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Church Mark.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. VIII. HALIFAX, N. S., MARCH, 1883. No. 1.

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

LENT.

This is the solemn even time for all,
The time to turn us from our earthly sun
Into the darkness where the shadows fall
And there to mourn o'er what our sin
hath done
Ah! cold and dark it seemeth in the night,
When sin doth here our saddened souls
d tain ;
Ah! how we long to turn us to the Light,
To feel the sunshine of His love again.
Yet even in the night God giveth stars
Bright stars of hope, to intercept our
woe,
To make us feel though sin's grim shadow
mars,
We cannot even then His love forego.
And soon the night shall usher in the Day.
"At even time there shall be light," we
say.

THE PRAYER BOOK AS IT IS.

A LECTURE on the above subject was recently delivered by Mr. Inglis, President of the Church of England Workingmen's Society.

Churchmen are often met by a taunt from those who are unacquainted with the Prayer-Book, and unused to its services, that it is only a set form of words for certain occasions, and utterly useless at all others; a collection indeed of vain repetitions. No prayer could be

vain except in the mouth of a vain person. The Prayer-Book was a treasure house filled with rare and priceless gems, waiting to be brought forth, to sparkle in all their beauty before high heaven. The lecturer went on to speak of the commendations that had been bestowed upon the Church of England by those who were alien to her pale, and quoted from the writings of the Rev. J. Cumming, and the Rev. H. W. Beecher, who wrote, "I am so ignorant of the Church service, that I cannot tell the various parts by the right names, but the portions which most affected me are the prayers and responses which the choir sing. I have never heard any part of a supplication—a direct prayer—sung by a choir; and it seemed as if I had not heard with my ear but my soul. I was dissolved. My whole being seemed to me like an incense wasted gratefully towards God." The lecturer characterized the various portions of the Prayer Book, and minutely described the different services, speaking strongly of the spirit of equality and Christian brotherhood which was everywhere set forth.

In its worship it knew no class distinction, for

“Our mother, the Church, hath never a child

To honor before the rest ;

But she sings the same for mighty kings,
And the veriest babe on her breast.

And the Bishop goes down to his narrow bed,

As the ploughman's child is laid ;

And alike she blesseth the dark-browed serf

And the chief in his robe arrayed.”

The services of the Prayer-Book were so arranged as to follow us from the cradle to the grave, and to hallow every eventful era in human life. As its words welcomed us into the fold of the Church, so they formed our last farewell of earth when we were laid in our silent narrow bed in God's Acre. It was not only the Offices of the Prayer-Book that afforded instruction and the means of devotion. Refreshment was to be found in its unsought-for parts. The Calendar was to the Churchman a source of pleasure and profit. In it he found a systematic plan for reading the Word of God; it brought before him the continuous motion of fast and festival circling round the Sun of Righteousness, the Centre of the whole as the sun is the centre of the solar system, for every true Churchman's motto should be, “Looking unto Jesus.” Hence a great part of the Prayer-Book was taken up with the life of our Lord. sober Advent, joyous Christmas, radiant Epiphany, solemn Lent, sad Holy Week, culminating in the gloom of Good Friday; glorious Easter, triumphant Ascension. Year after year we followed these events, and so became, as it were, permeated with the story of the Evangel.

The teaching of the liturgy was fitted to make those that used it praying Christians, frequent communicants, model neighbors and pious citizens. All this they must be, else they were using their privileges in a wrong way, or not using them at all. Let them also beware in these days of conflict, when so much was said about ritual and ceremonial, that in defending the outward signs and symbols they did not forget the inward and spiritual grace. The Prayer-Book, as he had shown, had provided for a ritual. Rites and ceremonies were engraven on its title page, but without the doctrine and the faith the ritual was only a sounding brass and a tinkling cymbal. The two together made a noble edifice, separate them and you marred the work. The revival now going on made this more evident, and what was once looked upon with suspicion, was now accepted and admired. “Finally,” continued Mr. Inglis, “cherish the good old book. Let the young learn its collects, epistles, and gospels, thus husbanding fruit for after years, and the aged pore over its Psalms and Lessons, and find comfort on their journey home. Next to the Bible, it has won a place in the people's heart, and the more they know it intimately the better they love it.”

LENT.

DURING this penitential season then, let me urge you all, as members of God's Church, to strive and *observe it* as the Church bids you. Do not make this solemn season a *farce* or a *sham* by your contradictory actions. If you are Churchmen, act as Churchmen. What

good influence can you possibly exert in favor of your spiritual Mother, if, while the Church is engaged in her most solemn acts of humiliation, and clothed, as it were, in garments of mourning, you are found in the ball room, or at the place of amusement, or feasting at some sumptuous repast? Strive, therefore, to be *consistent and constant* in your religious acts, and thus recommend the old ways of Holy Church to those around you. Above all, seek to make your self-denials *real and practical*. We know that there is always danger of going through our prayers in a formal manner; of observing our rule of fasting and abstinence in a Pharisaical spirit; of practising our self-denials from pleasures and amusements with a hypocritical reflection upon our neighbors.

ONE HOLY CATHOLIC AND APOSTOLIC.

I.

THE Church is One, inasmuch as all its members have One God and Father; and are united as sheep of one fold, under one Shepherd; and as members, under Christ, their head, of one Body, into which they are all baptized in one Spirit; and all are partakers of one Bread and of one Cup in the Holy Eucharist; have all one Faith and one Hope of their calling; are all of one heart and one soul, loving each other as Brethren, and Helping the Unity of the Spirit in the bond of peace; walking by the same rule, and minding the same thing; united by the same Apostolic government, discipline, and worship; and all living with one aim, that they may

with one mind and one mouth glorify God.

II.

The Church is Holy. In respect of its Head, Christ; of its Holy calling; of its Holy Baptism, wherein we are created anew after God in Righteousness and true holiness; of the Holy offices performed in it, of the Holiness of Life required of its members; of the "Inheritance, Holy and undefiled," which God has promised to them.

III.

The Church is Catholic or Universal. In respect of *Time*, as enduring throughout all ages, from the beginning till the end of the world. In respect of *Place*, as not limited like the Jewish Church to one people; but as comprehending those of *all* nations who are in the main points of religion one and the same. In respect of *Faith* and *Practice*, as teaching all truths, and requiring holiness from all; and as ministering, by God's appointment, all His means of Spiritual Grace.

IV.

The Church is Apostolic. As built on the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone; as continuing steadfastly in the doctrine of the Apostles, and in communion with them and their lawful successors.—*Wordsworth.*

TEMPTATION.

AH! Satan knows well enough where to direct his assaults, or where to plan his crafty approaches. It needs great watchfulness, and better defences than we can make ourselves, to escape falling into his hands. Without constant watch-

ing and examining ourselves upon our besetting sins, they must conquer us. The very reason why so many persons, careful and praiseworthy in many things, go on, all their life long, giving way to some one besetting sin, is just because they will not be at the trouble of watching themselves. They let the traitor himself stand sentry at the gate, and then no wonder the enemy is forever coming in and wounding them.

A wise old writer gives the somewhat quaint, but very needful advice: "Take heed," he says, "lest the devil take one of thine own branches for a handle to the axe by which to cut down the tree." This is just what he is always trying to do. Do you think if he had not seen in our first parents a curious longing for knowledge which they had not got, he would have tempted them with the fruit of the "tree of knowledge of good and evil?" Do you think, if the Saviour of mankind had not been "an hungred," he would have proposed to Him to turn the stones into bread? Satan knows, as well as St James, that "every man is tempted when he is drawn away of his own lust and enticed." And Satan tempts mostly by setting before us some object or some thought which stirs up in us that lust, which, when stirred up, draws us away to sin.

Oh! let us "watch and pray, that we enter not into temptation." Let us deny ourselves, and keep the body under, and "crucify the flesh with the affections and lusts." Especially let us watch ourselves, and curb ourselves, in those things in which our weakness lies. Let us rid ourselves of our besetting

sins, those *handles* the devil likes so well to fit to his axe.

And though temptations will be around us so long as we are in the flesh, though "by reason of the frailty of our nature we cannot always stand upright;" though Satan sometimes gets an advantage over us, and our feet are almost gone, our treadings have well-nigh slipt; yet let us rest on God's promise (how comforting in the hour of danger!) that He "will not suffer us to be tempted above that we are able, but will, with the temptation, also make a way to escape; that we may be able to bear it."

EPISCOPACY.

We have catalogues, carefully preserved, of Bishops ruling in the Churches of Jerusalem, of Antioch, of Rome, of Alexandria, and others, in uninterrupted succession, from the days of the Apostles to the fourth century, and transcribed from the local registers by the historian of the Church, Eusebius, who wrote his history in that century, about A. D. 324. And more than a century before Eusebius, St. Irenæus says, "We can enumerate those who were constituted Bishops by the Apostles, and the successors of those Bishops to our own time." . . .

Inasmuch as our Blessed Lord promised to be always with His Church, "even unto the end of the world," and that He would send the Holy Ghost the Comforter to teach her all things, and to guide her into all truth, and to abide with her forever, and remained on earth forty days after His Resurrection to speak to her concerning herself, we should be reduced to

the necessity of saying that our Lord (Who is "The Truth,"—the true and faithful witness"—and Who came into the world "to bear witness to the truth"), either was Himself deceived, or that He deceived His Church, if she was not duly taught what was the nature of that Government which He designed for her, who is His Spouse and Body; and if she was in error as to this matter for fifteen hundred years, during which she knew of no other form of Church Government than that of Bishops; and in which, when another form of Church Government, namely, by Presbyters, was presented to her for acceptance,—as it was by the Alexandrine Presbyter Calluthus, and by Acrius,—she rejected it as heretical.—*Bishop Wordsworth's Church History.*

THE INFINITE SACRIFICE.

MID-LENT is passed and we are called from the consideration of our sins to contemplate the infinite Sacrifice that was offered for them. Passion Sunday begins the story of the humiliation that was undergone by our Redeemer, that our humiliation might be crowned with glory. In the light of His suffering our sins stand out with more startling distinctness. We see Him bruised for our iniquities, and our iniquities are manifested in greater magnitude, multiplied a thousand-fold. Human infirmity becomes a crime, when we behold the sorrows of the Son of God, wrought by our sins. We had heard that He was too pure to behold iniquity, but we did not realize how abhorrent to Him it was, until He came to meet it and grieve over it as Man. We

follow His passion with penitential tears; yet, as prisoners of hope, looking forward to the victory that shall be wrought for us out of His infinite Sacrifice.

THE ATHANASIAN CREED:

WHETHER this Creed was composed by Hilary or Victorius, or by neither; and whether in the year 401, or 430, matters little; for it gained the high place and esteem in which it has been so long held, by reason of its intrinsic excellence. Being first received in Gaul, it soon became known and used in Spain, Italy, England, and throughout the Western Church, and finally throughout the Eastern Church also, though the Greeks omitted the clause, which asserts the Procession of the Holy Ghost from the Son.

At the time of the Reformation in the 16th century, this Creed was retained and highly esteemed by both Lutherans and Calvinists, as well as by the Church of England.

Let us turn now to the Creed itself, and consider its value as a theological formulary—as a guide to faith and to right thinking; so that, by following it, we may be enabled to "keep whole and undefiled the Catholic Faith." Bear in mind that it is, strictly speaking, an *Exposition of the Faith*. "It is," wrote Waterland, "the best exposition (for its compass) of the doctrines of the Trinity and Incarnation, that we shall anywhere meet with." And Baxter, the eminent Dissenter, and author of the *Saint's Rest*, said: "I unfeignedly account the doctrine of the Trinity the sum and kernel of the Christian religion, as expressed in our baptism; and Athanasius' Creed, *the best exposi-*

tion of it I ever read." By the way, very good but brief hints as to the uses of the three Creeds respectively were given by Ludolphus Saxo, about 1330. "The Apostles', is useful for a short compendious *instruction* in the Faith; the Nicene, for fuller *explication*; and the Athanasian, for *guard* or *defence* against heresies." And it was indeed for this latter purpose that this Creed was formed, as it would seem; and at any rate this is the office which it has filled for many centuries, and fills to-day. The doctrines of the Trinity and the Incarnation, the very fundamentals of revealed Truth, are so guarded by the accuracy and solid judgment of its expressions, that there is no spot exposed to the shafts of heresy. Perhaps this is one great reason why the Creed is objected to by many; it is too clear, concise, and logical. An easy way of testing the accuracy of its expressions is to insert a "not" into its *positive* statements, and omit the "not" (or rather the negative participle) from its *negative* statements. The result will be, a *total denial* of the Faith, in generals and in particulars. If this be so, the value of the Creed, as it stands, is obvious to any one.

—*Selected.*

THE ROGATION DAYS.

THE Prayer-book provides no service for these days; the divines who compiled it in 1662 were content with mentioning them as days of Fasting or Abstinence. The Convocation of Canterbury has, however, recommended that Rogation Tuesday should be kept as a Day of Intercession for Foreign Missions, and so interest

in them has been revived. And now, what is their history? About the year 450 Mamertus, who was an old Bishop of France, then called Gaul, finding that his diocese was in great distress from earthquake and fire and the inroads of wild beasts, ordered that the three days before Ascension Day should be observed with special solemnity, with prayer and fasting, and that litanies, or rogations, of supplication should be said in procession. St. Augustine and his band of missionaries entered Canterbury in the year 597, singing a litany, which was part of the Rogation Service of the Church of Lyons. In the old English Church, before the Reformation, there was a collect, epistle, and gospel for these days, and as late as the year 1689 it was proposed to restore them.

To come now to our own days. The custom of beating the bounds of the parish is familiar to all, and is of very ancient date. Once upon a time, in the place of what happens now, a procession, composed of the clergy and the principal parishioners, used to go round the parish singing the Litany, or a portion of it, in procession, with the 103rd and 104th Psalms, for the purpose of marking the boundaries of the parish, as well as praying that God would bless the crops, and that He would avert the scourge of war, famine, and pestilence. Do not these objects for our prayers come home just now to all of us? We are going to pray for Foreign Missions on Rogation Tuesday; let us remember the needs of our Home Missions and the supply of clergy on Rogation Wednesday, and on Rogation Monday commence the season by sup-

plicating God to bless our crops. The Litany will supply petitions, and if we observe the Rogation season well, as of old, our preparation for the Ascension Festival will be all the better, just as a good Advent brings a happy Christmas, and a strict Lent a joyful Easter.—
Selected.

FAITH, HOPE AND LOVE AT THE SEPULCHRE.

“He is not here,” Love said, while down her face
Slowly the teardrops of her trouble flow,
They’ve born Him hence, and whither who may know.
Then straightway Faith and Hope, with rapid pace,
Come running toward the tomb— a holy race :
And Faith did outrun Hope, and, stooping low,
Saw the spice smelling cerements, pure as snow,
Each smoothly folded in its proper place,
But paused on the threshold gazing. Hope, not afraid.
At his defeat, soon followed, nor delayed
To enter in, and presently was cheered :
Faith also entered with him, and believed.
Then homeward both returned ; but Love there stayed,
And wept and waited till the Lord appeared.

El. Gozo.

NEAR THE TOMB.

NEAR the Tomb where Jesus slept,
Roman guards their night-watch kept,
Pacing to and fro alone
By the closely sealed stone.

In the darksome midnight, lo !
Hark ! an earthquake rolls below !
Sign of deadly conflict o’er,
Death despoiled for evermore

That which by the cave-mouth lay,
Angel hands have rolled away ;
And the Lord, His three days sped,
Comes triumphant from the dead !

Christ ! Thou Victor o’er the tomb,
Take us in the Day of Doom.
Take us to Thine own dear side,
At the last great Easter-tide !

EASTER THOUGHTS.

“I look for the resurrection of the dead.”

“Now is Christ risen from the dead, and become the first-fruits of them that slept.” As surely as I believe that Jesus rose from the dead, and in His humanity walked among the living a Living Man, so certainly must I believe that after the sleep of death, when my earthly form shall lie unconscious in the earth, while my soul awaits among the departed the consummation of all things, this body in which I have served God or mammon, this temple of the Holy Ghost shall be raised from corruption to incorruption, shall stand before the Judge and see Him face to face. O glorious, awful thought which must add a deep solemnity to our Easter joy—with my eyes I shall behold Him—Him Whom I have loved and served or neglected and denied ; I shall see that face which was marred by the agony endured for me ; I shall see the brow which for my sake was pierced with cruel thorns and the gracious hands with the print of the nails ! clothed in the Majesty of the King of Kings, but yet the same Jesus Who suffered for our redemption and rose again, and ascended into the Heaven of Heavens, there to plead of us ! Think of it ! dwell on it as a truth that in this flesh we shall see GOD. Will it not make us, with fear and trembling, prepare for that great hour ? Will it not make all earthly things weigh as nothing in the balance with the things eternal ! “For since by Man came death, by Man came also the resurrection of the dead ! For as in Adam all die, even so in Christ shall all be made alive !”

With what glad, grateful, lowly hearts will we celebrate our Saviour's Resurrection—the pledge and earnest of our own!

EASTER DECORATIONS.

IN the floral decorations at Easter it is to be hoped the churches will avoid all over doing and display. There has been some improvement in this of late years, but it is not always according to the standard of good taste, to say nothing of the dignity and simplicity of religion. And the reason, or at least one is, that, so far as the florists have to do with the matter, they consider nothing so much as quantity and profusion. They have learned something, however, from that grievous abuse of flowers at funerals which has led so many people to forego them, and they would learn more if a similar reaction should bring about their banishment from the churches. Now, on such a joyous festival as Easter what could be more appropriate than flowers? But over and above their inspiring beauty and suggestiveness, how easy to turn them into a showy and vulgar exhibition, in which people may well ask, "To what purpose is this waste?" Money has been wasted on the florists, and unseemly admiration on the flowers.—*Churchman.*

THE BIBLE.

OF all books only one has risen above the fluctuations of human caprice, and has proved its superiority to all others in that its influence has not been confined to a limited sphere, but is the text book of administrative principles among

the leading nations of the earth, whose teachings are not for an age but for all time. Not for one continent, clime or people, not for the refined and cultivated few, but for every people, nation, kindred, and tongue. For the wise and for the unwise, for the rich and for the poor, the Jew and the Greek barbarian, Scythian, bond and free. Should we be asked for a solution of the mystery why the Bible alone has been handed down to us in such perfection, the reply must be, that while other books have done much to inform and benefit our race, this book of all others is able to satisfy man's greatest need—to provide information, food, and comfort for his higher nature—his immortal soul!; to render him patient under tribulation and to enable him to smile at all injury; to welcome even death itself, and that, not because it tells as did many of the old books on morality of annihilation beyond, but because it promises to its disciples a heaven of eternal activity and bliss with their and its God forever; because, in fact, it is able to make men wise unto salvation through Faith in Christ Jesus. And God has watched over it; has given his angels charge concerning it; has stamped upon all creation the command to preserve it from evil so that no inquisitorial flume hath been hot enough to consume, nor infidelity cunning enough, nor atheism strong enough to deprive mankind of the Bible. Like its author, it can never be diminished. Its substance never changes. Its existence never terminates. For, when the voice of man shall be hushed in death; when his pen shall be stilled; when all flesh which is as grass shall have

withered ; when earth's beauteous flowers shall have faded, and when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat ; the earth also, and the works literary and mechanical and natural that are therein, shall be burned up ; the word of our God this word which by the gospel is preached unto you, and which shall be the standard and witness at the day of judgment—at least to those who have received it—this word of our God shall stand fast forever !

FORGIVENESS.

SHALL we lie to God in our prayers? Yet, unless we do it, we must either give up asking God for pardon, or clean forgive all our enemies! Conceive an unforgiving man—with a mind which treasures up little insults and provocations—praying to God Most High to forgive him his trespasses, as he forgives the man who has trespassed against him. What in the mouth of such a man do these words mean? They mean—but that you may understand them fully I will turn them into a prayer, which I will call the prayer of the unforgiving man—O God, I have sinned against Thee many times from my youth up. I have committed many open sins and still more secret ones. Such is my bloodguiltiness! Deal with me as I deal with my neighbor. He has not offended me one-tenth part as much as I have offended Thee, yet I cannot forgive him! Deal with me, I pray Thee, as I deal with him.—*Augustus W. Hare.*

JESUS says : "I am the way."

EASTER.

THE holy women who first approached the sepulchre after the Sabbath was passed came without that faith which now thrills all Christian hearts throughout the world. They came as mourners for the Dead. They brought not gifts wherewith to worship Him, but spices for the anointing of His Body. They did not dream of the great victory that had been wrought in the darkness and rest of the closing Sabbath of the old world.

Thus mourned the two travellers to Emmaus, "We trusted that it had been He which would have redeemed Israel." But, alas! "this is the third day" since the rulers crucified Him.

Christians of this age, rejoicing as they do in the light of a faith which has become clear and universal, can hardly imagine the difference between this Easter and the first. Then the followers of Jesus were scattered. Some were hiding for fear, and others had given up all hope. Of the Apostles there was probably but one—St. John—who was ready to receive the news of the Resurrection. There is good evidence for believing that his faith lived on unbroken through all the tragedy of the Cross, and that it remained strong amid the awful silence and loneliness that followed the burial of Jesus.

He who never denied or deserted his Master, likewise never doubted him. When both he and St. Peter came to the sepulchre he "saw and believed," while as yet his companion only "wondered." And from that open tomb those two disciples went away again to their own home, one of them trusting, knowing the

truth, the other still waiting to be convinced. At first, and for a while, therefore, St. John was the only representative of a faith which has since overspread the world and sanctified countless homes, and made the life which now is "worth living," because we know that it leads on to that which is undying and eternal. And in this new creation, of which the risen Christ is the Author, St. John stands above St. Peter. He leads in the gospel of the Resurrection.

BE ATTENTIVE.

IF we are allowing music, or whatever other accessory beautifies and enriches our service, so to fail of its true and lawful purpose as to become our chief attraction and most absorbing interest, as often as we resort hither—while the inward realities of worship are made of less account—while there are few breathings of prayer, or upliftings of the soul in praise—while the precious truths of the Gospel gain but slight hearing and the mere fragments of our attention—and while the story of a Saviour's love is listened to with indifference, or even with impatience, if we are guilty, habitually guilty, of this then we are doing what we can to unspiritualize and deaden our hearts, and to drive away from us for ever the life-giving influences of the Divine Sacrificer. Music, rightly used as an aid to worship, is invaluable; and, as part of our public offering to God, it will surely be acceptable; but no blessing can attend our upraising of the various forms of sacred music, unless there also ascend along with them, and far

above them, that inner music of the faithful spirit—holding sweet communion with its God—of which the apostle makes mention: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."—*Rev. J. Bulmer, B.D.*

NEGLECT OF PRAYER.

ALL, brethren, how many departures from God ending in a total shipwreck of faith, have begun in the secret chamber. In some sense, they have all begun there. If only we could look into the inner records of some young man's life, who, trained in a Christian household, and himself seeming to have well begun, has yet after awhile forfeited the promise of his youth, gone forth and forgotten the sanctities of home, and the faith pledged, not to God alone, but to father and mother and sister—still loved, and to be forever loved, but with a tearful, aching love, how unlike the proud love which regarded him once—could we look, I say, into that story here, I am sure, would be most often found the secret of all. He counted that he could do without that which the Saviour Himself would not do without, that he could live on his own resources, that he could lean upon his own strength. The hidden life of the soul—that life which is hidden from Christ in God—was neglected, and thus whatever in him of good was once lost was lost forever, the first impulses to a holy life, to an earnest resisting of sin, being spent and exhausted, no other came in their room; little blemishes in the character, which might once have been easily removed, grew

into huge faults; small sparks of temptation, which might have been trodden out at the first, broke into fierce flames, setting on fire the whole course of nature. And all this will have come to pass through neglect of secret communion with God, through suffering the life of prayer first to languish and then to die out in the soul.—*Trench.*

MINISTRATION OF WOMEN.

A SUBJECT on which I feel strongly and which I commend to your earnest attention is the ministration of women. It has always been a matter of deep regret to me that in the received English version of the Bible (which provisionally I will call authorised) the female diaconate has been obliterated. As I read my New Testament, the female diaconate is as definite an institution in the Apostolic Church as the male diaconate. Phœbe is as much a deacon as Stephen or Philip is a deacon. Yet in the former of the two passages to which I have alluded (1 Tim. iii. 13) the deaconesses are transformed into deacons' wives in defiance alike of the natural interpretation of the words and of the suggestions of the context; while in the latter (Rom. xvi. 1) the colourless word "servant" is substituted for the more precise term "deacon" or "minister." Until this female ministry is restored the Church of England in this diocese will remain one handed. Feeling this strongly, I laid the subject before the meeting of Archdeacons and Rural Deans in September, 1880. The result was the appointment of a committee on woman's work, which reported early in the following year

This report recommended the introduction of the office of deaconess in the diocese in accordance with rules approved by the two Archbishops and most of the Bishops some years ago; and it still further expressed the opinion that "an institution for the training of deaconesses in the diocese of Durham is in every way desirable." Our hands have been so full of late that the working out of this scheme has been delayed hitherto; but I trust that it will occupy the serious attention of the diocese forthwith, and that at the next visitation satisfactory progress will be reported. In no direction can the resources of the Church be developed with the hope of more immediate and abundant fruit.—*Bishop of Durham's Charge.*

CHRIST'S RESURRECTION.

THE resurrection of Christ was no mere resuscitation. It was not like the resurrection of Lazarus, for he came back to the old life and died again; so did Jairus's daughter; so did the son of the widow of Nain, so did those who were raised from the dead by Elisha. But our Lord Jesus Christ did not come back again to the old life. He passed into the grave by one door and he came out by the opposite; that is, he passed clear through it and went into the broader life beyond, to a higher and nobler life, and he left both doors open. So that now, what was before a dark cave with no outlet, has become a tunnel through which we can see the light beyond, and the green fields and the pleasant pastures of the land of heavenly promise. That is the meaning of his resurrection;

that is the comfort it gives to us now. Moreover, during those forty days he spent upon earth when he appeared to his followers again and again, it was the same body, yet how changed! for it came into the midst of his followers when the doors were closed. It appeared and vanished in singular fashion, no more a natural body, but now a spiritual body, adapted to the new life which he has gone to manifest. And in those glimpses of himself during those forty days, he has given us the foretaste of our bright resurrection life above.—*Dr. W. N. Taylor.*

At the Church of St. Mary-le-Tower, the Vicar (the Rev. J. R. Turnock) lately preached from the text, "There is no respect of persons with God." In the course of an eloquent and forcible sermon, he showed that the teaching of the Old and New Testaments was that there is no partiality in God. An earthly parent was sometimes partial in his dealings with his own children, but it was never so with our Heavenly Father. God does not make His decrees the rule of right and wrong; but He makes right and wrong the rule of His decrees. Inequalities only exist in external things; in eternal things there is absolute equality. God is the giver of all, and He sends to one man plenty and to another man penury, because He alone knows the fitting means of working out His own ends with regard to each. Let no man, said the preacher, presume to think that he is a favourite of heaven. It is our duty to unlearn this "respect of persons," which, St. James says, "if ye practice ye commit sin."

THE REFORM OF CONVOCATION.

The Association for Promoting the Reform of Convocation has prepared the following petition for presentation to the Queen:

To her Most Gracious Majesty Victoria, by the Grace of God Queen of Great Britain and Ireland, Defender of the Faith, &c.
May it please your Majesty—

We, the undersigned Clergymen and Laymen of the Church of England, being convinced that it is highly desirable that the Bishops, Clergy, and Laity of the English Church should meet together, in some manner recognized by law, to discuss the best means of promoting the well-being and increasing the efficiency of the Church of England, without detriment to the Royal Prerogative, or danger to the union of Church and State, humbly approach your Majesty with the earnest Prayer that you will be graciously pleased to issue a Royal Commission, which shall inquire and report upon the best method of creating a body of Lay Members of the English Church, which may, in conjunction with the Convocations of Canterbury and York (duly reformed, and for that purpose combined), prepare and submit to Parliament from time to time such measures as they may deem best calculated to effect these objects.

DIVERSITY OF SERVICE.

No one follower of Christ should condemn another because the other's spiritual life is not of the same stamp as his own. Let not Martha, busied with her much sewing, run-

ning everywhere to missionary meetings, or to visit the sick and the poor, find fault with Mary in her quiet devotion, peaceful, thoughtful, gentle, loving, because she does not abound in the same activities.—Nor let Mary in her turn judge Martha, and call her piety superficial. Let each of these follow the Master closely, see as much as possible of the infinite loveliness of His character, and copy all she can see into her own life: but let her not imagine that she has seen or copied all of Christ, and let her look at every other believer's life with reverence, as hearing another little fragment of the same divine likeness.

Let every man do earnestly and well the particular work which he is fitted and called to do, but let him not imagine that he is doing the only kind of work which Christ wants to have done in this world; rather let him look upon every other faithful servant who does a different work as doing a part equally important and equally acceptable to the Master.

Children's Department.

MOST WONDERFUL.

BY THE BISHOP OF BEDFORD.

"Herein is love."—1 S. John iv., 10
 It is a thing too wonderful
 Almost too wonderful to be,
 That God's own Son should come from
 Heaven,
 And die to save a child like me.

And yet I know that it is true;
 He chose a poor and humble lot.
 And wept and toiled, and mourned, and
 died
 For love of those who loved him not.

I cannot tell how He could love
 A child so weak and full of sin;
 His love must be most wonderful,
 If He could die my love to win.

I sometimes think about the Cross,
 And shut my eyes and try to see
 The cruel nails and crown of thorns,
 And Jesus crucified for me.

But, even could I see Him die,
 I could but see a little part
 Of that great love, which like a fire,
 Is always burning in His Heart.

It is most wonderful to know
 His love for me so free and sure;
 But 'tis more wonderful to see
 My love for Him so faint and poor.

And yet I want to love Thee Lord,
 Oh, light the flame within my heart,
 And I will love thee more and more,
 Until I see Thee as Thou art

THE BABY'S AMEN.

LONG, long ago, about the year A. D. 638, the country adjoining France was occupied by tribes of wild, fierce people who had never heard the Gospel.

Christian missionaries, from France and from the British isles, went among these heathen tribes to teach them; but the people were so ferocious that most of their teachers withdrew in despair. It seemed impossible to touch these savage hearts.

Among the most zealous of the missionaries was Amandus, who had been consecrated a missionary Bishop to labor among these wild tribes.

We are told that he gained the favour of a King named Dagobert, who gave him leave to baptize his people *by force*.

What a strange way that would be to convert a heathen people! In such a difficult field, Amandus, we may suppose, did not make much progress until he began to gain the confidence of the people.

But then, daring to reprove King Dagobert for some vice, he was banished from the country, and his work sadly interrupted.

After some short time the King repented; sent for Amandus, and begged him to forgive him, and baptize his infant son and heir.

At the baptism, it is said, no one responded, probably because those present did not believe in, or were opposed to, the Christian faith. But the history relates the baby prince, Sigebert, but forty days old, himself uttered the Amen at the close of the prayers.

Whether this be strictly true or whether the Christian missionary only imagined he heard the Amen from the infant's lips we cannot say. But the story shows how a little child may cheer a minister's heart, and gives us another illustration of the text, "Out of the mouths of babes and sucklings hast Thou perfected praise."

Often indeed have we heard some child's voice in church respond "Amen" with an earnestness that might bring a blush to the cheek of a careless, inattentive worshipper. Not the rich, or the learned, or the great, are the best to respond in holy worship, but sometimes the youthful, or the ignorant, or the poor, who have been taught to thank God for His mercies and to ask Him for His help, are far more ready to lift up their voices earnestly and fervently in His Holy House. "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in Thy sight."

Dear young friends, be sure that *your* "Amens" at the giving of thanks and at the prayers of the

Church be earnest and clear and devout and from the heart.

SHORT PRAYERS AT VARIOUS TIMES.

CHILDREN should cultivate the habit of saying grace before and after meals and on entering and leaving church. Frequently they will sit down at table when travelling or if alone when the necessity for saying grace will arise. If they do not know what prayer or grace to use, they will probably neglect a duty which may be, and ought to be, the custom both at home and abroad. We, therefore, subjoin a grace which is easily remembered. It is needless to say that every child entering God's House should say a short prayer for a blessing on their devotions, and no one should leave the church without asking that what they have engaged in may be acceptable to God and blessed to their own soul's eternal welfare. For this reason we add short prayers which may be used before and after service in church.

Grace Before Meals.

Bless, O Lord, these Thy gifts to our use and ourselves to Thy service; for Jesus Christ's sake. Amen.

Grace After Meals.

For these and all His other mercies God's Holy Name be praised; through Jesus Christ our Lord. Amen.

Before Service in Church.

Cleanse my heart, O Lord, and let Thy blessing be upon me in Thy Holy House. Help me to lift up my heart to Thee, and to fix my mind on Thy service.

Open my understanding, that hearing Thy Holy Word, and faithfully performing the same, I may find in Thee the health and salvation of my soul; for Jesus' sake. Amen.

After Service in Church.

Have mercy upon me, O God, and grant that what I have said with my lips I may believe in my heart; and that what I believe in my heart I may shew forth in my life. Forgive all my wanderings and inattention in Thy House, and help me day by day to serve Thee better; for the sake of Jesus Christ. Amen.

WHAT A PENNY CAN DO.

WILLIE'S penny made heaven rejoice. It would not have bought more than a stick or two of candy, or given much help to a starving family. What did he do with it? His sister was a missionary's wife in Africa, and the family were filling a box to send her. As one after another brought their gifts Willie said, "I want to give my penny."

"What shall be bought with it?" was the next question and one not so easy to settle either. At last it was decided to buy a tract and write its history on the margin and with a prayer for its success send it on its distant errand.

The box arrived on the mission ground, and among its valuable contents, Willie's gift was laid away unnoticed, and for a while forgotten. But God's watchful, All-seeing eye had not forgotten it. One day a native teacher was starting from the mission station to go to a school over the mountain. He knew the language well, and was a great help to the missionaries,

but he was not yet a sincere follower of the Saviour. He had resisted everything the missionaries had done to make him yield his heart to God.

In looking over some papers, Willie's tract was discovered, with writing on the margin, which said that prayer was constantly offered in America that it might do good. It was handed to the native teacher. He read it on his journey, and what years of labor by the missionaries had not done, was brought about by the penny tract. The man became a sincere Christian and on his return was baptized into the Church. Those who put the tract in his hand were overcome with joy; and there is, as the Bible tells us, "joy in heaven over one sinner that repenteth." So you see how Willie's penny made heaven rejoice, and you may learn from the story how even your little offerings are acceptable to God, and may be the means of doing much good to others and also to yourselves, for "it is more blessed to give than to receive."

CHURCH HISTORY.

LESSON III.—THE FIRST MISSIONARIES.

Q. What was the chief work of the Apostles after the Ascension?

A. Spreading the knowledge of the Gospel in all lands and baptizing believers.

Q. What were they thus carrying out?

A. The command of Christ to make disciples of all nations by baptizing them in the name of the Father and of the Son and of the Holy Ghost. S. Matt. xxviii., 19.

Q. From what city did they begin their labours?

A. From Jerusalem.

Q. But where else were they to be witnesses for the Saviour?

A. In Judea and in Samaria, and unto the uttermost parts of the earth.

Q. What did the Apostles and early Christians have to endure?

A. Persecution and suffering.

Q. What did the power of the Church to bear persecution prove?

A. That the Church came from God, and that God, according to His promise; helped those who believed.

Q. Show this more clearly.

A. The world at that time had both power and malice sufficient to crush the Church, had it been merely of man.

Q. When did persecution cease?

A. When the Roman Emperor became a Christian.

Q. Who was the first Christian Emperor of Rome?

A. The Emperor Constantine, A. D., 312.

Q. How was the Church guided aright when its doctrine was misunderstood or corrupted?

A. By the calling of general councils, consisting of Bishops, Priests and Deacons.

Q. How many general councils have there been?

A. Six.

Q. Name them.

A. Nice, 1st Constantinople, Ephesus, Chalcedon, 2nd and 3rd Constantinople.

Q. What was the date of the first and last?

A. Nice, A. D. 325; 3, Constantinople, A. D. 680.

Q. Which of them are the most important?

A. The first four, because their authority is acknowledged by every branch of the Church Catholic

Q. Why should we especially remember the Council of Nice?

A. Because it gave us the Nicene Creed.

Q. You spoke of branches of the Church Catholic; how many are there?

A. Three, the Church of Rome, the Greek Church, and the Anglican or English Church.

Q. Are they all in communion with one another?

A. Unhappily not now, though they once were.

Q. When did the Roman and the Greek Church separate?

A. At the great schism of the East and West, A. D. 1054.

Q. What caused this schism?

A. Disputes concerning the *Filioque*.

Q. What is meant by that?

A. That God the Son proceeds from the Holy Ghost as well as from the Father, which the Greeks denied.

Q. When did the Roman Church separate from the Anglican?

A. Shortly after the Reformation in 1532.

Q. What caused them to do so?

A. The English Church rightly refused to acknowledge the supremacy of the Pope as Universal Pontiff.

Q. Where did the Apostles labour?

A. In almost every country of the then known world.

Q. About what time did Christian missionaries go to Britain?

A. Certainly in the age next after the Apostles; possibly even in their lifetime.