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Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. V. DECEMBER, 1880. No. 10.

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

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

ADVENT HYMN.

—
"HE is coming, He is coming,
Not as once He came before,
Wailing infant, born in weakness,
On a lowly stable floor :
But upon His cloud of glory,
In the crimson-tinted sky,
Where we see the golden sunrise
In the rosy distance lie.

He is coming, He is coming,
Not in pain and shame and woe,
With the thorn crown on His forehead,
And the blood-drops down below :
But with crown of gold upon Him,
And with sceptre in His hand,
And the dead all raised before Him,
Raised from fire and sea and land.

He is coming, He is coming,
Not as once He wandered through
All the hostile land of Judah,
With His followers poor and few :
But with all the holy angels
Waiting round His judgment seat,
And those joyful twelve Apostles,
Sitting crownéd at His feet.

He is coming, He is coming :
Let His lowly first estate,
Let His tender love so teach us,
That in faith and hope we wait,

Till in glory eastward burning,
Our redemption draweth near,
And we see the sign in heaven
Of our Judge and Saviour dear."

Amen.

THE GREAT DAY.

—
OH great and glorious day of
the Coming of the Son of Man !
Day of the regeneration ! Then
the old heaven and the old earth,
blighted by the curse, stained with
the tears and crimes of centuries,
the outgrown cradle, the disused
school-room, the emptied hospital
of our race, having passed away,
the long travail of creation shall
come to its birth ; the new heavens
and the new earth, grander and
more glorious far than old heavens
and earth ever were, shall be re-
vealed ; and the morning stars
shall once more sing together, and
all the sons of God shall shout for
joy. And the Lord shall place
Himself at the head of His re-
deemed, and they shall follow after
Him, clad in white robes, with
crowns on their heads, and palms
in their hands, in a procession,
thousands abreast, stretching its

winding ranks further than eye can reach; and the angels shall precede their Lord, and form on each side of the Church like a welcoming escort, welcoming victors into the gates of a city; and so they shall sweep through the sky, and through the spheres, and all the universe shall echo to the song of victory! "Lift up your heads, all ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in."

"Who is the King of Glory?"

"The Lord, strong and mighty, the Lord of Hosts, He is the King of Glory."

What part, reader, have you in all this? Are you living in sin? Are you living a careless, thoughtless life? Then your portion, unless you repent, is with the wailing multitude left behind in the darkness. **REPENT**, and pray God for pardon while there is time. Are you living a painful, sorrowful life, but trying earnestly to be true to God? Hold fast for your redemption draweth nigh. Are you doing your duties faithfully, but caring little for the world's rewards; looking upward to heaven, and onward to the future; waiting and longing for the coming of Jesus Christ? Then rejoice, and be exceeding glad, for all these future glories are yours, for ye are Christ's and Christ is God's.—*E. L. Cutts.*

CHRISTMAS.

THE star reigns its fire;
And the beautiful sing,
In the manger of Bethlehem,
JESUS is King.

SEARCH others for their virtues,
and thyself for thy vices.—*Fuller.*

CHRISTMAS CAROLS.

The practice of singing Christmas carols appears to be as ancient as Christmas itself; and bishops, we are told, used to sing carols on this day among their clergy. The earliest specimen which we possess of the mediæval carol is to be found in the British Museum. It is composed in Norman-French and belongs to the thirteenth century. In point of composition some of the first carols were quite rugged if not crude; and it was not until the commencement of the sixteenth century that any improvement in this respect was noticeable. The following, belonging to this latter period, is now sometimes sung in England on Christmas morning by children who wander from door to door. There is scarcely anything more grateful or inspiring than the peal of bright young voices as they ring out upon the morning air upon such occasions, and tell, in their own sweet way, the early story of a Saviour's love.

"When Christ was born of Mary free
In Bethlehem, in that fair citie,
Angels sang there with mirth and glee,
In Excelsis Gloria.

"Herdsmen beheld these angels bright,
To them appearing with great light,
Who said, 'God's Son is born to-night,'
In Excelsis Gloria.

"This King is come to save mankind,
As in Scripture truth we find:
Therefore this song we have in mind,
In Excelsis Gloria.

"Then Lord, for Thy great grace
Grant us the bliss to see Thy face,
Where we may sing to Thy solace,
In Excelsis Gloria.

"PEACE ON EARTH."

"WHAT means this glory round our feet,"
The Magi mused, "more bright than
morn?"

And voices chanted, clear and sweet,
"To-day the Prince of Peace is born!"

"What means this star," the shepherds
said,

"That brightens through the rocky
glen?"

And angels answering, overhead,
Sang, "Peace on earth, goodwill to
men!"

'Tis eighteen hundred years and more,
Since those sweet oracles were dumb;
We wait for Him, like them of yore;
Alas! He seems so slow to come!

But it was said, in words of gold,
No time or sorrow e'er shall dim,
That little children might be bold.
In perfect trust to come to Him.

All round about our feet shall shine
A light like that the wise men saw,
If we our loving wills incline
To that sweet Life which is the Law.

So shall we learn to understand
The simple faith of shepherds, then,
And kindly clasping hand in hand,
Sing, "Peace on earth, goodwill to
men!"

HOLIDAYS.

BY HENRY W. LONGFELLOW.

THE holiest of all holidays are those
Kept by ourselves in silence and apart—
The sacred anniversaries of the heart,
When the full river of feeling overflows—
The happy days unclouded to the close,
The sudden joys that out of darkness
start
As flames from ashes; swift desires that
dart
Like swallows singing down each wind
that blows.

White as the gleam of a receding sail;
White as a cloud that floats and fades
in air;
White as the whitest lily on a stream,
These tender memories are: a fairy tale
Of some enchanted land we know not
where,
But lovely as a landscape in a dream.

VISION OF THE CHRISTMAS
TREE.

BY CHARLES DICKENS.

HARK! The Waits are playing,
and they break my childish sleep!
What images do I associate with
the Christmas music as I see them
set forth on the Christmas tree?
Known before all the others, keep-
ing far apart from all the others,
they gather round my little bed.
An angel, speaking to a group of
shepherds in a field; some travel-
lers, with eyes uplifted, following
a star; a baby in a manger; a
child in a spacious temple, talking
with grave men; a solemn figure
with a mild and beautiful face
raising a dead girl by the hand;
again, near a city gate, calling back
the son of a widow, on his bier, to
life; a crowd of people looking
through the opened roof of a cham-
ber where he sits, and letting down
a sick person on a bed, with ropes;
the same, in a tempest, walking on
the water to a ship; again on a
seashore, teaching a great multi-
tude; again, with a child upon
His knee; and other children
round; again, restoring sight to
the blind, speech to the dumb,
hearing to the deaf, health to the
sick, strength to the lame, know-
ledge to the ignorant; again, dy-
ing upon a Cross, watched by arm-
ed soldiers, a thick darkness coming

on, the earth beginning to shake, and only one voice heard; "Forgive them, for they know not what they do!"

* * * *

Be the images once associated with the sweet old Waits, the softened music in the night, ever unalterable! Encircled by the social thoughts of Christmas time, still let the benignant figure of my childhood stand unchanged! In every cheerful image and suggestion that the season brings, may the bright star that rested above the poor roof be the star of all the Christian world. A moment's pause, O vanishing tree, of which the lower boughs are dark to me as yet, and let me look once more! I know there are blank spaces on thy branches, where eyes that I have loved, have shone and smiled—from which they are departed. But, far above, I see the Raiser of the dead girl, and the widow's son; and God is good! If Age be hiding for me in the unseen portion of thy downward growth, O may I, with a gray head, own a child's truthfulness and confidence.

Now the tree is decorated with bright merriment, and song, and dance, and cheerfulness, And they are welcome. Innocent and welcome be they ever held beneath the branches of the Christmas Tree, which casts no gloomy shadow! But as it sinks into the ground. I hear a whisper going through the leaves. "This, in commemoration of the law of love and kindness, mercy and compassion. This, in remembrance of Me!"

"It is the life eternal to know the true God, and Jesus Christ, the Son of God and man Whom He has sent."

ACCORDING TO YOUR ABILITY.

"EVERY man according to his ability," is the Christian rule of giving and of working. It is not very faithfully obeyed. There are many persons who have great ability, yet do but little work; who have ample leisure, yet give but little time; who have large possessions, yet make small contributions. This is an evil that we have all seen under the sun. And there is another that is like unto it. There are a great many people who have some ability, but who do *nothing*; who have not much leisure, but who give *no* time to the Lord's work; who have a little money, but who put *none at all* into His treasury. Those who have a little, and give nothing, violate the Christian law just as truly as do those who have much and give a little. There are a great many persons, young and old, in all our churches, whose means and opportunities are limited; from whom not much ought to be expected; but they *are* able to do something, and they do nothing. They are transgressors of the Christian law. They ought to repent, and do works meet for repentance.—*Sunday Afternoon.*

"THE MOST COMFORTABLE SACRAMENT."

BY REV. R. W. LOWRIE.

As an Institution.—Instituted by our Lord Himself, on the Thursday evening before His Crucifixion, how solemnly this Sacred Feast appeals to our religious feelings and susceptibilities. All other

feasts and festivals pale before it. Jesus was about to suffer a painful and ignominious death. Yet, how calm and dispassionate—how like a God! As He supped as usual with the Twelve, who of them thought of what was about to be established?—a feast that should go on till the end of time; so simple, yet so sublime—that breaking of the bread and drinking of the cup which the Church should repeat with holy solemnities, not only “often,” but ever afterwards. The great artist has tried to place on canvass the glory of that moment when, “Lord, is it I?” was upon every lip, but not until we reach the other shore, and see the King in His beauty, shall we wholly realize the full majesty of that hour in which the solemn Institution was divinely established. The glory of the rising, and the clouds of the setting, sun, are both about it.

As a Commemoration.—What commemorative occasion may be compared unto the Last Supper, and unto what other may it be likened? “In remembrance of Me.” In “remembrance,” not of My life and death only—not of My teachings and doings, merely—but of ME; of a Personalty, your King and Saviour; of “ME” who did declare Myself to be that which I truly am, the Son of Man, the Son of God. To memorials, the Jewish mind had ever been accustomed; at Gilgal and elsewhere; appeals to the eye of sense—an easy and most graceful channel of reaching the religious susceptibilities of a simple-minded, nature-loving, people. But, never had been such a Memorial as this. In it, all through, spoke the God; its simplicity was its credentials; its tenderness, its glory.

Frequency.—In “do this, as oft as ye do it,” we have both liberty and law. How thankfully the true Christian obeys the command, and also embraces the privilege of personal choice as to time and occasion. If he would “do this” even *very* “oft,” he does it under the Egis of the large liberty of his Lord: “as oft” as he may find, by experience, that it is best to “do this.” How gracious was Jesus, who, thus, neither enforced a rigid law of stated observance either as to time, or as to times, nor yet restrained any soul to *less* frequency than it might find helpful. And so, in the ages of early Church, the Daily Celebration became the Rule; though, beyond doubt, individual liberty was no more restricted by her than it had been by her Lord; all might “do this oft, or less oft, or more oft, as each should elect. And still it is so. None may, in anywise, curtail the liberty given by Him who said only “do this, as oft as ye do it, in remembrance of Me.”

An Office unique and Divine.—The Communion, mark, is the *only* divinely appointed service of all the offices of the Church. It is not only the highest Act of ritual worship, but the only one prescribed by the Son of Man. With what tender solemnity this fact invests the Lord’s Supper. The order of Morning Prayers, the office of Holy Baptism, and all the other public services of the Church, are meet and decent, many of them grand and imposing, but this is Divine. Its central thought is sacrifice; its essential words are those of the Christ Himself; His lips moulded it; He speaks in it, and is in it.

As a Means of Grace.—1. A

memorial act. Individuals keep days of holy memories, anniversaries of births, marriages, deaths, of baptisms, of confirmations, ordinations. Nations have days of patriotic observance. On the altar of these occasions, the coals of holy memories and worthy resolutions are rekindled, and the path of life is brighter and plainer from the glow which their flames have cast upon it. And, thus, though in more important things, may our keeping in memory of the Death and Passion of Him, our Saviour, be unto each of His disciples. 2. other means of grace. Not the *only* channel of grace is this, thank God. Life hath its tens of thousands of sacraments, in one sense of the word, and its multitudes of means of grace. All nature is a stepping-stone towards God, and one may be blessed through every organ of sense, if he will but let it catch the presence of God that pervades all things. And everything may be a "means of grace" to us—prosperity and adversity—health and sickness—losses and gains. We commonly reckon prayer, and its kindred acts, as *the* means. And so they are pre-eminently. And as *prayer* is a blessing, even though the heart only be on its knees; as *praise* is, if the spirit of praise have been caught; as *meditation* is, if we have sat by its banks. and touched the harp to the quiet music of its inspiration; as the *reading* of a godly volume is, if we have drawn help from its pages; as a *good act* is, if we have done it "in the Name of the Lord"—so is it to "do this," if we do it in remembrance of Him, and in accord with the necessary conditions of a devout use of so great a means. 3.

A peculiar means. One means of grace cannot undervalue any other. Each has its place. Prayer, a means—sacraments, means also: be this our consistency of thought. Thus, each means has a peculiar blessing of its own. Would you underrate prayer, thou who dost "do this oft?" Nay; verily. Neither let him that prays "oft," and finds prayer the very staff of the way, turn the back upon the Cup of Blessing and the Bread of Life. As many arcs make the circle, so do *all* the means of grace, the complete outfit of the soul.

Theologically.—Three views prevail. But, avoiding the Scylla of the Sacrificial Act and the Charybdis of a mere memorial Act, the Church, at once *via media* and *via vera*, regards the Holy Communion as a Sacramental Act. The very essence of a Sacrament, in the theological sense, is the fact of its Divine institution. And just *how* Christ can be present spiritually, though absent carnally, not mortal man cunning enough to explain. Let us take the words of the Master, and be therewith content. What the Scriptures have left *undefined*, let not man attempt to define. "This is My Body; this is My Blood;" no one can hesitate to use the words of Christ, and we leave their deep spiritual meaning to God. Even illustrations fail. As the sun is enthroned in the heavens, and *yet* is present on the altar of your Parish Church, if, by chance, a pencil of its rays fall through the chancel window, *so may Christ be here and there too*. As He may be at the right hand of the Father and *yet* in the heart of the believer, so may He be bodily present in heaven, and spiritually present on the earth.

But fail not to mark, that, if illustrations do not "prove" anything, and can, at least, but help to convey thought from mind to mind, and are, even then, pertinent in but one or two of their points—how much more do they fail—these poor illustrations of earth—to represent fully the truths of soul, and the things of heaven. The curtain which the hand of Christ has drawn, let not our rash hands endeavor to lift.

Qualifications.—Baptism, the Door, leads to the privileges within the House of the Lord; Confirmation, or readiness and desire therefor; faith to 'discern the Lord's Body;' penitence for past "sins, negligence and ignorance;" charity towards all, and full purpose of amendment. So, shalt thou be a meet partaker of this "Communion" with Christ, with all Christians, and with our sainted dead. Are the conditions hard? Are not these things thy "bounden duty" in any wise? If troubled in conscience—before, or after—seek thy Pastor and "open the grief" of thy soul, be it what it may. Wash thy hands in innocency, and so compass the Altar, (Psalm—) Use *all* the means of grace. The preaching of the morality and righteousness of the Gospel is the means:—heed the pulpit; Christ built it, and set men in it. Prayer is a means; Christ, Himself, resorted to it. And so praise, and alms giving, and devout reading, and to visit the fatherless and the widow, and the Eucharist, a sparkling link in the golden chain; make full proof of them all. And when thou comest to the Altar, come in reverence; with as much devoutness of heart, as of posture; feeling that thou art

"not worthy to gather" of the very crumbs, and yet with great boldness of access, seeing that thou darrest not stay away "being so lovingly called and bidden of God Himself:" come, thus, without controversy, as without malice; with singleness of mind, and with an holy purpose; "just as thou art, without one plea, save that His blood was shed for thee;" and, nor man nor angel, neither power nor principality, nor the enemy of souls himself—*none*, if it be not thy own faithless self, can rob thee of the Blessing of this "most comfortable Sacrament."

Do not try to cheat God. If you do, you will find that you have only cheated yourself. Your pledge of money toward any church work is a debt to God. If you are an honorable or prudent man, you will see that it is paid. Perhaps you excuse yourself for not paying your subscription or pew-rent by saying "times are so hard" with you. Are you sure that you are telling the truth when you make that excuse? Have you given up every unnecessary expense? Have you not come to think that Church dues *are* an unnecessary expense? No matter how hard "the times" are, a part of your income, a just part of it, belongs to God. If you try to cheat God out of the share that belongs to Him, you are doing not only a dishonest but very imprudent thing. "Be not deceived; God is not mocked." You may deceive your fellow-men; you may deceive yourself; but you will not deceive God, whatever else you may succeed in doing.—*Ex.*

THE righteous cry and the LORD heareth, and delivereth them out of all their troubles.—*Ps.* xxxiv. 17.

DIFFICULT TEXTS.

6. "For wheresoever the carcase is, there will the eagles be gathered together."—St. Matt. xxiv. 28.

Several explanations have been given of this. It seems to be a proverbial expression. It describes the rapidity with which the eagles or vultures fly to a dead body.

1st. Explanation. The body is the city of Jerusalem; the eagles are the Roman armies besieging it, in allusion to the eagles on their standards. This is the view of many modern writers.

2. The early Christian writers understand the carcase to be Christ, and the eagles His saints. This is improbable.

3. The carcase is the corrupt Jewish nation; *the eagles, God's judgments.*

7. "He shall be called a Nazarene."—St. Matt. ii 23.

These words are not found in any of the prophets. Nazareth was a place despised by the Jews, and Nazarene was a term of reproach. Some think it refers to our Lord's despised condition. Nazareth, however, means "city of branches." The expression probably refers to those passages which speak of Christ as the "Branch" out of the root of Jesse. (Isaiah xi. 1.) They may have been taken from some unwritten prophecy.

8. "David left his *carriage* in the hands of the keeper of the *carriage*."—1 Sam. xii. 22.

"Took up their *carriages*, and went up to Jerusalem."—Acts xxi. 15.

"At *ichmash* he hath laid up his *carriages*."—Is. x. 28.

The word carriage is never used in the English Bible in our modern sense. The above are some of the texts which are probably much

misunderstood by the ordinary reader.

The word *baggage* will make them plain. The use of the word carriage for a vehicle, to carry anything, is modern. It is a corruption of the old English *carrche*, now coach.

Carriage, in the old sense of "things to be carried," is derived from the verb "to carry," as marriage from "to marry." It is like baggage, luggage, herbage, &c. In the Bible it means anything that was carried, not the conveyance itself. In Is. xlv. 1, "Your *carriages* were heavy laden, they are a burden to the weary beast," it means, "Your ponderous idols are carried as a heavy load by beasts of burden."

THE HOPE OF THE CHURCH,
THE CARE FOR THE
YOUNG.

Be diligent in care of the children of the Church. Address them. Simplify your language. Adorn your speech with illustrations. Go every Lord's Day into Bible Classes and gatherings of catechumens. If you are forced to feel that you have no taste for the care of little ones, repeat often the Saviour's charge, "Feed my lambs." Go to Him for grace. From His spirit obtain skill. Be not satisfied till you have heart and talent for effective catechizing. Supply the empty places of sponsors. Overflow the measures of parents. Be elder brother, cheerful companion. By witty device and patient labor occupy your sacred trust. If Church tuition could always begin at the first of mental creeping or standing; if on either side of the

child, parental faithfulness and pastoral attentiveness could spread each a wing of protection and guidance; if the consecration in infant baptism could always grow, during later childhood into conscious consecration of the whole life, the coming generation would shine with young men, pure, loyal, brave Galahads and Launcelots, knighted by the laying on of Apostles' hands, inflamed by one sacred purpose,

"All armed I ride whate'er betide,
Until I find the Holy Grail."

But you recognize from earlier parts of my Charge, that my chief anxiety abides with our duties toward those who have passed out of childhood. Alas for the priest or prophet who lets the hands fall and waits for children, already under God's training, to reach maturity! My brethren, inside the meridian circle which marks the place of most of us, between it and the orbit of youth, are multitudes of souls needing us. Outside of us are not a few, with trembling limbs, closing the short remainder of life's revolution. If we wait, time waits not. Many of these will have gone beyond Church influences and the Pastor's crook, before the children of our congregations are old enough for Confirmation. Let not all industry, patience and energy be spent upon the immature. Devote them to grown men, in the height and decline of life. I confess there is no very bright light of success or even of hope at the trodden wayside, in the stony places, or among the twisted thorns. But in these spots, I see our Lord and His labor. Where greater hardness and oppositions are, you are to strike the

spade more sharply, to maintain efforts with persistence.

I feel almost like pressing the literal word of the king of Syria:—"Fight neither with small nor great, save only with the king of Israel." There is no fear that wives will not be at altars where husbands are vowing devotion and loyalty. Children will commonly follow where godly fathers lead. It is this man, head of the family, king among subjects, commander of soldiers, clad with harness impenetrable except at a single exposed joint, who is to be our mark. Some "bow drawn at a venture," more surely some shaft skilfully pointed, may come out at the heart of his spirit of sloth, vice, indifference, infidelity or pride. Is there any talent or virtue of ours which can be spared in this warfare? Indeed, the Priest must be as Elijah, the loins perpetually girded, running before the worldly with a step equal to that of his prosperity, with sympathy staying at Sarepta till affliction is relieved, chording with all chords, fellow and brother of all.—*Bishop Burgess*, 1880.

ST. JOHN XXI., 1--7,

THIS miraculous drought after the resurrection, is to be contested with the miracle at the beginning of our Lord's Ministry (Matt. iv., Mark i., Luke v). There the fishes were hauled into the *boats* on the sea. here they are drawn to the *land*. There, the net was on the point of bursting; here it is not torn at all. There, the fishers were to be called "fishers of men"; here they are invited to sit down and feast.

"The former represents the fish-

ers tossed in the ship of the Church, on the sea of this world. They draw good and bad fishes into the net of the Church Visible, which is always strained by schisms, and on the point of breaking asunder. The second, *after* the Resurrection, represents the Church's labor as accomplished, and the good fish drawn to the *land* of everlasting life;—the fishers of the Gospel sitting at the banquet with their Lord, on the peaceful shore of life everlasting, after their own resurrection through the Resurrection of Jesus Christ.—*Woodsworth.*

TEN LITTLE PEARLS STRUNG TOGETHER.

1. The Dead Sea is always *receiving*, and never *giving*. That is what *makes* it *dead*. You are always receiving, how about the *giving*?

2. *Self-denial* is easier than *repentance*.

3. Absent yourself from Church, and you starve your soul, discourage your minister, and depress the congregation.

4. Stand up for your Church, as you would for your mother.

5 Make no engagements on week nights when there is Service at your Church.

6. After the benediction, ask God to bless to your soul, and the souls of the congregation, the services. Then *go home*. Don't stop to talk in the Church, nor on the street.

7. Don't be afraid to speak out in the responses. Let your voice be heard.

8. If you are far from Church, and feel lonely, remember the vast army of 200 bishops, 30,000

other clergy, and millions of privates. Read your Prayer Book over, and join in spirit with your brethren in the same old words of praise and prayer ascending up to God from all quarters of the world. You are not alone. Speak to the great Head of the Church, and He will answer. You are a sentinel on the outposts. Be faithful, and watch unto prayer.

9. St. Matthew was called from the receipt of custom to serve God. The business men of to-day have a harder task, to serve God at the receipt of custom

10. In the long run, the Church that steadily trains and teaches, will outlive the Church that only amuses and startles.

THE CONFESSION.

An intelligent woman who for years had worshipped with dissenters was drawn to the Church by a better understanding of our beautiful and scriptural service. She said to her clergyman—"I shall never forget this prayer; it is engraven with the point of a diamond upon my heart. It was, sir, while joining in this confession, crushed under a sense of my own utter unworthiness and exceeding sinfulness, acknowledging to God that I was a *miserable offender*, and pleading with Him *to spare me*, and *restore me* to His favor, *according to His promise declared unto mankind in Christ Jesus our Lord*—it was while confessing my sins along with the congregation, and urging my plea in the language of this prayer, that light broke in upon my darkened soul—the load of sorrow which had for days weighed me to the earth was sud-

denly taken off. I could hardly contain myself in view of the wonderful love of God displayed in my redemption; and now it seemed as though all the promises were mine. Never did that Psalm before appear so to me in which we were soon called upon to join—"O sing unto the Lord a new song, for He hath done marvellous things." *Marvellous things*, indeed, thought I. Indeed, the language of that prayer was suited to my case, and never do I repeat it but it stirs up my soul to the very bottom.—*Selected.*

BISHOP STARKEY ON SUNDAY SCHOOLS

WE select the following from a recent address by the Bishop of Northern New Jersey :

"A Sunday School should prepare the children who attend it for confirmation; not only by imparting what is called practical religious instruction, but also by instilling into their minds and hearts the principles and doctrines of the Church; and teaching them the intimate connection that subsists between these principles and doctrines, and the religious light itself. In no other way can the Sunday School become a nursery of the Church, or justify its own existence. Where nothing that is distinctive of our Church system is imparted, or where the children find, or think they find, in attendance at the Sunday School an excuse for the neglect of Divine worship, it is clear that a Divine ordinance is set aside for the sake of a merely human expedient; and that nothing but evil can result. I am happy to say that this very obvious

truth, for so many years strangely ignored by many, is being generally accepted; and our parishes are already reaping the result. But Christian parents should at the same time realize that no instruction given in a Sunday School, can justify them in neglecting the religious training of their children at home."

"I HAVE NO INFLUENCE."

PERHAPS not for *good*, but then you have some for *evil*. Are you sincere in your meaning that you *really* have no influence? Suppose that some one else were to say "that it was of no consequence what you said or did as you had no influence with any one," how angry would you be at the remark, and how soon would you show him the contrary! Yes; you *have* influence upon your relations and your circle of acquaintances, and you can move them by your example, conversation and prayers. Were you even in the cell of a dungeon, your writings, thoughts, and prayers, might penetrate the bars. You mean you have no influence *in the Church*. But there again you are mistaken, for by your coldness and neglect you are injuring the Church, being a stumbling-block in the way of others. God has put it upon you to stem the progress of error, and your doing nothing does incalculable harm in allowing the flood to enter into the Church, into your family, into your heart. Mark that person in his "Beneficial Society," in his business, at an election; how he affects a whole circle around him; but in the Church, a paralysis seizes him and he *can* do nothing; that is, he

will not do it. God sent you into the world to be influential, and placed before you proper objects. You may indeed direct your energies in another direction, but then you become an agent of evil, and severe shall be your punishment.

—*Selected*

“IT IS NOT MY BUSINESS.”

A WEALTHY man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully refused. After being pressed, he said: “Gentlemen, it is not my business.”

A few days after, his wife and daughters were coming home on the lightning express. In his carriage with liveried attendants he rode to the depot, thinking of his fine business and planning for the morrow. Hark! did some one say “accident?” There are 25 railroads centering in St. Louis: if there has been an accident, it is not likely it happened on the ——— railroad. Yet it troubled him; it is his business now. The horses stopped, and upon inquiry he finds it has occurred 25 miles on the——. He telegraphs to the superintendent: “I will give five hundred dollars for an extra engine.” The answer flashes back; “No.”

“I will give you one thousand dollars for an engine.”

“A train with surgeons and nurses has already gone forward; we have no other.”

With white face and anxious brow, that man paces the station to and fro. It is his “business” now. In a half an hour which seemed to him a century, the train arrived. He hurried towards it, and in the tender found the mangled and lifeless form of his wife

and one of his daughters. In the car following lay his other daughter, with her dainty ribs crushed in, and her precious life oozing slowly away. A quart of whiskey, which was drunk 50 miles away by a railroad employe, was the cause of the catastrophe.

Who dares to say of this tremendous question, “It is not my business!”—*Selected*.

CHURCH WORK

ALWAYS remember, in thinking of Church work, that if it is true work, it is work of our blessed Lord. It is aiding—what a mystery, aiding Him in the work which He began to do in the days of His earthly ministry, which He is now carrying on by His intercession at the right hand of the Father, which He carried on among men by means of His Church and His members, even the souls baptized into the Church. Remember, too, that as work for a suffering Lord, it must be in the very nature of things, when faithfully done, a matter of toil, anxiety and self-denial. It is no easy matter to take up the Cross, and to bear it patiently, through all sorts of results—good and bad, successful and unsuccessful. It requires love and zeal and steadfastness to do any work for Christ, for a number of months or years together. It is wise, therefore, to start out with this idea clearly defined in the mind. Another thing to be considered is, that in a great majority of cases the excuses you may make for refusing to do any particular work can be made by almost any one else. If the fact that you are a little tired Sunday morning is a sufficient rea-

son for staying away from the worship of God's house, then it is a good excuse for almost every man in the Parish to stay away. We suppose it is as easy for you as for other people to get out to church on Sunday evenings. If to attend Sunday school in the afternoon requires self-denial, we imagine it is as much self-denial for A, B or C as it is for you. Their hours are almost the same as yours. Their labor is probably as hard; their need of rest as great. If work is to be done, why should not the labor and sacrifice of doing it fall on you as well as upon anyone else. We say this not as a remonstrance, but as a safeguard. Certain things ought to be done; if they are not done, you would feel as badly as any one. God has given you the opportunity of doing your part in the work; why should you expect others to do your work in the Body of Christ which is the Church? Why should you not rejoice to bear the Cross for Him, to endure hardness as a good soldier? Why should you not say, It is as well that I should do this as any one else?—*The Epiphany.*

GOOD ADVICE.

Whispering, &c. This is vulgar in the pew; and a scandal, if in the chancel. Forethought can prevent all necessity for it in the latter place; and in the former, no necessity for it is likely to occur. It disfigures the face of public worship worse than the pits of small pox do "the human face Divine." Every canon of gentility is violated by whispering, staring, turning around, &c.

Strangers. These should be quietly, yet cordially, welcomed.

Let ushers be at the door;—if the vestry will serve, in turns, so much the better. Let those already seated make room for others—especially if they be strangers—gladly; let the home-folks get up, if need be, offer them seats, and if need be, prayer books—and quietly find room for themselves as near by as may be. This course helps to preach the gospel, by helping to build the congregation up; the opposite course of indifference to visitors helps the devil and his angels by aiding mightily in running your congregation down.

Children. These should always not only sit with their parents, but come to service, enter the Church, and go to the pew with them. The last and worst place for them is at the door. If children, over twelve, cannot attend both Sunday School, and Church service, let them be taken to the latter.

Inclement weather. Most likely the minister will be at Church—why can't you, unless an invalid? Have a damp-Sunday suit, if your Church clothes would be injured by the weather. I'll venture to say the prudent house-wife has a rainy market day suit. Is not public worship, also, entitled to a rainy day one?

THE SIGN OF OUR REDEMPTION.

True, you will say, but then the Cross is Popish.—And who is it dares to make such an assertion? Who will be content to surrender that blessed symbol to the Papists, as if because *they use it* reverentially (and often perhaps use it superstitiously), we were to abandon the comfort to be derived. Why, at

this rate, we must give up the use of every gift of God, seeing that there is not one but has been abused by man. To the adoption of the *Crucifix*, indeed, great and strong objections may, as I think, be fairly and wisely made, but to the simple *Cross*, none. And to him who bids me keep the Cross out of sight because the Papists have used it (as I think they *do* use it,) idolatrously, I will answer as Naboth did to Ahab, "The Lord forbid it me, that I should give the inheritance of my fathers to" *them*. I abhor Popery as much as you can do, and the more I study its history, and principles, and see its practical workings, the more I abhor it. But because Popery has many bad things in it, I will not be so weak as to oppose what is good merely not abjure the doctrine of the Trinity, because the Papists use it. I do on the ground that it is received by the Roman Church; and it would be equally wicked to be ashamed to use the Cross, in fit places and on proper occasions, through a cowardly fear of being called Papistical. No; let the Infidel, and the Puritan, and the Schismatic, hate and oppose all exhibition of the Symbol of Redemption to the eyes of men: they may have their own reasons for doing so: but let every true son of the Church of England cherish it as "the inheritance of his fathers," and as the sign which he most honours,—that which was marked upon his brow in Holy Baptism, which is the source of his hopes while living, and which he desires should hallow his last earthly resting place.—*Page's Tract on Tombstones.*

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"ASK, and ye shall receive."

HOW GREAT WORKS ARE DONE.

ALL great works are done by serving God with what we have in hand. Moses was keeping sheep in Midian; God sent him to save Israel, but he shrank from the undertaking. We sympathize with Jethro's herdsman, alone and a stranger, owning not a lamb that he watched. He had nothing but his shepherd's rod, cut out of a thicket, the mere crab-stick, with which he goaded his sheep. Any day he might throw it away and get a better one. And God said:

"What is that in thy hand? With this rod, with this stick, thou shalt save Israel."

And so it proved.

"What is that thou hast in thy hand, stranger?"

"An ox-goad, with which I urge my lazy beasts."

Used for God, and Shamgar's ox-goad defeated the Philistines.

"What is that in thy hand, David?"

"My sling, with which I keep the wolves from the sheep."

Yet with that sling he slew Goliath, whom an army dared not meet.

"What is that in thy hand, disciple?"

"Nothing but five barley loaves and two little fishes."

"Bring them to Me; give them to God."

And the multitude was fed.

"What is that in thy hand, poor widow?"

• Only two mites."

Give them to God, and behold, the fame of your riches fills the world.

"What hast thou, weeping woman?"

"An alabaster box of ointment."

Give it to God. Break it; pour it upon the Saviour's head, and its sweet perfume is a fragrance in the Church until now.

"What hast thou, Dorcas?"

"My needle."

Use it for God, and these coats and garments keep multiplying, and are clothing the naked still.

You are a manufacturer or a merchant, or a mechanic, or a man of leisure, or a student or a sewing woman. God wants each of you to serve Him where you are. You have your business; use it for God; order it in a godly manner; do not allow wickedness in it; give goodly wages; preach not by a long face, but by being like Him and doing good.—*Selected.*

IT MAKES A DIFFERENCE.

THE popular adage is, "Oh, it makes no difference what a man believes, so he's sincere!"

Let us see. A family was poisoned at Montgomery County last year, by eating toad-stools which they sincerely believed to be mushrooms. Three of them died.

Did it make no difference?

A man indorsed a note for a friend, whom he sincerely believed to be an honest man. He was a scoundrel, and left him to pay the note.

Did it make no difference?

A traveler takes the train going north, sincerely believing it is the southern train

Will it make no difference? Will he bring up at the south all the same?

If a man sincerely believes a

certain thing, while the truth about it is entirely different, will his sincere belief make all right?

The truth is, the popular adage is a lie—and a very transparent one at that! If a man is sincere, he will take pains to know the truth. For, where facts are concerned, all the thinking in the world will not change them. A toad-stool remains a toad-stool, whatever we may think about it.—*The Covenant.*

A FREE CHURCH.

THE Bishop of Fond du Lac, at a meeting of the Free Church Association of New York, said the Church was the Catholic Church, and as such was to be the Church of the poor as well as the rich. It was absurd that people should pay for a seat in the house of God according to their financial ability. Most people acknowledged that the theory of free churches was correct, and it could be carried out in this age as well as in the early Church. Our Church too easily becomes a fellowship of the refined and wealthy, and had a tendency to drift away from the masses. The churches were too much like club-houses, in which rich people took so much ecclesiastical stock. Poor people will not worship in them, whereas no creature of God should be kept away from God's house in consequence of man's selfishness and love of luxury.

A REMARK of an old minister is commended to all preachers who are tempted to complain of a small congregation: "It is as large a congregation, perhaps, as you will want to account for at the Day of Judgment."

MOTHERS, don't tell your little children (as we have heard mothers do) that they won't mind, that you never saw such bad children, or that it is useless to speak to them. This is the certain way to make them disobedient and reckless, as any one can see. Once let a little child understand that you do not expect it to obey you, and you may look for insubordination of course. A little loving faith in the child's good impulses will be far more effectual than an announcement that you expect it to do wrong. The very stubbornness and disobedience of a child is oftentimes caused by nervousness and excitement, as much, as and more than by wickedness' and should be treated accordingly.—*Selected.*

"If I may but touch His garment, I shall be whole."—St. Matt. ix. 21.

She only touched with the touch of faith; the multitude, pressing and thronging round, though as near or nearer in body, yet lacked that faith which is the connecting-link between Christ's power and our need; and thus they crowded upon Christ, but did not touch Him in any way He should take note of. And thus it is ever in the Church; many press upon Christ, His in name, near to Him and His Sacraments outwardly; yet not touching Him, because not drawing near in faith, not looking for, and therefore not obtaining, life and healing from Him, through these.—*Archbishop Trench.*

It is proposed by the London *Guardian* to celebrate during the present year the seventeenth centenary of the introduction of the Church into England. The first episcopal see was established in

the second century in Wales, during the occupation by the Romans, and Dubricius was the name of the first bishop. While thus the brethren without are making a festival of their centenaries, the Church of England traces her origin back seventeen hundred years to the very times of the apostles.

A SOMEWHAT remarkable effort has been made during late years among the Jews of the city of Manchester. They have been invited by the dean to attend on certain Sunday evenings at services at the cathedral, when the importance of receiving Christ as their Saviour has been presented. On a recent occasion of the kind, the cathedral was filled, a large part of the congregation being Jews.

MISS SARAH SMILEY, the Quakeress, who it will be remembered preached for the Rev. Dr. Cuyler, of Brooklyn, some time ago was received in the Protestant Episcopal Church at a Confirmation in the neighborhood of Philadelphia one day last week. Perhaps the Bishop and Standing Committee will now be able to find some one to take charge of Potter House for Deaconesses.—*New York Guardian.*

THE Bishop of Nebraska says that in that Diocese "We have erected within the past four years about fifty Churches, in all of which to-day regular Services are held, and we must build ten more in 1881."

ON SUNDAY, October 17, St. Luke's Episcopal Church, Lebanon, Pennsylvania, was consecrated. It was built by the Coleman family at a cost of \$100,000.