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Church Work.

WE SPEAK CONCERNING CHRIST AND THE CHURCH.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

VOL. VIII.

DECEMBER, 1883.

No. 10.

"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.

"When this passing world is done,
When has sunk yon glaring sun,
When we stand with Christ in glory,
Looking o'er Earth's finished story,
Then, Lord, shall I fully know—
Not till then—*how much I owe.*"

"When I stand before the throne,
Dressed in beauty not my own,
When I see Thee as Thou art,
Love Thee with unsinning heart,
Then, Lord, shall I fully know—
Not till then—*how much I owe.*"

—Selected.

ADVENT.

How many of us, though we profess to love Christ, though it may be we are trying to draw near Him in our lives, really long for His appearing? When do we say to ourselves with exultant joy: "Surely our King cometh!"

Yet if our love for Him were a living reality, if He were a very present Friend and Saviour to us, how could we fail to rejoice at that great thought of His Coming?

Dearer than the dearest earthly friend, loving us with a love so far surpassing the love of earthly kindred, of wife or husband or father or mother, should not the joy of His return transcend infinitely the joy of meeting such loved ones after a weary parting!

If we could but make it REAL to ourselves, this Coming of Christ, how would our lives be transformed! How often would the burdens of care or sorrow or even of pleasure, fall from us as we were lifted up by the thought of that "glory which shall be revealed." How light our trials would seem, those which now drag us to the earth and over-shadow our lives! How should we break the bands of some besetting sin which the Devil is using to hamper us so that we may not make ourselves ready to meet our King!

Just as we may with our hand shut out the full glory of the sun, so the things of sense shut out from our mind the Glory, the Majesty, and the Joy of His Coming!

Oh let us think of it! Let us

concentrate our minds upon it as a fact, as certain as that we must all one day, be it soon, or be it late, pass away from this world. We shall indeed behold the King in His Beauty;—and to all those “who love His appearing” it will be a joy beyond all joys, the sunrise of an unending day of unimaginable happiness! But to those who live as though there were *no* second Coming of Christ, how awful will be that Coming—how terrible that awaking—when they shall be brought face to face with the Judge in His Majesty. Let us then listen to the voice which comes as the blast of a trumpet to awaken us from our slumber and our sloth. “Repent ye for the Kingdom of Heaven is at hand!” for “who shall abide the day of His Coming! Who shall stand when He appeareth!” Those only who in humble faith can cast themselves upon His mercy, who now have found Him precious to their souls and can cry: “Come Lord Jesus!”

SHORT SERMON.

“Upon the first day of week let every one of you lay by him in store as God hath prospered him.”—1 Cor. xvi. 2.

The Weekly Offertory is of the remotest antiquity. It traces its origin back to the days of the Apostles, and claims its authority in the pages of Scripture. It is a principle, which, lost sight of indeed from time to time, has never been abandoned by the Church of Christ—a principle which lies at the root of her system.

I. And first we may notice that the claim upon the alms of the Corinthian Church, made by the

Apostle in our text, was a claim based upon an already recognised custom. In the days when the Lord walked upon earth, with but a handful of followers, a common purse, possibly supplied by the voluntary offerings of all, ministered to the wants of the little community.

After His Bodily Presence was withdrawn, and those followers had banded themselves into a distinct and separate Society, this simple system expanded into a well-regulated central fund under the direction and control of the Apostles themselves.

The rapid increase in the numbers of the Society brought a corresponding increase in its duties and responsibilities, and seven men were appointed to preside over this special work, that the Apostles might give themselves “continually to prayer and the ministry of the Word.”

The system of contributing to a common fund was not, however, confined to the Church at Jerusalem. Wherever the Christian Society established itself, there the common fund existed also. Out of this fund the various necessities of the Church were provided for. From it the clergy received their stipends; for when S. Paul waived his own claim to a portion, as he did in the case of Corinth, for peculiar reasons (1 Cor. ix. 6), he intimates that he was giving up a *right*. And from some of the churches he did receive a stipend (2 Cor. xi. 8).

Then, too, there was generally a college of widows supported out of the fund, in some respects similar to our almshouses for infirm poor; and the needs of the Church in one

place were often relieved by the alms of a wealthier neighbour. Out of this same fund the expenses of the messengers travelling from one Christian community to another had no doubt to be defrayed, besides many other things. Possibly with a view to relieve the pressure upon the fund, a spirit of hospitality is much encouraged in Scripture. A bishop was to be "given to hospitality," and the widow to whom preference was shown was to be the one who had "lodged strangers."

It is not, therefore, surprising that the first Christians were in the habit of devoting a very large proportion of their private property to the wants of the Society; that a landowner in Cyprus should be found to sell his land and give the proceeds to the Apostles, and that even an Ananias and a Sapphira should desire the credit of a like sacrifice to the great cause.

2. But if the system of "voluntary offerings" is an unquestionable duty laid upon all Christians, as we see it is, we are met by the further question, "On what principle shall we give?" And the answer we have ready to hand, "*As God hath prospered us.*" The system of tithes, *i.e.* of giving back to God a tenth part of what He gives to us, is as old as the Jewish religion. It became a regular recognised system in the Christian Church in the fourth century. Whether we thus give a tenth of our property to the special service of God, or whether, with the early Christians, we are not content without we give a great deal more, yet one thing we learn clearly from the words of our text—that our almsgiving, no less than our lives,

will be subject to a searching examination. Alas! how few, who in other respects live conscientiously, have ever learned "to lay by in store *as God hath prospered them.*"

But the offerings of the Christian are to be guided by another principle. He is to give "not grudgingly or of necessity." Nay, the condition of his alms going up before God is that it be a spontaneous and willing offering; otherwise, like Cain's sacrifice, God will not "have respect unto it."

There is still one further point to secure the acceptance of our alms—a point of such moment that our Lord gives it a prominent place in His sermon on the mount—the need of "secrecy." The Christian's alms to be worth anything before the throne of God are not to be done "before men to be seen of them" (S. Matt. vi., 1-3). They are to present a marked contrast to those of the worldling, who in effect sends a trumpeter down the streets to proclaim what he is going to do. They are even to be secret, that the left hand is not to know what the right hand has given.

3. Lastly, *when shall we give?* The Apostle answers, "*On the first day of the week.*" The time, at the week's end, when you settle up with your brother-man is the time to settle up with God also. If this is done regularly and conscientiously there will be little trouble in arriving at God's portion. There will be a growing disinclination to allow ourselves to run into debt, arising from an increasing sense of responsibility to God in these matters, and there will be an awakened sense of the peace of Sunday coming from the

consciousness of duty done to Him.

Many and varied, and maybe unblameable, are the ways in which we may devote our substance to the relief of suffering and the promotion of good works; yet let us remember none are so excellent, none so Scriptural, none so sure of undying reward as the way of the weekly offertory. By this system, as by no other, are secured the Apostle's charge as to the time, and the Lord's charge as to the way, to give. Alms given at the offertory are presented at the most solemn time and in the most solemn way before GOD, and His blessing is invoked upon the use. We ourselves also realise the meaning of what we have been doing. We become sensible of the honour GOD confers upon us in allowing us to give back to Him of His own, and our hearts are taught to exclaim—

We lose what on ourselves we spend,
We have as treasure without end
Whatever, Lord, to Thee we lend,
Who givest all.

HOW TO SUPPORT YOUR CHURCH.

The chief reason why many Churches are poorly supported is the fact that all members do not assist in proportion to their means; the greater part of the burden has often to be borne by a few.

The following table shows what a congregation of one hundred persons may do by a proportionate giving every Sunday. It is calculated for God's poor people. Amounts may be respectively increased and the numbers giving proportioned to the means and numbers of any congregation.

TABLE SHOWING WHAT A CONGREGATION OF ONE HUNDRED PERSONS CAN DO EASILY IN ONE YEAR.

If 10 persons give 10 cents each, amount would be \$1 a Sunday, or \$52 a year.
If 50 persons give 25 cents each, amount would be \$12.50 a Sunday, or \$650 a year.
If 30 persons give 50 cents each, amount would be \$15 a Sunday, or \$780 a year.
If 10 persons give \$1 each, amount would be \$10 a Sunday, or \$520 a year.
If 100 persons give together a total of \$38.50 a Sunday, amount would be \$2002 a year.
10 cents each Sunday, 52 Sundays, \$ 5 20
25 " " " " 13 00
50 " " " " 26 00
\$1.00 " " " 52 00

[If the rates were only the half of the foregoing the total would be far above what is generally raised.]

* * * * *

—*Episcopal Register.*

FALSE CRITICISM.

A PASTOR in one of the western cities, in preaching a farewell sermon, told the people plainly of their short comings. One of the discouragements of his work, he said, had been habitual non-attendance of a large number of the congregation. Another difficulty he had experienced, was the hasty and thoughtless criticism of the pastor by church members in the presence of children. His influence was injured among those to whom he might do the most good. Again, the pastor was slighted and his influence lessened by the habit of parishioners of calling in some other priest or a bishop to baptize and marry members of his flock. Another drawback to the pastorate was the general desire for sensational preaching. These discouragements are probably very common to the clergy, but who that

tries to do anything earnestly has not great difficulties to contend with? A pastor must learn to endure hardness, and his people should lighten his burdens as much as possible.

THE MORAL TEACHING OF THE BIBLE.

The moral teaching of the Bible, its *precepts* and devotional sayings, could only have come from a Divine Source. No writings which are not plainly moulded after the pattern of the Bible in this respect, make the faintest approach to its purity and its elevation above ordinary thoughts and rules of men.

And yet the pure and elevated thoughts and rules of the Psalms, the Proverbs, the Gospels, or Epistles, commend themselves at once to us as right. We should never have *imagined* such, we say; we may even think they are higher than we can ever attain unto, but yet we acknowledge them to be perfect; and their very nature reveals them to us as a reflection from Divine Holiness and Perfection.

Thus, throughout its pages, the Bible shows itself by the very nature of its contents to be a book which man could not have made by himself—a book which contains a Revelation from God.

Its story of Creation is an unveiling of the ages on which man never cast an eye; the knowledge which it gives of God is an unveiling of that which mortal eye could not look on, or human thought conceive; its pictures of the working out of God's purposes unveil mysteries which angels have desired, in vain, to penetrate; its

prophecies are an unveiling of Divine foreknowledge; and its moral teaching is an unveiling of Divine purity, holiness, and love.

BLUNT.

THE SUNDAY-SCHOOL.

BY THE BISHOP OF CENTRAL NEW YORK.

There is a great deal to cause anxiety in the condition of many of our Sunday-schools, or rather, in the wholly inadequate provision made in them for the only task that warrants their existence, the religious training of children. The theory, I ought to say the distinctive principle of the Church on that subject is in three parts, viz: That the Christian house-hold, being one of God's three permanent appointments for the corporate education of mankind, is meant to be the primal and chief nursery of the spiritual life of the young; that the Christian life itself is a growth under Divine tuition from childhood up, in harmony with all the laws of life in the universe, and not a thing of private opinions or intermittent emotions; and that it is the express and only proper business of a Church Sunday-school, under the immediate and responsible charge of a ministry canonically educated and authorized by solemn sanctions for the teaching of doctrine, to supplement the family tuition on the one hand, and to do the normal work of an *ecclesia docens* on the other, by leading every child committed to its care into a consistent personal obedience to the entire system of the Church itself, in its public worship, belief, sacraments, discipline

and practical holiness. Whenever this momentous portion of a clergyman's duty slips or is wrenched out of his hands, there is a guilt for which he alone must answer. He can not delegate his trust to the wisest and best persons in his parish, much less to persons, however well-meaning, who are without indoctrination, experience, or dignity, or discrimination, or the faculty of instructing.

LIFE.

THE life will pass into every thing. The soul's life will guide and fill and fashion all the body's life. In other words, the Holy Spirit will bear its blessed fruit in our daily, hourly, life and actings. Meekness, gentleness, a forbearing and forgiving temper, self-denial, a great desire to do good to others, a ready sacrifice of this world's goods for that end, purity in thought, word and deed, utter truthfulness and honesty,—these and such like are fruits of the Spirit, and so are signs of life. Ah! there is not much real difficulty in telling whether we have any spiritual life within us or no. Would to GOD we had more of it. Would to GOD we were less dead, and cold and stagnant in our spiritual life! Would to GOD those who have that blessed life had it more abundantly! O GOD, send Thy Holy Spirit, and fill us with life, for the sake of Him Who is alive for evermore, that as He liveth, so we may live also. Amen

SECTARIANISM.

A CONFESSION of the evil of sectarianism is frequently made by the appointment of conventions

for the purpose of finding a basis of unity. Such a meeting is to be held during the present season at Springfield, Mass. It is not to be imagined that it will accomplish anything, and if it did there would be only a temporary suspension of hostilities. The sects are founded on opinions, and to harmonize opinions is impossible. If all would agree to disagree in matters of opinion, within a limit compatible with established facts, the union might be accomplished. The essential facts are set forth in the Apostle's Creed, and the body by which the record of these facts has been handed down, is the historic Church. In England and in this country the "Episcopal" Church is the historic Church. Unless this Church can be proven to be apostate, there is no reason why the sects should not return to the Communion which they left.

FAITHFULNESS.

OUR faithfulness at any given time is to be determined by the use we are making of the grace then vouchsafed to us, and the opportunities within our reach, as well as the tension of our purpose to persevere. God in his mercy regards us as we are at each particular moment, and accepts us not even then as we are in ourselves, or because of anything in ourselves, but because of Him Whose glorious presence he sees in us, and whose mind His eye descries, however imperfectly, forming in us, On the response of the soul to His call, at any period of its course, depends the measure of its faithfulness. In true hearts to doubt the future is to distrust God. We

have our own part in the present, but not beyond. The future rests with GOD alone. We are safe in Him so long as from day to day, from hour to hour, we hold fast the profession of our faith without wavering. Our steadfast cleaving to present grace is our security for future steadfastness.—*T. T. Carter.*

CHRISTMAS HYMN.

At night the lonely shepherds heard,
From out the heaven above,
A song that every bosom stirred
With wonder, joy, and love.
O holy, holy Night!
What rapture fill'd thee then!
What royal light, when angels bright
Sang Heaven's own song to men!

Not in the ear of mighty king,
Or wise man of the earth—
To lowly hearts alone they sing
The great Redeemer's birth.
O holy, holy Night, etc.

Not in the city, built by man,
Nor street, nor palace-hall—
But on the midnight plain began
The Christmas festival.
O holy, holy Night, etc.

The stars were lost within the light,
The air with music rang,
As through the now resplendent night
The shining Angels sang.
O holy, holy Night, etc.

"To GOD be glory in the height,
On earth, good will to men;"
And still with wonder and delight
We chant the loud Amen.
O holy, holy Night, etc.

O GOD of GOD! O Light of Light!

The Virgin's Holy Son!
Make Thou for us each midnight bright,
Till life's dark hours are done.
O holy, holy Night, etc.

R. H. G. OSBORNE.

CHRISTMAS.

A heartfelt Christmas greeting to our many readers! Some, although we have never seen them, seem like old friends, for this is the eighth Christmas that CHURCH WORK has found its way to them. One more Christmas! how the years speed away, bringing us all nearer and ever nearer to that time when He whose blessed Birthday we commemorate in the Happy, Holy Christmas-tide will call us out of this life, in which we can only worship Him Invisible—to THAT in which we shall behold Him in His Eternal Majesty and Beauty—the Everlasting Saviour, the Prince of Peace!

Oh, what a thought is this! how it should sanctify our Christmas joy, make it indeed a "Holy Gladness"—each Christmas bringing us nearer to Him. When one very dear to us is separated from us, by the vast ocean, it may be, with the prospect of returning to us after a certain number of years—how do we count them as they pass, making so much the less the interval that must yet elapse before the loved one's coming. And do our hearts feel no thrill of awful joy when we remember that every year, in the life of each one of us, shortens the time which intervenes between this life and the great hereafter. It will be the same Lord then—awful though His Majesty, when He comes surrounded by His Holy Angels, the same Lord,

who as at this time came in the helpless feebleness of a human child, taking upon Him our flesh, entering, FOR US, upon His life of poverty, sorrow and shame! The Angels who announced the glad tidings of His Birth to the Galilean shepherds, that same multitude of the Heavenly Host who rejoiced as the Sun of Righteousness with healing in His wings rose over the sin-darkened, ruined world—will surround Him as He comes to claim His own, to gather His elect to be with Him forever.

As we sing our Christmas Anthems, let us remember that we are by one year nearer to that Great Consummation of all things, and dwell with devout faith and humble gladness on the thought that in our flesh we shall behold Him, our Redeemer, and our God, face to face. The social joys of Christmas, the season of good-will and kindness between man and man, will be in no way lessened by that GREAT THOUGHT underlying them. Rather, they will be heightened as well as purified, for as we realize more and more our relation to Him, our Head, we shall feel, more and more strongly, the bonds of our common humanity, and that we are indeed all members one of another.

THE PREVENTIVE POWER OF ORDINANCES.

“A close and constant adherence to GOD’S ordinances is the most effectual preservative from gross sin. The more we taste of the sweetness and feel the power of holy ordinances, the less inclination we shall have to the forbidden pleasures of sinners abominable

customs. It is the grace of GOD only which will secure us, and that grace is to be expected only in the use of the means of grace. Nor does GOD ever leave any to their own hearts lust until they have first left Him and His Institutions.”

No Ritua’ist or High Churchman, so-called, could speak in stronger language concerning Sacramental ordinances than does this old Non-conformist Divine.

“No man is a prophet in his own country; no preacher an apostle in his own pulpit.”—*Gresley*.

“Popularity is no test of a preacher’s excellence, nor the want of it, of his deficiency.”—*Ibid*.

“There is a great difference between *admiring* a preacher and being *edified* by his sermons.”—*Bp. Wilson of Cal.*

STRAY THOUGHTS ON FAITH, LIFE, AND WORK.

DOES GOD call you to give up your whole life to His service? Happy are you. You may not see it now; but one day you will know the great, the tremendous grace you have had offered you, and which you have either accepted or—rejected. Let any souls, however weak, however dark, however imperfect, only hear and follow such a call, and they have nothing to fear, GOD will help them. He will cause them to grow in grace, and they will go on becoming brighter and brighter unto the perfect day.

All they have to do is to follow Christ as the Apostles followed Him—to keep Him in their eye, and steadily before them, as St Peter did. But they must not take their eyes off Him, to see if other people are

looking at them ; neither must they care for their opinions, nor listen to their words. Oh, no! the Apostles would never have left all to follow our Lord if they had to hear all that their friends had to say about it first.

And for the future years—trust Jesus with all. He who has begun such a good work in you can accomplish it unto the end. We can do all things through Christ, Who strengthens us—*all things*. Only lean your whole weight on this almighty Power, and the seas shall turn into dry land, and the seasons fail to succeed each other, and the sun and moon fall from heaven, sooner than He shall fail you, or permit you to fall away.

Love for souls. Let us love.

Let us love the masses of souls with which we come in contact— deal with them tenderly; be gentle, kind, with them, like our dear Master. We must love the people if we want to be the means of saving them. Many a worker complains of failure simply because this great fact is overlooked. Where souls are loved with some of GOD's great yearning, the results will be manifest.—*Our Work.*

THE CHURCH'S WORK IN THE CHURCH'S WAY.

BY THE BISHOP OF WISCONSIN.

WHATEVER we may think as to the methods of the different religious bodies about us, or of the various independent organizations for Christian work, in their desire to spread the gospel, to win souls to Christ, to do good to men and to glorify God, we need not co-operate with them in their methods to ac-

complish the good which they propose, for the Church has a plain and solemn duty set before her, whereby she may accomplish God's will and work on earth; and that is, to use with all zeal and energy the means at her command, and by methods which are clearly and distinctly her own. such as the multiplication of services, frequent celebrations of the Holy Communion, bringing out, by more hearty observance, the power of the Christian year as a living agent in proclaiming God's gospel to men; encouraging the formation and work of brotherhoods and sisterhoods, and favoring and sustaining the revived life of the Church as manifest in parochial missions, devotional meetings and all gatherings and agencies of this character. And when in the spirit of the Church we multiply the forces at our command, and with methods and teachings consecrated by ages of reverent use do the Master's work, though that work may not come into public notice at once, and may not gain the popular applause and commendation which at times, are given to efforts of a more pretensions character, we may be assured that results will be manifest in the deeper earnestness of individual Christian lives in more reverent and general regard for the Holy Communion, and a consequent increase in all kinds of good works.

I think it will be true in any parish, that fullness of power and blessing will mark individual and congregational life, as deeper regard for service and sacrament by priest and people. And further, I think it will always be true that in any parish or congregation the manifestation of GOD's good will in the renewal of life and zeal will deepen in every

devout heart a sense of individual responsibility, and develop a willing and hearty activity in good works.

—*Convention Address.*

*THE RESULTS THAT FLOW
FROM CHRIST'S ASCEN-
SION.*

What do we mean when we say that Jesus Christ, our risen and ascended Lord, is King and Head of His Church? We mean that from Him streams every grace; all power to do good, to think what is right, to act consistently with our profession. But we mean more than this. We mean that access to the Father is through Him alone. We mean, that whereas before Christ's Ascension, before He took the reigns of government in His hands, God could be reached, and grace could be given in a purely spiritual way; now on the contrary, Christ being Head over all things to the Church, God can be reached through the God man, and grace can *only be given through* the God man. We are living under quite another dispensation. The Jewish was spiritual *only*. The law of this (the Christian) dispensation is the *spiritual through the material*. That is, the spiritual and material are indissolubly united, the inward and spiritual cannot be separated from the outward and visible. Outside the Church, the kingdom of Christ, God may deal with them in the same way as before, *i. e.*, in a spiritual way. But all within the Church have passed under the rule of Christ the King, and His rule is, that all grace flow through outward and visible means."—*B. Goulds-conferences.*

*THE CHRISTIAN'S COAT
OF ARMS.*

Great Families wear their Coat of Arms on the dress, or the door of the coach, or on the Helmet when they go out to battle, or on the flags and ensigns. The heraldic sign is sometimes a lion, or a dragon, or an eagle. Our Coat of Arms, worn right over the heart hereafter shall be a Cross, a lamb standing under it, or a dove flying over it. Grandest of all escutcheons! Most significant of all family "Coat of Arms." In every battle I must have it blazing on my flag: the Dove, the Lamb, the Cross. And when I fall wrap me in that good old Christian Flag, so that the family "Coat of Arms" shall be right over my breast, that all the world may see that I looked to the Dove of the Spirit, clung to the Cross, and depended upon the Lamb of God which taketh away the sins of the world.—*De Witt Talmage, (Presby.)*

THE CHURCH.

The idea, as we view it, of the Church that obtains for the greater part among the Sects, is that of a religious club—or order, or society. That it is the outcome of expediency and utility solely. Therefore, a society which a man is free to join when he pleases, remain therein as long as he is satisfied, and depart therefrom when he thinks fit. When such a one hears a Church Minister speaking about *the Church* and its claims to our attention and obedience, he views it from his stand point, and naturally resents all such preaching as savoring of Bigotry, Narrowness,

and Intolerance. He considers that one Church is just as good as another so far as authority goes; for none have authority beyond what its adherents give to it from themselves. And where all are of human devising (as he has been sedulously taught) and are only devised for utility's sake, he considers it unjustifiable indeed for Episcopalians to be saying so much about their Church. So Church Ministers ought often, we think, in view of such hearers, explain briefly that they are not speaking of a merely human society, but of a society which Christ instituted and which He calls Himself in the World, *e. g.*, Acts x., 4; and the Holy Ghost; "His body, the fulness of Him that filleth all in all," a society in which He has handed down through the ages, certain gifts and teachings—for our use and edification, until he comes back to take the society, the organization, purified from everything that defiles, back with Him. Doing this, will be putting the Church in a more attractive and spiritual, not to say withal, a more scriptural way than such hearers have been accustomed to.—*W. R. B.*

GIVING.

"WHOSO hath this world's goods, and seeth his brother have need, and shutteth up. his compassion from him; how dwelleth the love of GOD in him?" And what if that brother's need has come by a life of devotion in the sacred ministry? Who is thy brother, thy more than brother, O faithful Christian! if not thy pastor? Has he no need? Yea, though he and his family live

in ordinary comfort, he has need of assuring tokens of thy remembrance. Many and frequent are the Evidences that he remembers thee and thine, and more there would be if ability and occasion offered. In sickness and in health, in joy and sorrow, at the font, at the altar, at the sick bed and beside the open grave of thy loved ones, he ministers unto thee. Now is thy time to show "Good-will" to him. "It is more blessed to give than to receive."

HOPEFULNESS.

A timely admonition may be found in the words of the Psalmist (Ps. xxxvii. 7): "Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." Any other occasion for fretting may be understood in the place of that here specified. Whatever may annoy, perplex or distress us, we should still "rest in the Lord and wait patiently for him." It may seem to us that no ground of hope remains, and we may be ready to give up in utter despair, but our despondency is obviously our infirmity from which we need to be delivered, as we only can be by looking unto the Lord and waiting for the GOD of our salvation. Away, then, with our misgivings and doubtings and complainings; away with our dejection and depression and desperation; away with our tremblings and forebodings and lamentings; let all that is not cheerful and hopeful be banished, while we say with the prophet, "I will look unto the Lord; I will wait for the GOD of

my salvation; my GOD will hear me."—*Watchman.*

LAY CO-OPERATION.

THE clergyman cannot accomplish his work single handed, although practically he is often expected to do so. It is contrary to the analogy which the apostle employs to illustrate the life and work of the Church; it is contrary to all experience in every other department of human activity, to demand of the head its own allotted work, conjoined with that of eye and ear, of hand and foot. No other religious body has as little aid from its laymen in the way of side-by-side co-operation as we have. They give money, but that, as a rule, is all. And yet in our general missionary field, there are a few splendid examples to stimulate the devotion of the rest. When our people awaken to the sense of responsibility in this regard; when each parish can show its little band of *men* zealous in good works, aiding in the Sunday-school or Bible-class, seeking out strangers and making them welcome in the church, or acting as agents of the Bishop in disseminating missionary information and interest among the congregation; we shall witness a great revival of zeal, and the Church will enter on a new career of prosperity.

It is stated that at the beginning of this century the number of foreign missionaries was 170, and there are now 2,500. The 50,000 converts in 1800 are 1,820,000 in 1863, and the 70 mission schools have become 12,000 with 400,000 scholars. Here is a visible progress of Christianity and we may well ask, What has God wrought?

The Bishop of Durham consecrated recently St. Luke's Church at Darlington, in a neighbourhood where Church accommodation was urgently required. The cost of the building was about £22000. It consisted originally of a Baptist chapel, which had been removed, and the Church built on the site.

On the tenth Sunday after Trinity the Bishop advanced the Rev. Henry Cornelius Johnson, Deacon, to the Priesthood. Mr. Johnson was formerly a Lutheran minister; is a Hungarian by birth and was educated at the Universities of Vienna and Berlin.

Children's Department.

A BIBLICAL ALPHABET.

- A was a Traitor hung by the hair.
2. Samuel, xviii. 9.
- B was a folly built high in the air.
Genesis, xi. 9.
- C was a fountain o'erlooking the sea.
1. Kings, xviii. 43, 45.
- D was a Nurse buried under a tree.
Genesis, xxxv. 8.
- E was a first-born, bad from his youth.
Hebrews, xii. 16.
- F was a ruler who trembled at truth.
Acts, xxiv. 25.
- G was a Messenger sent with good words.
Daniel, ix. 21.
- H was a Mother loaned to the Lord.
1. Samuel, i. 27, 28.
- I was a name received of the Lord.
Genesis, xxxii. 28.
- J was a Shepherd in Arabian land.
Exodus, iii. 1.
- K was a place near the desert of sand.
Deuteronomy, i. 19.

- L was a pauper begging his bread. Luke, xvi. 20, 21.
 M was an idol, an object of dread. Leviticus, xxi. 2, 3.
 N was an Architect ages ago. Genesis, vi. 13, 23.
 O was a rampart to keep out the foe. 2. Chronicles, xxvii. 3.
 P was an isle, whence a saint looked above. Revelation, i. 9.
 Q was a Christian sainted in love. Romans, xvi. 23.
 R was obscure, yet a Mother of Kings. Matthew, i. 5.
 S was a Danite, who did wonderful things. Judges, xiv. 5. 6.
 T was a city that had a stronghold. 2. Samuel, xxiv. 7.
 U was a Country productive of gold. Jeremiah, x. 9.
 V was a Queen whom a king set aside. Esther, i. 10, 22.
 Z was a place where a man wished to hide. Genesis, xix. 22.
 Read 2. Timothy, iii. 15.

ADVENT.

The Season of Advent again is here. What does it mean? Advent, no doubt you have often heard explained, means "coming." It was 1883 years ago that the Jews were expecting their Messiah to come, and He came. But very few of them knew where to find Him. To a few poor shepherds only, keeping their nightly watch over their flocks on the plains of Bethlehem, was the great mystery first revealed. Bethlehem had already been the scene of many interesting events. Rachel was buried there; Ruth went out in the fields to glean there; David's home was at Bethlehem; he tended his father's flocks there, and from there went forth to fight the giant Goliath.

But now the most wonderful event that ever happened in the world's history took place at Bethlehem; for Jesus was born there. And when the shepherds made haste to see the wonderful Child they found Him wrapped in swaddling clothes, lying in a manger. How touching is the picture given of the Holy Family by S. Luke! Painters have often represented the Virgin and Child seated on a throne, clothed in rich dresses. But far more beautiful in its simplicity is the reality. Whether amid the rude surroundings of the inn at Bethlehem, or in the quiet home-life, with Joseph the carpenter and Mary the sweet Virgin Mother at Nazareth. There in the seclusion of a humble village, Jesus lived out His childhood with His parents, obedient to them, and following the ways of other children, but yet preparing Himself for the great work awaiting Him; for even beside the cradle we are reminded of the shadow of the Cross.

Why then are we so joyful at this blessed festival of Christmas? Why do we decorate our Churches with the words Emmanuel, God with us, and sing our loudest songs of praise? It is because the Son of God has come to earth and dwells in our Churches, in our homes, in our hearts. Look at a loving gentle girl, obedient and unselfish in her daily life; or see a brave boy on a sick bed patiently bearing all his pain because God has sent it. Well, Jesus, Emmanuel, is with these little ones. O may He dwell more and more with us! May He purify our thoughts, soften our tempers, and sanctify all our daily life, so that the sacred word Emmanuel may be so written up in

the temple of our hearts, that all around may perceive that we "have been with Jesus."

For He is our childhood's pattern,
Day by day, like us He grew,
He was little, weak and helpless,
Tears and smiles like us He knew;
And He feeleth for our sadness,
And He shareth in our gladness.

THE BEST WAY.

two little girls went out to pick currants for jelly. One of them sat down on the currants and stained her dress, crushed the fruit and reddened her hands and face, and made a muss of everything. The other picked quite as many currants, came in without a spot on her dress, and only one hand showing any color from the fruit. Which is the best way? Two boys attempted wood-carving. One of them scattered his tools about on the table, pulled the papers and books over them, and had to search for each tool when he wanted it. His chips were thrown about the floor, stuck to his clothes, and even ornamented his hair. The other cleared a small space at the table, laid his tools in order, placing the one he would use the most nearest to him put his carving on a small piece of enameled cloth which he used instead of paper to catch the litter, so that he should by no mischance cut the table-cloth. At the end of the evening which boy do you suppose had made the most progress and caused the least disturbance? It does not wholly repair the mischief to pick up the chips, or wash the spots out. It is not enough that a thing be done; it should be well done.—(*Selected*).

THE INDIAN'S SACRIFICE

A Missionary had been preaching long and earnestly amongst a fierce tribe of North American Indians. After much heartfelt pleading, the great chief "Long Arrow's" heart seemed to have been melted under a deep sense of his need of the Saviour. One evening, at the close of the Missionary's address, the chief followed him home, leading by the bridle his beautiful horse.

"I have come to buy Salvation," he said, with a haughty gesture, "I will give my horse first." "Salvation is not to be bought," said the Missionary.

The chief walked away, his head bent in thought. The morrow dawned, and "Long Arrow" reappeared leading a fine boy of six summers by the hand.

"I will give my first-born," he said, "if God will forgive."

But the Missionary shook his head and said, "forgiveness is free; God asks for no sacrifice." "And this gold," interrupted the chief eagerly. "I brought it, lest my child should not be enough for so costly a gift."

"'Tis a gift, a *free gift*" urged the Missionary, "Oh! cannot you see it?"

But the chief seemed stunned. The refusal to accept his offerings stupefied him, and throwing himself on the ground at the Missionary's feet, he cried—

"Alas! I have no dearer thing: I have nothing left. Stay! will he take *me* and my troubled aching heart! I will give *myself* to Him."

"The sacrifices of God are a broken spirit; a broken and a contrite heart He will not despise.

My son, "continued the Missionary, with joyful tears running down his cheeks," God has been asking for *yourself* and He wants nothing more. Give Him your heart and He will accept it."

Dear children, have you given *yourselves* to God? Nothing else, nothing less will satisfy Him. All gifts are valueless till the heart is given. How about you? Is the heart God's? Shall it be His from this very day? Will you indeed daily strive to love Him more and serve Him better?

CHURCH HISTORY.

THE 13TH CENTURY,

(Continued.)

Q. Give an instance of Edward the First's tyranny towards the clergy?

A. In 1294 he seized all the treasures in cathedrals and monasteries and demanded half the clerical revenues in order to make war against France.

Q. What ambitious Pope flourished at this period?

A. Boniface VIII, one of the *three* great prelates of the Roman Church. He was a man of remarkable ability, but arrogant, selfish and intensely ambitious.

Q. With what king did this Pope quarrel?

A. With Philip Le Bel of France, respecting the taxation of clerical incomes, Refusing to acknowledge the Pope's authority. Philip was excommunicated.

Q. How did Philip retaliate?

A. He drew up articles of accusation against Boniface VIII, because he was avaricious, heretical and guilty of simony.

Q. What was the result of this quarrel?

A. The Pope was taken prisoner at Ancyra, whither he had fled from Rome and died shortly after in rage and anguish like a dog, 1303.

Q. What followed?

A. A period of disgraceful subservience to France known as the 70 years captivity—1309, 1378. The Popes dwelt at Avignon in France and in every way submitted to the French King's influence.

Q. What events in English history show that the Pope's power was now waning?

A. A bishop of Worcester who accepted a papal bill investing him with the temporalities of the see, was punished with a fine and compelled to acknowledge the king's supremacy.

Another, who procured a bull of excommunication from Rome against his adversary, was declared guilty of treason and narrowly escaped hanging.

In 1307, the Parliament forbade the payment of taxation by which money was sent out of England. The Legislature was also petitioned to restrain papal exactions and abuses and to do away with the payment of Peter's pence.

Q. How was the pontiff then considered?

A. As simply a foreign extortioner.

Q. What was the condition of the Church?

A. Spiritually it was very bad, being infected with the vices sanctioned by its head.

Q. Why were the clergy not proof against these debasements?

A. They were the lawyers, statesmen and legislators of the

day and to such duties rather than to clerical employments, they wholly devoted themselves.

Q. What else destroyed the spiritual life of the people?

A. Widespread ignorance and superstition and the increase of formalism in religion.

Q. Give instances.

A. As the new-fangled dogma of transubstantiation spread, Holy Communion became a priestly sacrifice and nothing more. People attended merely as spectators. So called saintly relics were multiplied and venerated.

Q. What other practice obscured the gospel light?

A. The indiscriminate use of indulgences which appeared to give licence to commit sin.

Q. To what did this degenerate condition of the Church lead?

A. The enthusiasm and zeal of the begging friars.

Q. What good points had these mendicants?

A. Self-denial, fervent zeal, faith in the gospel and its claims, and power to present truths in popular language.

Q. To whom may we have the origin of these Orders?

A. To Dominic de Guzman, a Spanish zealot, and Francis of Assisi. Their followers were known as Dominicans and Franciscans after their founders.

Q. What good did they accomplish?

A. They preached the gospel in places where the parish priest had never penetrated and showed so much sympathy and skill and knowledge of human nature, that they gained not only the poor but the rich.

Q. What ensued?

A. Rich and wealthy people left them large bequests and they became demoralized, hunting greedily for gain, abusing the parish clergy and upholding all papal encroachments.

Q. How did the Franciscans and Dominicans differ in doctrine?

A. The one magnified, the other disparaged the power of free will. The one denied, the other taught the Immaculate conception of the Blessed Virgin.

Q. To what did this lead?

A. Endless disputes between both parties and constant turmoil and agitation at the universities.

Q. What was the darkest blot in the mediæval system.

A. The systematic sale of, and traffic in, indulgences.

Q. What made the evil more widespread and dangerous?

A. The invention of a new doctrine called "superabundant merit." Saintly, excess of righteousness and good works formed, it was taught, a treasury upon which the church could draw for the benefit of her children.

Q. Which of the mendicants hawked these so-called pardons about the land?

A. The Dominicans.

Q. What prevented the indignation all this roused from working a Reformation.

A. The conduct of the Lollards, nevertheless all honest and intelligent Christians deplored the corrupt condition of the Church and only a skillful leader was required to effect needful improvements.

CHURCH WORK is published monthly at 30c. a year; terms strictly in advance. Editor and Proprietor, REV. JOHN D. H. BROWNE, Lock Drawer 29, Halifax, Nova Scotia.