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Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. VII.

HALIFAX, N. S., JULY, 1882.

No. 5.

"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.

THY FATHER WAITS FOR THEE.

WANDERER from thy Father's home,

So full of sin, so far away,

Wilt thou any longer roam?

Oh! wilt thou not return to-day?

Wilt thou? Oh! He knows it all;

Thy Father sees, He meets thee here!

Wilt thou? Hear His tender call,

"Return! return!" while He is near.

He is here! His loving voice

Hath reached thee, though so far
away!

He is waiting to rejoice,

Oh! wandering one, o'er thee to-day.

Waiting, waiting to bestow

His perfect pardon, full and free;

Waiting, waiting till thou know

His wealth of love for thee, for thee!

Rise and go! Thy Father waits

To welcome and receive and bless;

Thou shalt tread His palace gates

In royal robes of righteousness.

Thou shalt be His heart of love,

And thine His smile, and thine His
home,

Thine His joy, all joys above—

Oh! wandering child, no longer roam!

—F. R. Havergal.

WISE WORDS.

WE take from the address of the
Bishop of Tennessee a few wise
words:—

The duty of prayer is, I fear,
greatly underrated in the present
day, especially prayer in the family
and prayer in the closet. As a
consequence hearts grow cold,
minds careless, religion languishes
and a spiritual numbness paralyzes
the church. I do not mean that
there is no zeal manifested, but too
often it is a zeal which grows out of
party prejudices, and introduces
within the church the strife and
excitement of the world, instead of
being that zeal for God which
leads to learning His will and
shaping life both by the letter and
spirit of His precepts.

It is in vain to attempt to live
in a state of nearness and obe-
dience to God without prayer. To
neglect this duty is to disregard
the most solemn injunctions of the
Scriptures, and to close up one of
the main channels of divine grace
and communion with our Father in
heaven. We can hardly estimate
the advantages to be drawn from

its use, or the evils consequent upon its neglect. St. Paul urges upon the Romans the needfulness of "continuing instant in prayer." To mark the steadfastness and zeal with which the early converts clave to "the apostles' doctrine and fellowship," and "in the breaking of bread," and "in the prayers," to present in strong coloring the holiness of heart and fixedness of purpose, with which the Apostles, on the appointment of deacons, resolved to "give themselves to prayer and to the ministry of the word." "Continue in prayer," St. Paul says to the Colossians¹ "and," he adds, "watch in the same." Be watchful, be sleeplessly vigilant in the discharge of this duty. "Watch and pray," urges our dear Lord, and how expressive are the words of the Apostle: "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." "Praying always," literally at every time, "with all prayer and supplication in the spirit," that is with prayer most fervent and urgent. Under the influence of the Holy Ghost, "and watching thereunto," looking for occasions of prayer, deprive themselves of sleep lest they should let them slip, and not only so, but "with all perseverance," with the most strenuous and unwearyed endeavor "and supplications." Earnest petitions "for all saints," all the redeemed of God, the sacramental host of God's elect. Ponder the particulars here enumerated and grouped together:

1st. Deep earnestness in "all prayer."

2nd. At every time, on all occasions.

3rd. The guidance and promptings of the Holy Ghost.

4th. Sleepless watchfulness.

5th. Persevering effort.

6th. Asking not for ourselves only, but for all who are Christ's.

All prayer, all times, all perseverance, all saints. These are things worthy of our most solemn consideration; they are written for our learning. Call to mind, dear brethren, how this prevailing prayer has been exemplified in the lives of God's saints in every age. Call to mind Moses on Sinai, Elijah on Carmel and Christ in the Garden and on Calvary. Their examples are more than arguments. Teach these lessons to your flocks, brethren of the clergy, and you will find your own souls strengthened and your labors blessed.

And these, says Bishop Beveridge, are plainly the true marks, or notes, of a Christian church, whereby it may be distinguished from all other assemblies or bodies of men, which, consequently, all persons must be steadfast in, and who desire to continue real and sound members of that church which Christ Jesus hath established in the world.

How beautifully and wisely is it ordered in the Burial Service in the Prayer Book that while it honors the dead, it consoles the living! The mourner is awakened from his dream-like apathy of grief, or stilled in his deep agony, by such solemn sentences: Hear my prayer, O Lord, and with Thine ears consider my calling; hold not Thy peace at my tears; for I am a sojourner, as all my fathers were, O spare me a little, that I may recover my strength, before I go hence and be no more seen.

EXCELLENCE OF OUR LITURGY.

THE great value of a form of prayer is that the worshipper knows beforehand what supplications are to be offered, and every soul may find a simple, direct expression of its needs without the effort to catch the words or understand the meaning of another's prayer; so that GOD alone may draw forth our admiration, and interest our hearts. People will say that they feel more stirred to devotion by extempore prayer: but how are they stirred? Is it as by an eloquent speech or sermon? Then their so-called devotion is not a prayer at all, the spirit does not draw nigh to GOD.

The audible repetition of the General Confession and some other prayers by the congregation is calculated to correct a false view of public worship which is common at the present day, that the whole of the service rests with the minister, and that the congregation comes together to hear him pray and preach. Our Church is accused of giving too much power to its clergy, and of making too great a difference between them and the laity; but I know of no Church which assigns so large a part of the public services to the laity as she does, nor any other that teaches so distinctly that the public worship of GOD ought to be joint offering of minister and people alike.—*A Study of Morning Prayer; Rev. John Bristow, A. M., Belfast.*

If you are asked to do a right thing, answer by doing it. It is a short answer, but does not give offence.

PERSONAL WORK.

EVERY man needs the inspiration of personal work for the good of others. It is not enough to make eloquent pleas for charity or to give generous sums of money; what is needed to keep the heart warm is personal contact with misfortune and suffering. Every community has its aged, its sick and its poor to whom a visit is often a better medicine than the doctor's prescription, and more grateful than the gift of bank bills. Do you carry the sunshine of your prosperity or the brightness of your good spirits across these darkened thresholds? If you do not you are missing the best way of making your own life rich, of preparing for your Sunday School lesson if you are a teacher, of fitting yourself for the giving of inspiration and sympathy, the best things that men bring to each other.—*Christian Union.*

THE TRINITY.

It was not for those living in the Old Dispensation to know of the doctrines of the Trinity so definitely as we do who are living in "the last days." We are told that GOD purposely concealed from the Jews the doctrine of the Trinity because, in the semi-civilized condition of things, men were inclined to idolatry, and could not receive the developed teaching of the Godhead. But Biblical students of our day have been able to trace this great truth in the writings of the Old Testament. We find an allusion to the Trinity, in GOD the Father speaking in the plural number in the creation: "Come let us make man in our image."

We note a reference to the Second Person in the Godhead in the words, "And the Spirit of God moved upon the face of the waters;" and to the Third Person in the prophecy, "the seed of the woman shall bruise the serpent's head."

From Genesis to Malachi we can trace the shadows of this doctrine. Finally by the gospel of Christ the mystery is fully brought to light. For at our Saviour's baptism we have the voice of God the Father declaring Jesus Christ to be His beloved Son, and God the Holy Ghost descending upon Him in the shape of a dove. Here we have then the Three Persons in the Trinity mentioned, the Father, Son and Holy Ghost, each of which has in other portions of the New Testament His personality clearly defined and all the attributes of the Deity ascribed to Him, and all together declared as existing in unity. Men have refused to believe this doctrine because they cannot explain it. But we who believe in God, believe in His Word. His Word is true and therefore by the confession of a true faith we acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty we worship the Unity.—*Selected.*

"THERE is no greater mistake," said Dr. Bushnell, "than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to beat the world in its own way; but it is to stand apart and *above* it, and to produce the impression of a holy and separate life—this only can give us a true Christian power."

AN Austrian periodical has made the following calculation:—

"The English language is spoken throughout the world by 90,000,000 of people; German by 75,000,000; Spanish by 55,000,000; French by 45,000,000; and Italian by 40,000,000. Of 30,000 Jews living in London, 2,000 are members of Christian Churches; of 18,000 in Berlin, 2,000 are said to be converted to Christianity. In the University, three years ago, 28 were Christian Jews. The total number of Jews in Europe is reckoned at 3,431,700, and of these 20,000 are asserted to be Christian converts. In the Episcopal Church in England 100 ordained ministers are said to be of Jewish birth."

The Jew's privileges.—See Rom. ix. 3-6.

CONVERSION—REGENERATION.

CONVERSION may be defined as a man's turning away—an aversion from sin and a turning-conversion to God, having had his conscience purged from "dead works to serve the living God," Heb. ix., 14. This turning to God from sin is first inspired by the Holy Ghost, which reproves, convinces, convicts of sin him who has hitherto believed not in Christ, St. John xvi., 8, 9. Conversion signifies the first exercise of the new disposition implanted in the regeneration which took place in Baptism, when a man was born of water and of the Spirit, St. John iii., 3, and obtained the remission of original sin and the gift of the Holy Ghost, Acts ii., 28. It is a voluntary act on the man's part, and the sequel of God's

act of regeneration, Hosea xiv., 2, Joel ii., 13, Acts ii., 40. Regeneration is the implantation of a gracious principle, Ephes. iv., 7, Titus iii., 5, 1 Peter iii., 21; Conversion is the exercise of that principle, 1 Peter ii., 1, 2. Regeneration is a single act, complete in itself, and never repeated, Gal. iii., 27, 28, Ephes. iv. 1-6, Hebrews vi., 4-6.; Conversion, as the beginning of holy living, is the commencement of a series, constant, endless, and progressive. "Draw me, and I will run after thee," Cant. i., 4. Regeneration is never a matter of direct consciousness to the subject of it, Eccles. xi. 4, 5. 1 John iii., 8, 1 Cor. ii. 11. Conversion to be true must consist of three parts, as is shown in the fifty-first Psalm, contrition, confession, and satisfaction. Contrition—sorrow for sin "after a godly sort," 2 Cor. vii., 9, 10, 11, that the soul has offended a God so infinitely good, holy, and loving, proceeding not from remorse or fear but from that perfect love which casteth out all fear, 1 John iv., 18, such as that of David after his double sin of adultery and murder, Psalm li., 1, 2, 7, 8, 9, 10, 11, 12, 17: Confession—full, open, free, extenuating nothing, accusing no one else, sincere, the penitent acknowledging his own vileness, weakness, and self-deceit, that he is not worthy of God's grace, to abide in His presence, or to be the temple of His Holy Spirit, Psalm li., 3, 4, 5, 6, 7, 9, 10, 11, 12; Satisfaction—a resolution not only to avoid sin and its occasions in the future, but also to make amends therefor, and to heal the breaches made in the walls of God's spiritual Jerusalem—the Church—by the scandal given to

her members, knowing well that till this is done, no sacrifices on our part can avail aught with God, Psalm li., 16, 17, 18, 19; Romans vi., 13, 14, 22; 1 Cor. vi., 11; Hebrews ix., 14; 1 Peter iv., 2, nor can the conversion be true, and as such acceptable to God, Psalm l., 8, 9, 18-23; Prov. xv., 8; xxi., 27; Isaiah i., 11-17; lxvi., 3; Jerem. vi., 20; vii., 21-24; Amos v. 21-23.—*Selected.*

"A BRIGHTER day will dawn upon the present confusion in Christendom. It is reserved for that period to vindicate the consistency of a Church so Catholic in spirit and so prudent and restrained in its affiliations with others. Love is not an impulse. If at any time we seem to turn away from our brethren with an averted eye, it is not from aversion, but, like Joseph, when he 'turned away his face' in the presence of his brethren. It is a struggle to hide the yearnings of a brother's heart, and to wait the hour when we can drop this reserve—when we can recognize them as brethren, and proclaim one faith, one lineage, and one inheritance as ours.—*Bishop Wilmer.*

SELFISHNESS.

SELFISHNESS—the love of ourselves, the eager passion for our own interests, the grumbling assertion of our own rights, the sinful yielding to our own desires—is the source of nearly all the ruin and misery which devastate the world. Pride springs from it; anger leans on it; lust serves it. It is a fruitful source of all disobedience, and of all disbelief; it is a sacrifice of eternal happiness for temporary

gratification, of the divinest interests of the spirit to the basest instincts of the flesh. The law of GOD says, 'Here we have no abiding city;' selfishness says, 'Make the world thy feeding trough.' The word of GOD says, 'Be ye holy, for I am holy.' Selfishness says, 'Stolen waters are sweet, and bread eaten in secret is pleasant.' The laws of GOD says, 'Thou shalt love the Lord thy GOD with all thy heart, and thy neighbor as thyself.' Selfishness says, 'Forget GOD; please thyself; despise others; take thine ease; eat, and drink, and be merry;'—aye! and even while the words are being uttered the unseen hand is writing its awful messages on the wall of life, and the awful voice pealing forth those dread tones which only the awakened conscience can interpret, 'Thou fool, thy soul shall be required of thee.'—*Farrar.*

If you tell your troubles to GOD you put them into the grave; they will never rise again when you have committed them to Him. If you roll your burden anywhere else it will roll back again like the stone of Sisyphus:

THE MINISTER'S WORK.

THE priest of GOD's Church is not merely a minister to those who assemble, Sunday after Sunday, in some stately structure where, with orderly service and acceptable ministrations, the weekly round of prayer and praise is observed by those who are already members of the Church of Christ. He is ordained to seek out the poor, destitute souls uncared for, neglected, ignorant, within the territorial

limits of his cure, and to bear to them, if they will not come to him, the Church's Services and Sacraments. And in this work it is the duty of the vestry and parish to help the servant of GOD in doing the work to which he is sworn by his ordination vows. Woe to the Rector or parish where the measure of duty to be done is that of ministering to the regular congregation, or to those alone who choose to come within the church's door! The priest of GOD, if alive to his duty and privilege, will seek for souls to be ministered unto in the highways and hedges, in the slums of vice or the squalid abodes of the poor. He will carry the ministrations of the Church into outlying districts and neglected neighbourhoods, and will, in his daily duties, strive, as did his Master, to seek and save the lost. This is the true theory and obligation of parochial missions, and in support of this outlying work the people should give abundantly of both personal and pecuniary aid. No priest or parish will prosper where this work is overlooked. No amount of faithfulness in the pulpit; no amount of stately services in the presence of the great congregation; no amount of devotion to people who already attend the worship of the sanctuary, will atone for the neglect of those who are going down to death without an effort to save their souls—uncared for by the priest, who passes by on the other side; unthought of by parishioners, who are content with having the Word of Life themselves in return for the dole of pledge or pew-rental, or the scanty pennies placed at offertories in the passing plate. The parochial mission;

then, is only one of the recognized parish duties and activities. From each parish that has itself grown beyond the state of pupilage and dependence there should radiate outward influences and exertions for the increase of the Church in its own neighbourhood. Thus, as in the troublous times of Israel, in Nehemiah's day, each should build the wall over against his own house for Christ and His Church.—*Bishop of Iowa.*

WE might have expected that our Lord Jesus Christ would, like many earthly comforters speaking in His name, reprove as unbelief and ingratitude every expression of sorrow for the departed. How precious then becomes to us that shortest verse of the Bible, "Jesus wept!" Could any permissions or any allowances, written in express precept or sanction, have had half the force or half the beauty of that example, in Himself, of tears over the grave of a friend? And not less but more comforting for us are those tears, when we think of them as shed at a tomb which He was instantly to open, and regard them therefore as poured forth rather over the graves which were to be, and which He desired to hallow with a sympathy which He knew they would sadly and sorely need. He teaches us that sorrow is then only wrong when it is a sorrow which has no hope.—*Dr. Vaughan.*

FAITH is the basis of the new life, as it accepts and appropriates all that God offers, but love is the basis of the Christian character.

PHYSICAL NECESSITY OF THE SABBATH.

ADMIRAL SIR W. KING HALL, in recently addressing a public meeting at the opening of a drinking fountain, said: "I am glad to see around me so many of the working men whilst I state that after over fifty years' service in Her Majesty's navy, and during that time having been in many foreign lands, as in GOD's sight, I believe the greatness, liberty, and happiness of this country greatly depend on the Sabbath days being hallowed, with our Bible free and open to all. It is a day of rest—and, my friends—workingmen especially—set your faces like a flint against any attempt to deprive you of its rest and sacredness. I will tell you a little story which made a lasting impression on me, showing the blessing which we enjoy in that rest, and brought to my notice by a Chinese pilot—a most intellectual man. Twenty-two years ago I commanded the *Calcutta* at Hong Kong. Divine service had been performed, and the crew, several hundred, were of course undisturbed on the Sabbath day. On shore, close to us, were houses, being built; sawyers and masons, and others, in quarries hard at work; when, touching me, he said very seriously, 'Your Joss (God) is better and kinder than our Joss, for He gives you holiday and rest one day in seven, and we've only one day in all the year, on New Year's day.' And this is the case. Just picture working hard from morning till night for 364 days, and only one day of rest! and then prize the Sabbath!"—*Leisure Hour.*

The Institute Leaflet for Church Sunday Schools.

Vol. II.—July 2, 1882. TIME AND ETERNITY. 4th Sunday after Trinity—No. 32

TEXT TO BE LEARNED.—Rom. viii. 18; 2 Cor. iv. 18.

COLLECT FOR THE DAY.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

I.—THINGS TEMPORAL.

What is God termed in the Collect? Why do we address Him thus? Because of the dangers that surround us. What is meant by temporal things? Those which are temporary, only for a time. Mention some sorrowful things temporal? Sickness, bereavement, injustice, death. Why is even prosperity dangerous? Because it is uncertain, and because then men often forget God. S. Luke xii. 16–22; S. Matt. xiii. 22. In joy or sorrow what must we do? Put our trust in God and ask His protection.

II.—THINGS ETERNAL.

Of what kind are things eternal? All joyful. Rev. xxi. 4. Can they be described? No. 1 Cor. ii. 9. How do they differ from temporal things? They are certain. 1 S. Peter i. 4. They are everlasting. 2 Cor. iv. 18. What are we always to consider? How they may be gained. And what must we remember? That here we are strangers and pilgrims, and that our true home lies above. How will this help us? It will teach us to treat lightly life's joys and sorrows, and to place our affection in heaven. But what else is needed? God's guidance and power that we may be *strong* to endure trial, and *holy* to withstand temptation.

THE CATECHISM.

What is required of them who come to the Lord's Supper? (Learn answer in Catechism.)

ST. PAUL AT CORINTH.

Read Acts xviii. 1–18.

Learn 1 Cor. i. 23, 24.

Having left Athens what city did S. Paul next visit? Ver. 1.

How did the Corinthians differ from the Athenians? They were neither learned nor idle, but gave themselves up to business and vice.

What were St. Paul's circumstances at this time? See 2 Cor. ii. 3.

To what was this owing?

He had been unsuccessful at Athens, and so was *downcast*.

He was without a companion, and so would be *lonely*.

He was in weakness, which means he was *ill*.

He was in "want," and obliged to toil for a living.

With whom did he lodge? Ver. 2.

At what trade did he work? Ver. 3.

What did he do on the Sabbath?

Who joined him at Corinth? Ver. 5.

Of what had he spoken at Athens? The living God. And at Corinth? Christ and Him crucified.

How was it received? To them it was "foolishness."

What does that mean? They laughed at it, refusing to accept a crucified criminal as their Saviour.

What does all this show? That the Gospel was not likely to succeed here. But did it succeed?

Who was the first convert of note? Ver. 8.

How was it so many believed? The Holy Spirit was at work among them.

Before whom was St. Paul subsequently brought? Ver. 12.

Why did he not endeavour to escape? Verses 9 and 10.

What was the charge against him? Ver. 12.

Why did Gallio refuse to hear the defence? Because it was not a breach of the Roman laws.

Of what was this the fulfilment? God's promise of deliverance and success. Ver. 10.

HYMN for July—A. & M., 337; Church Hymns, 578.

The Institute Leaflet for Church Sunday Schools.

VI. II.—July 9, 1882. THE CHURCH IN THE WORLD 5th Sunday after Trinity—No. 33.

TEXTS TO BE LEARNED.—I S. Peter iii., 12, 13.

THE COLLECT FOR THE DAY.

Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness: through Jesus Christ our Lord. Amen.

I.—GOD WORKING FOR THE CHURCH.

Of what do we make mention in this day's Collect? God's governance. For what do we ask? Peace and godly quietness. Where is there a similar prayer? (See Collect 2nd Sunday after Epiph.) For what is that a prayer? Peace to the Church. And here? Peace in the world. Why do we ask for this? That the Church may prosper. Give examples of God overruling men's wills for His own wise purpose. Pharaoh, Herod, Pilate. Show that the same thing has benefitted the Church. (See 2 Chron. xii., 3—12. Acts ix., 31. Is persecution ever beneficial? Yes, but to serve God properly the Church must have peace.

II.—THE CHURCH WORKING FOR GOD.

What is the Church's work? To bring men out of the world to Christ and into His Church. How ought it to be done? Joyfully and quietly. Of what are these signs? True growth. What parable shows the method in God's kingdom? The parable of the leaven. S. Matt. xiii., 33. Where is God often served the best? Where the work is least heard of and noticed. Give examples. What often destroys the Church's work? Turmoil and divisions in the Church itself. What rule should we follow? "Be ye all of one mind." And for what should our prayers go up? For the Church's peace, without and within.

THE CATECHISM.

Who gave you this name? (Learn answer in Catechism).

DARKNESS AND LIGHT.

Read Acts xviii., 19—28, xix, 1—10.

Learn Ephes. v., 8.

For what does the term darkness stand in the Bible? For three things, ignorance, sin and misery.

To what dark city did S. Paul next go? Ver. 19.

How do we know its inhabitants were ignorant? They worshipped an idol which they thought fell from heaven. Acts xix., 35.

What shows their wickedness? S. Paul says many of them had been thieves, quarrelsome, &c. Ephes. iv., 28—32.

What proves their misery? They were without hope. Ephes. ii., 12.

Who among them worshipped the true God? The Jews.

But what shows their light was dim? They knew nothing of Christ the Light of the world. St. John viii., 12.

Why did S. Paul not remain with them? Ver. 21.

What feast did he wish to observe? Pentecost, i. e., Whitsun.

What other Jew visited Ephesus? Ver. 24.

How is he spoken of? Of what great Christian truth was he ignorant? He knew nothing of the Holy Spirit.

Who further instructed him?

But who next arrived? S. Paul.

How did he address the disciples of Apollos? xix., 2.

What baptism had they received?

What rite followed their baptism in Christ's name? The laying on of hands, i. e., Confirmation.

And what blessing did they receive?

For how long did S. Paul teach in the synagogue? Ver. 8.

Where did the disciples afterwards meet? In the school of one Tyrannus.

What was the result? The Gospel light shone upon all (text for repetition).

Have we received the light? 1 S. John ii., 8.

What then is our duty? To walk as children of light. To send the glad news to others.

HYMN for July—A. & M., 337; Church Hymns, 578.

The Institute Leaflet for Church Sunday Schools.

Vol. II—July 16, 1882. GOOD THINGS TO COME. 6th S. after Trinity—No. 34

TEXTS TO BE LEARNED.—Ps. xxxi. 19; S. John xiv. 2.

COLLECT FOR THE DAY.

O GOD, who has prepared for them that love thee such good things as pass man's understanding; pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

I.—THE GOOD THINGS TO COME.

Of what does this day's Collect speak? Good things. What good things in particular? Those which GGD has prepared, &c. When shall we really enjoy them? In the life to come. Do we know what they are? No, they pass man's understanding. How does the Bible speak of them? It compares them with earthly things. What are thus used as comparisons? Kingdoms. 2 Tim. ii. 12; Crowns. 1 Cor. ix. 25; Happiness. Rev. vii. 16, 17. What is the best thing we can say of them? They will satisfy our deepest desires.

II.—THE CERTAINTY OF THEM.

Are all promises fulfilled? What is the certainty of these? God has promised them. What is said of God's promises? They are yea and amen, i. e., sure and steadfast. 2 Cor. i. 20. What other assurance have we? God has prepared these blessings for His people. (Second text for repetition.)

III.—HOW THEY MAY BE OBTAINED.

May we fall short of these blessings? Yes indeed, many do. What then is required? We must *desire* them. Only those who thirst after righteousness shall

be filled. St. Matt. vii. 6. What else is needed? We must love God. How must we love Him? Above all things. St. Matt. xxii. 37. What do we learn from the Collect? First, That God's promises are infinitely great. Second, That our affections must be set on God Himself.

THE CATECHISM.

What did your Godfathers and Godmothers then for you? (Learn answer in Catechism.)

VICTORIES AT EPHEBUS.

Read Acts xix. 11-41.

Learn St. John iii. 19.

Of what province was Ephesus the capital? The province of Asia.

What was the great glory of the city? The Temple of Diana.

And what was enshrined in this temple? An image of the Goddess.

What now marks the city's site? Only ruin and desolation.

What miracles did St. Paul accomplish here? Ver. 11, 12.

Who strove to imitate him? 13. And what was the result?

Of what was the city full? Magicians, fortune-tellers, &c.

Were any of these people converted?

What shows their sincerity? They burned their magical books.

What was the value of these books?

How did they do this,—secretly? No, "before all men."

What charms did many of the Ephesians wear? Silver medals of Diana, or models of the temple.

By whom were these made? Workmen in the city.

What did this fashion produce? Great gain to the craftsmen.

What maker's name is specially mentioned? Ver. 25.

Why did their gains grow less? Through St. Paul's preaching many gave up wearing such superstitious charms.

What did the chief makers do? Called the workmen together.

On what course did they decide? To make out they were defending the Goddess.

Did they really care for Diana themselves? No, their losses prompted the action.

Whom did the people seize? Ver. 29.

Where did they assemble?

How were they appeased? By the tact and prudence of the town clerk, the chief functionary.

What testimony did he give in S. Paul's favour? Ver. 37.

What did he advise? An appeal to the assizes then being held.

Of what was all this another mark? God's interposition to protect His servants, and another victory for the truth.

HYMN for July—A. & M., 337; Church Hymns, 578.

The Institute Leaflet for Church Sunday Schools.

Vol. II—July 23, 1882. **GOOD THINGS PRESENT.** 7th S. after Trinity—No. 35.

TEXTS TO BE LEARNED—S. Matt. vi. 2; S. Jas. i. 17.

THE COLLECT FOR THE DAY.

Lord of all power and might, who art the author and giver of all good things; graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same: through Jesus Christ our Lord. Amen.

I.—HOW WE ADDRESS GOD.

What was last Sunday's Collect about? Good things to come. For what do we pray to-day? Present blessings. How does the Collect begin? What is meant by these words? That God has authority over all and that He is able to use it. Of what else does it remind us? That all power comes from God. Rom. xiii. 1. How is God's power seen? In the good He does. Why do we ask God's help? Because He is the Author and Giver of all good things. (2nd text for repetition.)

II.—WHAT WE ASK OF GOD.

What is the first petition? "Thy Name." What is included here? God's word, His service, His people, Himself. Is this love natural to man? See Rom. viii. 7. How can it be obtained? God must grant it in the heart. How will it be shown? By our bringing forth the fruits of righteousness. For what do we next pray? "Increase in us," &c. How is true religion described? See St. James i. 27. What is the third petition? How does God nourish or strengthen us? By His Holy Word, His Holy Spirit, and His Holy Sacraments. What do we still require? God's mercy to keep us in the same. Will He grant this? Yes, the good work begun in us He will complete. Philip. i. 7. Do we acknowledge God as the Giver of all good things? Do we turn to God constantly for His help?

THE CATECHISM.

Doest thou not think that thou art bound to believe and to do as they have promised for thee? (Learn answer in Catechism.)

THE CARE OF ALL THE CHURCHES.

Read passages referred to in Lesson.

Learn 2 Cor. i. 3, 4

- Where does S. Paul give a list of the perils he endured? 2 Cor. xi. 23-27.
 What additional trouble had he? The care of all the churches. Ver. 28.
 While he dwelt at Ephesus from what other city had he news? Corinth.
 Who visited him from that city? See 1 Cor. i. 11; xvi. 17.
 For what purpose did they come? To ask certain questions.
 What did St. Paul do? He wrote the Corinthians a letter.
 What letter was that? The first Epistle to the Corinthians.
 What bad news had the messengers brought? The Corinthians were split up into factions. 1 Cor. i. 11, 12; xi. 18. They were keeping company with evil doers. Ver. 11-13. Some among them denied the resurrection. xv. 12.
 Whom did St. Paul send to report on these things? Titus.
 When he left Ephesus where did he next go? To Troas.
 Whom did he expect there? Titus, with news about the Corinthian Church. 2 Cor. ii. 12, 13.
 Did the messenger come? No, and so St. Paul had no rest.
 But when Titus came what news did he bring? See 2 Cor. vii. 6-15.
 What did the Apostle then do? Wrote his second Epistle.
 What did he subsequently do? He visited Corinth. Acts xx. 2.
 Of what other churches had he now the care? Ephesus, Troas, Macedonia.
 What other letters did he also write? Epistles to Galatia and to Rome.
 What does all this show us? How anxious and busy his life was.
 What else? That people have duties towards their pastors.
 What are these duties? Esteem him highly for his work's sake. 1 Thess. v. 12, 13. Do not cause him grief by your conduct. Heb. xiii. 17. Pray constantly for him. 2 Thess. iii. 1.

HYMN for July—A. & M., 337; Church Hymns, 578.

The Institute Leaflet for Church Sunday Schools.

Vol. II—July 30, 1882.

8th S. after Trinity—No. 36.

THINGS HURTFUL AND PROFITABLE.

TEXTS TO BE LEARNED—1 Tim. iv. 8; Philip. iv. 19.

COLLECT FOR THE DAY.

O God, whose never-failing providence ordereth all things both in heaven and earth; we humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. Amen.

—GOD'S PROVIDENCE.

What is meant by providence? Foreseeing, providing. Why can God provide for His people? Because He only can foresee their wants. How do we speak here of God's providence? We say it is never-failing. Why is it so? Because He is All-seeing and All-powerful. Ove what does God's providence extend? All things in heaven and earth.

II.—WHAT WE WANT DONE.

If God is so great how should we approach Him? With humility. For what do we pray? Do we know what is really hurtful? How does God answer our prayers? He overrules all things for our good. Give some Scriptural examples of His doing so? Joseph (Gen. xlv. 7.), Job (Job xlii. 10-12), Lazarus (S. Jno. xi. 40. In what other way are our requests met? Sometimes God denies us in love. What is our next petition? What is meant by things profitable? For our gain. Is God willing to supply them? No good thing will He withhold. Ps. lxxxiv. 11. Name some things needful for the body? Food, raiment, etc. And for the soul? Pardon, trust, "the means of grace and hope of glory." What hurtful things should we avoid? See 1 S. John ii. 16. And what else must we remember? To use rightly the good things we have. Name some of them? Private prayer and public worship.

THE CATECHISM.

Rehearse the articles of thy belief? (Learn answer in Catechism.)

A COLLECTION FOR THE POOR.

Read parts of 2 Cor. viii. and ix.

Learn 2 Cor. ix. 6, 7.

In S. Paul's second letter of what did he particularly write? Concerning a collection.

In whose behalf was it made? For the poor saints at Jerusalem. Rom. xv. 26.

What churches aided in it? Those of Macedonia and Achaia. Rom. xv. 26.

And what others? The churches of Galatia. 1 Cor. xvi. 1.

How were the people to give? Regularly.

But how often? Weekly—"the first day of the week." 1 Cor. xvi. 2.

How much did St. Paul say they should give? According to their ability—"as God hath prospered him." 1 Cor. xvi. 2.

What was the usual rate among the Jews? One-tenth at least.

Should the Gentiles give less? No, for their privileges are more.

In what manner were they to give? Willingly, or, as St. Paul says, "not grudgingly or of necessity." 2 Cor. ix. 7.

What argument did he use to induce a ready offering? They owed it as having received from the Jews spiritual gifts. Rom. xv. 27

What other reason did he adduce? To preserve equality in the church. 2 Cor. viii. 13, 15.

But what was the highest motive? The thought of Christ's great sacrifice for us. 2 Cor. viii. 9.

Was it only to help the poor St. Paul wrote thus? No, but that the giver might also be blessed.

What had Christ said of such? It is more blessed to give than to receive.

Can you give another reason for St. Paul's efforts? He desired to unite more closely both Jews and Gentiles.

What should we remember? 1. The duty of giving back free and regularly to God a portion of what He has lent us; 2. The necessity of obedience to that command, "Love one another."

HYMN for July—A. & M., 337; Church Hymns, 578.

ACCORDING to the Statistics in the *Year Book of the Church*, the number of Confirmations held in the Diocese of England and Wales during 1881 was 1795, and the candidates confirmed numbered 70,554 males and 105,910 females, giving a total of 176,464. The proportion of females to males is in the aggregate far larger than many persons supposed was actually the case, but it varies considerably in the different dioceses.—*Literary Churchman*.

INTO THE WILDERNESS.

With bare and empty hands, and naked feet,

And ashes falling from my loosened hair,

And trailing robes of sackcloth, I retreat
Into the wilderness, to hide me there.

But Solitude eludes my eager chase ;
That unseen fearful Thing is with me still :

The tireless feet, with mine keep even pace,

The false, seductive words my senses thrill.

The leprosy of sin is on my soul ;
Unclean ! unclean ! is all my voice can cry.

Sweet Jordan waters, have ye ceased to roll ?

A viler than the Syrian draweth nigh.

Thou Who didst walk the desert long ago.
Point out the path Thy blessed feet had trod !

Help me all other helping to forego.
Sustain me with the "every word" of God :

A manna sweeter than the angels' food ;
More purifying than refiner's fire ;

A hissoop dipped in Thy Atoning Blood,
A life of faith, a death to vain desire.

—Selected.

OUR NEEDS.

WE need among us a more entire consecration of brains and money to God. We need intenser devotion to God and therefore to man. The love of the God-Man produces the love of God and of man ; and thence follow Christian asylums and hospitals. We need that the well-behaved men of the world, who sit in so many of our pews, shall be converted to personal faith and repentance. We need the substitution of soberness and

dignity in place of the frivolity, which characterizes that class of butterfly women who have justified the satires with which the secular prints puncture their hypocrisy. We need fearless, manly testimony for Jesus Christ in the scenes of trade and speculation, by refusal to conform to the low standards of morality which obtain in modern business life. We need the banishment of those sensual indulgences that are now dragging so many bodies to the grave. No observer can fail to perceive whither many are tending by the excessive use of things not in themselves sinful. It is an evil that has unfrocked many a priest and unchurched many a layman, and is working out its disastrous results among us without hope of adequate remedy, except in the revival of the Church's discipline and the stern exemplification of the virtues of continence, chastity, and temperance.—*Bishop of Illinois.*

FROM this flows the true idea of the Pastoral relation :—A true priest will always preach his very best, but the faithful performance of his priestly duties will win him an abiding place in the affections of the people. As the steward of God's sacramental grace, he will not merely administer the Sacraments, but he will shepherd the lambs, and go out after the belated sheep, and seek to cultivate the grace sown in the hearts of all, old and young, rich and poor. It is not practicable for a clergyman to preach himself out, because the divinely ordained means of grace are foundations of perennial power and beauty.

THE *Presbyterian* uses the following sad but very just language:—"A fierce light beats on the school question from the gloomy walls of the Kingston penitentiary. A visitor who sees the seven hundred convicts march past instinctively exclaims—"Oh, what a number of boys and very young men! Yes, there they are, scores of them, about twenty years of age—many below that age. Did the State do its whole duty to these youths when it taught them the three R's in its schools, but said nothing to them there or anywhere else about the consequences of wrong doing? Dare anyone say that if the schoolmaster enforced the truth, 'Be sure your sin will find you out,' as frequently and as fully as he explained problems in arithmetic and algebra, all these boys would be wearing a convict's garb? The law practically excludes from our schools the book which says, 'Thou shalt not kill,' and then hangs the man that kills!"

BROADER study would make richer and more effective preaching. But how shall a pastor, overborne by many daily cares and subject to constant interruption, and especially under the necessity of two or three sermons a week, get time for any study beyond that bearing directly on the next Sabbath? Busy pastors, young pastors especially, are greatly tempted to devote all their study-time directly to the preparation of sermons. But indirect preparation is often the most fruitful. Side-lights are often the most brilliant. And instead of reading always toward the preaching subject, it would be well often to read and study on

subjects as remote as possible from the Sunday theme; for truth has marvelous glancing and suggestive power. And particularly for illustrations, which are the animation of sermons, the reading should be on all subjects.—*Interior.*

IMMERSION—AFFUSION.

WE are glad to credit the *Examiner*, the leading Baptist paper of this continent, with the following honest avowal. There is more hope after such an admission that the narrow views of the Baptist body upon this subject are about being widened so as to be more in harmony with the facts of history and with the truth of Scripture. We also call attention to the remarks of the *Independent* thereupon:—

"We take a real satisfaction in reading the review in the *Examiner* (Baptist paper) of Dr. Dexter's 'The True Story of John Smyth, the Se-Baptist,' by Prof. Albert H. Newman, of the Toronto Baptist Theological Seminary. He admits fully our discovery that immersion was not introduced into England until 1641, and he says: 'Let no Baptist henceforth risk his reputation for scholarship and fair dealing by denying John Smith was a Se-Baptist or that his baptism (and we may add that of Roger Williams) was, as regards its form, an *affusion*.' When we made the announcement in July, 1879, two years before the publication of Dr. Dexter's book, with regard to the mode of baptism adopted by Roger Williams; that is was by affusion, much surprise was manifested. We felt convinced, however, that all scholars would, sooner or later,

be compelled to adopt our conclusion. Prof. Newman, so far as we know, has the honor of being the first to express himself in accordance with it. We are glad to have confirmation of his authority. Baptist scholars in general will be forced to concede this point before many years. It would have been greatly to their credit if they had discovered and announced it many years since. The condition of Baptist history is by no means creditable to a denomination which claims so many able minds and patient, fearless investigators."—*Guardian*.

THE *Episcopal Register* says: "During our twelve years' publication, we have noted, in reading the Parochial reports and Diocesan journals, and the *Spirit of Missions*, the very apparent fact, that those parishes in which Church papers were most largely taken, are the ones that best support their ministers, perform the greatest amount of Church work, contribute most liberally for various charitable and missionary enterprises, and, in a word, are the *live parishes*."

THE Report of the Church of England Temperance Society states that the returns from the dioceses last year showed 302,610 members. This year there was a grand total in twenty-five dioceses, from which returns had been received of 339,687 members. These figures are rather under than over the actual returns, owing to the fact that many parochial branches neglected to send in their returns. This year in eleven months, from April 18, 1881, to Feb. 28, 1882, the Executive had received £7,550

198. 9d., showing an increase above the twelve months of last year of £239 1s. 5d. The expenditure had been £7,586 17s. 2d., or £35 18s. beyond the income.

THE Rev. George Everard, vicar of St. Mark's, Wolverhampton, England, recently stated at a public meeting that himself, his two curates, two churchwardens, his wife, six children and two servants were all teetotalers. He had in his congregation 400 abstaining adults and about 400 abstaining children, a pretty good teetotal parish for a manufacturing town in England. Mr. Everard joined the abstaining ranks about three years ago. Miss Frances Ridley Haver-gal was a most earnest temperance worker, and it was at her grave Mr. Everard resolved to follow her example.

No physician ever weighed out medicine with half so much exactness and care as God weighs out to us every trial; not one gram too much does He ever permit to be put in the scale.—*Cecil*.

THE *Devizes Gazette* states that Mr. Keeling was recently confirmed by Bishop Tozer for the Bishop of Salisbury. He is the second mayor of Devizes whom the rector has succeeded in winning over to the Church, and who has been confirmed within the past five years.

MORE than one-third of the London Churches are now free and open.

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