearest to her. His eyelids were red with weeping but now a smile lighted up his

bronzed face like a rainbow as he felt the gentle pressure of his little daughter's hand—the mute, imploring touch that meant a question.

"What is it, darling?" he asked in broken tones of joy and thanksgiving. She could not speak, so we raised her on the soft pillow, and her wan, white face shone in the twilight like a fair star, or a sweet woodland flower.

She lifted her heavy eyes to his, eyes that even then had the glory and the promise of immortality in them, and reaching out her little-wasted arms, said in her weak, weary, flute-like voice, "Help me across, Papa!" Then she was gone! We held to our breaking hearts the frail, beautiful shell, but she was far away, whither we dare not follow now. She had crossed the dark river, but not alone!

Over the river the boatman pale,

Carried another, the household pet.
She crossed on her bosom her dimpled hands,

And fearlessly entered the phantom bark.
We felt it glide from the silver sands,

And all our sunshine grew strangely dark.

Oh, Infinite Father! When we, weary and disappointed ones, reach out pleading hands to Thee, Wilt Thou take us even as the little child, and help us across over the mountains of defeat and the valleys of humiliation into the eternal rest of Thy presence, into the green pastures and beside the still waters into the city of the New Jerusalem, whose Builder and Maker is GOD!

"THE HOLES ARE STILL THERE!"

A clergyman had a son, who was wilful and disobedient, and careless of telling the truth. This gave his

father great pain, and he often talked to the boy, showing him that he was sowing bad seed, of which he must reap the harvest in this life and the next. But neither kindness nor punishment seemed to be of any use. One day the father called his boy into the study and gave him a piece of wood, a hammer, and some nails. "See," said he, "every time you commit a fault, strike a nail into the wood. When it is full of nails, bring it to me." The boy was amused at first; but he was ashamed when in a very few days he brought back the piece of wood, perfectly covered with nails. His father took it, and looked at him very sadly, but he only said, "Take it back now, my son, and every time you resist a temptation to sin, pull out a nail." The boy went away resolved to try his utmost. But it was some weeks before he again brought the wood to his father. "I've got them all out, father. It's been hard work; but I *have* tried, and I *will* try." "God bless you, my dear boy. You have done well, but see—you have got all the nails out of the wood, but the holes they made are still there. Can you get those out?" "No, father," said his son, looking down. He went away sad, but earnestly purposing to lead a better life. He became a clergyman, and was known far and wide as a true servant of Christ. But he always said to himself, when tempted to sin, "The holes are still there.—*Selected.*

A WORD TO MOTHERS.

To those who are mothers and who have charge of little ones, we have a word to say. When the

children are weary with play or tired preparing lessons and come to your side at the close of evening, do not drive them away or check their little advances. Take the youngest on your knee, and let the others sit around you, while you talk to them of holy things, or read some brief and interesting story. The twilight hour used in this way will never be forgotten by your children. And many a soft word dropped thus on the good ground of a child's loving and trusting heart will bring forth rich fruit in the far future. You mothers are training your little ones for eternity. Do not neglect the task committed to you. Be not satisfied to hand them over to the tender care of nurses or teachers, no matter how competent. Strive to know what they are learning from others. Seek to interest, instruct, and amuse them yourselves. Take at least one brief hour every day when possible, for recreation, story-telling or amusement with the children. Let them feel that their mother is their best earthly friend most deserving of their confidence, readiest to lend aid in the hour of need. Use this department of CHURCH WORK as it is intended, and read it to your children. Talk over the short stories printed here and seek to interest them in all that is said. By this means you will greatly encourage your little ones and the story-telling hour will be looked back upon, perhaps when they are far away, as the brightest and happiest of their lives.

CHURCH HISTORY.

THE ANGLO-SAXON CHURCH.

(Continued.)

Q. What steps were taken to con-

solidate the Anglo-Saxon Church after the Council of Whitby?

A. The appointment of a Primate or Archbishop who would secure general obedience.

Q. To whom was the Primacy of Canterbury offered at this time?

A. To Adrian, a learned monk of African birth.

Q. Why was he not appointed?

A. He refused to accept; but recommended Theodore of Tarsus for the position.

Q. Describe his character and work.

A. He was consecrated Archbishop of Canterbury A. D. 668.

Gifted by nature with talents of the highest order, Theodore was sent to England as a peacemaker, and right royally he accomplished his task. The entire country was divided by him into dioceses and parishes, divisions which continued for nearly 1200 years. He was one of the ablest, while the first of the Primates of all England.

Q. What other important changes did he institute?

A. He subdivided existing dioceses so as to increase the number to sixteen, and at the same time largely developed the monastic system.

Q. What is said of the impulse Theodore gave to literary pursuits.

A. Assisted by his friend, Adrian, he founded schools, introduced the study of Greek, and brought most valuable manuscripts from the East, some of which remain to this day.

Q. What does one historian say of England at this time?

A. "In a single century England became known as a fountain of light, as a land of learned men, devout and unwearying missions, of

strong, rich and pious Kings." Stubb's Const. Hist., i., 219.

Q. Did the Pope demand the same allegiance then as now?

A. No. Rome was still looked upon as the metropolis of Christendom, but the pretensions of the Papacy were vague and undefined.

Q. Where were the annual councils of the Church held?

A. At Cloveshoo, where canons passed having reference solely to the spiritual concerns of the nation.

Q. How were the clergy paid?

A. By tithes, declared obligatory in 567.

Q. What language was used in public worship?

A. The Latin tongue, brought into use by Augustine.

Q. Were the doctrines such as prevailed at Rome?

A. Generally so, but with two notable exceptions.

Q. What were these?

A. Image-worship and transubstantiation, both of which were distinctly rejected by the National Church of England,

Q. What period is entitled the Golden Age of the Anglo-Saxon Church?

A. The Eighth Century.

Q. What names in literature are connected with that time?

A. The Venerable Bede, Caedmon the poet, and Alcuin the scholar and statesman besides many others.

Q. Relate some particulars of Bede's life?

A. Born in the Monastery of Wearmouth, and brought up in an atmosphere of learning, he obtained the title "Venerable," because of the great reverence in which he was held. Noted as a great teacher, he had it is said, no less than

600 scholars whom he instructed in all the learning of his age. He was a writer of hymns, but his name is most valued for his history of the Early English Church and for a translation of the Gospel of St. John, a work only finished on his death-bed A. D. 735.

Q. What is said of Caedmon?

A. He was but a rude herdsman, but blessed of GOD with a poet's power. In words of wondrous beauty, taught as Bede says, by an angel, he sang of the Creation, the fall, the miracles of the New Testament, the terrors of the judgment, the torments of hell and the bliss of heaven. Caedmon's poetry was in truth, the people's Bible, and was far more effective and useful in changing the popular mind than any literal translation of the Scriptures could have been.

Q. State what you know of Alcuin?

A. He was a profound student, and a very holy man. Emerging from Egbert's College at York, he made his *Alma Mater* famous by his talents for oral tuition, and students flocked there from all parts of the Continent. Subsequently he visited the court of Charlemagne and as his privy counsellor the influence of Alcuin was felt over all Europe. He rejected the worship of images (against which he wrote a powerful treatise), and he also strongly repudiated the modern Romish view of Purgatory.

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