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Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. V.

MARCH, 1880.

No. 1.

JOHN D. H. BROWNE, } LOCK DRAWER 29, HALIFAX, N.S., } EDITOR.
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"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.*

LENT AND EASTER.

VERY humbly, very thankfully should we accept the Church's guidance, as year by year, she bids us pause to note the days and seasons which commemorate the HOLY LIFE lived for our sakes upon this sinful earth.

But for that faithful and unfaltering voice, but for that loving hand, stretched out to stay us, would we not, too often, go on our careless way without a thought of the great things done for us? But, thank God! Christ's Witness is in our midst and we *cannot*, if we would, shut our ears and our hearts to her pleadings. For forty solemn days she tells us of the Man of Sorrows, who for our sakes fasted forty days and forty nights; who endured temptation, that we, when tempted, might gather strength from that sinless One.

She leads us on to that day of awful gloom, and yet the source of all our hope, when, forsaken of all, dying a shameful death, bearing alone the sins of the world, our Saviour, with arms outstretched

upon the Cross, would draw all men unto Him. She bids us watch by the sealed sepulchre in faith and hope, while that Blessed Form, which went about doing good, lies locked in the sleep of death; and then —

O day of exceeding gladness! she shows us the stone rolled away from the rocky portal; she shows us the empty tomb, the vision of Angels and lo! ONE stands in the Garden, the Risen Lord! ONE over whom Death hath no more dominion, and beneath whose feet are crushed the powers of evil. Yes, with loving gratitude, we will listen to the Church's voice that will not let us be unmindful of our Lord and King, but tells us again and again WHOSE we are and WHOM we should serve, and puts upon our lips fit words of penitence, and prayer, and praise. Through Lent and on the great day of Atonement we will humble ourselves and bewail the sins that brought Him to the Cross.

At Easter we will rejoice with Angels and Archangels that He has overcome Death and opened unto us the Gates of Everlasting Life.

REDEMPTION THROUGH HIS BLOOD.

WEARY of earth, and laden with my sin,
I look at heaven and long to enter in ;
But there no evil thing may find a home :
And yet I hear a voice that bids me
“ come ”

So vile I am, how dare I hope to stand
In the pure Glory of that holy land ?
Before the whiteness of that Throne ap-
pear ?

Yet there are Hands stretched out to draw
me near.

The while I fain would tread the heaven-
ly way.

Evil is ever with me day by day ;
Yet on mine ears the gracious tidings fall,
“ Repent, confess, thou shalt be loosed
from all.”

It is the voice of Jesus that I hear,
His are the Hands stretched out to draw
me near,
And His the Blood that can for all atone,
And set me faultless there before the
Throne.

—Selected.

PASSION WEEK.

THE last week of the Lenten Fast has been called, from the closer contemplation of the Redeemer's sufferings to which it is devoted *Passion Week* ; and, from the solemnity with which it was wont to be observed, the *Holy Week*. It was also called the *Great Week*, from the great work of redemption completed during its progress. Commencing with Palm Sunday, so called from palm-branches strewn in the way before Jesus on his triumphant approach to Jerusalem, it closes with the impressive Services of Maunday—Thursday, Good Friday and Easter Eve.

On the first of these days it was a

very ancient custom for bishops, nobles and even Kings to perform the ceremony called *Lavipedium*, in imitation of the Saviour's act of humility in washing the feet of his Discip'les. Since the time of James II. in England this rite has been superseded by the distribution of the *Royal Maundy*, as it is called in Whitehall Chapel by the Lord Almoner.

GOOD FRIDAY is so-called in the Church of England with reference to the good things purchased for us by the Atonement on the Cross ; and, as all the Fridays in the year are appointed fasting days, in honor of our Lord's Crucifixion on that day of the week, so more especially has the anniversary of that event been observed from the first ages of the Church with fasting, humiliation and prayer.

In memory of Christ “ dead and buried,” Easter Eve has always been celebrated as a strict fast with solemn services.—Selected.

NOTES ON THE OCCASIONAL SERVICES.

No. II.—CONFIRMATION.

THERE are so many manuals and tracts of varying degrees of excellence on this subject, that our notes will be brief :

1. Definition. An ordinance instituted by the inspired Apostles, having an outward sign and an inward gift, in which, upon our taking upon us the three vows of Repentance, Faith and Obedience which our sureties made for us, or we ourselves made in Baptism. God bestows on us such gifts of the Holy Ghost as are necessary to strengthen us in the Christian life.

We *confirm* our covenant, and are *confirmed*, or strengthened.

2. Origin. The Jews had a similar ceremony when a boy reached 12 years of age. We also find confirmation mentioned in Acts viii. 14-17; Acts xix. 1-6; Heb. vi. 1-2. In the first two passages notice four particulars: *a.* The Minister, an Apostle. *b.* The candidates, baptised persons. *c.* The act, laying on of hands. *d.* The result, a gift of the Holy Spirit. Turn to the Prayer Book, and you will find these four notes respecting the officer, the candidates, the act and the result. In the last passage St. Paul speaks of certain "principles" of the "doctrine" of Christ. Mark how beautifully they succeed each other—Repentance and Faith, Baptism and Laying on of Hands, Resurrection and Eternal Judgment. All are equally principles. We have no right to reject "laying on of hands" any more than "Faith." Two refer to the beginning of grace in the soul—we must repent and believe. Two refer to the beginning of the Christian life—we must be *baptized* and *confirmed*. Two refer to the future life of glory—we must live in expectation of the *resurrection* and prepare for *eternal judgment*.

Confirmation is not a Sacrament, though having an outward sign and an inward gift, because instituted by the Apostles, and not by Christ. The Holy Ghost, which is given in the Rite, was not sent till after Christ's Ascension.

The Preface. This gives the design of the office, "Mouth and consent." The first is external; the second expressive of inward resolve. "Openly before the Lord," the bap-

tized are to come forward and swear allegiance to the Lord.

Then the Bishop puts the solemn question: "In the presence of God and of this congregation." How solemn should be the thoughts of the candidates before such witnesses to his vows?

"And every one shall audibly answer I do." "Audibly," so as to be heard. He must answer distinctly, or else the whole of the preparation will be thrown away. I *do* renounce, I *do* believe, I *do* resolve to obey. We must confess Christ with the mouth. Then follow the versicles. The candidates are reminded at the very outset where their true strength lies: "Our help is in the name of the Lord." Never pretend to trust in your own strength to keep such vows as these. Put your trust alone in God. Then follows a Prayer before the Imposition of Hands. The assertion that God has forgiven the candidates all their sins proceeds upon the hypothesis (which runs all through the Prayer Book) that the ordinance is approached in Repentance and Faith. Prayer is made that God would strengthen the baptized with the Holy Ghost. The "manifold gifts of grace" are taken from Isaiah the xi. 2, that we may be wise and apprehensive, prudent and courageous, discreet in our choice, devout in our duties, and pious in our lives."

"*Lay his hand upon the head.*"—One of the most ancient ceremonies in the world. Witness Jacob (Gen. 48.14), Numbers 27.18, the example of the Saviour and the Apostles, and many other examples.

"*Everlasting Kingdom.*" The person has already come to the Church, the Kingdom of Grace, now he needs

to be brought to the Kingdom of Glory.

Then follow the Lord's Prayer, and a more general Prayer. The "laying on of hands" is stated to be "a sign" of God's favour and goodness towards them. The thing signified, the gift of the Holy Ghost, comes in answer to Prayer. If the candidate comes in repentance and Faith,—if he asks for the blessing, joined as he is by the Bishop and congregation, the imposition of hands is a sign and seal of the gift of the Holy Ghost. There is no assumption of arbitrary power to bestow a blessing. It depends on the candidate whether it shall be an empty sign, or the token of a real gift then bestowed.

"Let Thy fatherly hand ever be over them."—*Ever*; that is when my hand is removed. How beautiful a petition! Then follows a prayer for protection in body and soul, and then the blessing. Only the latter part of the usual benediction is used. "Upon you," brings out the idea of the blessing resting on each individual head. This blessing will abide, unless by wilful sin or gross negligence they drive it away. In that case Confirmation or the Prayers of Bishop or congregation will do them no good. They do well to renew their vows in Confirmation; but if they break them, they cannot expect to reap the benefit of them.

Christian Reader, the vows of God are upon you. God has promised Pardon on your repentance, Grace on condition of your faith, and Eternal life on condition of your obedience. Remember, that God cannot break his part of the covenant, if your life shall turn out a

failure, it will be owing to your own broken vows.

REMARKS OF JOHN RAN-
DOLPH.

THE *Church Messenger* of North Carolina has received from an authentic source the following remarks of John Randolph of Roanoke, written in the prayer book of his nephew August 8, 1818:

"Your parents were born members of the Church of England. All your forefathers have been of that persuasion. You can have no good reason to desert it. Keep this book and consider it as next to the Bible (from which it is, for the most part extracted) entitled to your reverence. If any charge you with *formality*, ask them if there be more *form* in reading prose than singing verse, given out, too, by another. This all seek but the Quakers. Ask them to read our Liturgy, more especially the General Confession. Te Deum, and, above all, the Litany, if they can, with unmoved hearts or uncurled blood. He that refuses to go along with a devout reader of this service, may suspect himself of a want of "vital religion." If *form* be again objected and the coldness of our service, tell them the *coldness* is not in the book, but in the bosoms of men. Here is something, which, out of the Bible we shall seek elsewhere in vain, to suit every rank and condition of life. I am rarely affected by extempore prayer—often in pain for the person praying,—but in whatever mood I find my feelings, whether of penitence or thanksgiving, I respond to the supplication and prayers of our Venerable Church."

CHRIST AND WOMAN.

It is remarkable that no woman is mentioned as ever speaking against Christ in His life, or having a share in His death. On the contrary, He is anointed by a woman for His burial; women are the last at His grave, the first at His Resurrection; to a woman He first appeared; women ministered to His wants at Galilee; women bewailed and lamented Him; a heathen woman interceded for His life with her husband; and above all, He was "born of a woman"; so that as woman is most conspicuous in the first transgression, so she is not conspicuous in the second great crime of the children of Adam.—*Isaac Williams.*

 ANCIENT COPIES OF THE HOLY BIBLE.

GREEK copies of the Holy Bible, or of portions of it, have been handed down to us from a very early age of Christianity, and are the most ancient copies of the Scriptures known to exist. One of the most complete of these is preserved in the British Museum, under the name of the Alexandrine Manuscript, and dates from the end of the 4th or beginning of the 5th century. It was given to Charles I. by Cyril Lucar, Patriarch of Constantinople, in 1628. It consists of four volumes (one of which is laid open to the sight of visitors, under glass) and is written in double column on parchment, in "uncial" or capital letters. This manuscript of the Bible is almost complete; it contains an ancient Arabic memorandum, which states that it was penned by the Martyr Thecla, an

Alexandrian lady, who suffered martyrdom in the Diocletian persecution, before A. D., 320.

At Rome there is a Greek Bible equally ancient with the preceding, or perhaps a quarter of a century older. It is called the "Vatican Manuscript," having been preserved in the Vatican Library for about 400 years, and is supposed to have been brought from Constantinople to Rome about that time. It is written on parchment, with three columns on a page in a rather smaller hand than the Alexandrine. It is not so complete as that in the British Museum, but it contains nearly the whole of the sacred books.

Another Greek Bible, of inestimable value and of about the same date as the two preceding, was discovered by Tischendorf, the great German scholar, in a Monastery at Mount Sinai, and placed in the Royal Library at St. Petersburg. It is called the Sinaitic Manuscript. It is written with four columns to a page, on parchment, in a character similar to the two preceding. There exist about forty manuscripts in the same capital-letter character of smaller portions of the Bible, of nearly as ancient a date, those of the gospels being most numerous. Of manuscripts in the ordinary running hand, there are ten or twelve times as many; but these are always of a later date. It will give an idea of the extreme value possessed by the three we have mentioned, to add that only twenty-seven MSS. out of all that exist contain the whole of the New Testament.

The Latin Bible is also found in very ancient copies, some going as far back as the 6th century. It seems probable that some portions

of the Holy Bible were translated into Latin in the time of the Apostles; as it is certain that the North African Church possessed a Latin Bible very shortly after the death of St. John. This original "Vulgate" (as St. Jerome called it) is now only found in fragments, a revised one, by St. Jerome (A. D. 345—420) having become that by which the Bible was principally known throughout the world for centuries. It is that universally known as THE VULGATE. Next to the Greek Bibles, described above, it is of the very highest authority.

Ancient versions and copies of the Holy Scriptures also remain in Syriac, Arabic, Æthiopic (Abyssinian), Armenian and Egyptian. There is also a beautiful, but very imperfect manuscript, written in silver letters on purple vellum, about the 6th century, and in the Gothic language. This is preserved in the University Library at Upsal. — *From Blunt.*

I REPENT of all my life, but that part of it I spent in communion with God, and in doing good.

Dr. Donne. On his death-bed.

BE not "hearers only": Many persons go from sermon to sermon, from one place of worship to another, and hear much, digest little, and do nothing.—*Manton.*

USE YOUR CHURCH.

BY REV. DR. BAILEY, LATE WARDEN
OF ST. AUGUSTINE'S COLLEGE.

Use it constantly, use it devoutly, use it thankfully, use it as the centre and vitalizer of your daily common life, use it as a bond of religious and social union one with

another, use it as a place of training for the worship of heaven.

Use it, I say, constantly. Every Lord's day, when the doors are open, (and on other holy days if you are able), go thither, husbands and wives, young men and maidens, and take your accustomed places in the congregation, that your seats may never be empty.

And when you go, use your Church devoutly, kneel down at first after entering, and offer up a silent prayer to your heavenly Father, to give you the blessing of His gracious Presence and Holy Spirit, that you may offer to Him acceptable worship

Use your Church, for pouring out your soul in all its needs before Him: in guilt asking His pardon; in sorrow, asking His comfort; in difficulties, asking His guidance; in weakness, asking His grace.

Use your Church, in sending up there your tribute of thanksgiving to God for all the mercies you receive at His hands, your praise for His great and glorious attributes, your petition for the supply of all your wants: your intercessions and litanies for all sorts and conditions of men.

Use everything in the Church for its appointed purpose.

Use the Font for bringing to it your children and godchildren, that they may be made, in Holy Baptism, members of Christ, children of God, and inheritors of the kingdom of heaven.

Use the seats for the quiet and orderly occupation of them, as you listen to the reading or preaching of the word of God.

Use the hassocks or kneeling boards (would that they were more suitable than many of them are?)

for kneeling down upon during the times of prayer in the service, in a devout and humble manner, as become mortal and sinful beings, in their approach to the holy and eternal Lord God.

Use the Choir and body of singers, for guiding and leading you also to join with them in singing the praises of God, that all may be as one, "to make one sound to be heard in thanking and praising the Lord." (2 *Ch on v.* 13.)

Use the Lesson desk, with the prayer, as the minister opens the book, "Open Thou mine eyes, that I may see the wondrous things of Thy law." (*Psal'm cxix*, 18.)

Use the pulpit, with the thought before hand in your heart, "Now therefore are we all present before God, to hear all things that are commanded thee of God." (*Acts x*, 33.)

Use the pulpit with reverent attention, because what is spoken there to you concerns most intimately, not your present life only, but that which is to come, even your eternal salvation.

Use the pulpit with meditation following, "searching the Scriptures daily, whether these things are so." (*Acts xvii*, 11.)

Use the Lord's Table, whensoever the holy mysteries are there set forth, with preparation of heart by exercises of repentance, of faith, of charity, and behold the love of God to your soul, "in that He has given His dearly beloved Son not only to die for you, but also to be your spiritual food and sustenance in that Holy Sacrament."

Use the Lord's Table, as an Altar for offering thereon of your alms and free-will offerings; an Altar,

for commemorating, and pleading before the Father, the sacrifice of the death, once for a l, upon the Cross of your dear Lord and only Saviour; an Altar, at which to "present yourselves, your souls and bodies, a reasonable, holy, and lively sacrifice unto Him," as being "members incorporate of His mystical Body, which is the blessed company of all faithful people."

Use your Church to remind you of the holiness which ought to characterize your daily life and conversation. "Holiness becometh thy house for ever." "Grow up into Him in all things, which is the Head, Jesus Christ, in whom all the building fitly framed together groweth unto a holy temple, in the Lord. For the temple of God is holy, which temple ye are." (*Ps. xciii*, 6. *Eph. iv*, 15. *ii*, 51. *I. Cor.* *iii*, 17.)

Use your Church as a symbol of Christian unity, and of the love which the members of the Church ought to bear one to another, for "Jerusalem is as a city that is at unity in itself." "We are members one of another." (*Ps. cxxii*, 3. *Eph. iv*, 25.)

Use your Church, lastly, as a training school, a place of preparation for the worship and adoration of heaven. By the multitude of the redeemed in glory is offered up the homage of unceasing worship; worship rendered by both the bodies and the spirits of that happy, holy congregation; bodies made glorious like the Body of the Lord Jesus Christ; spirits made perfect and white in the blood of the Lamb.

Thus using your Church now, you shall assuredly have your portion with the Church triumphant for evermore.

BISHOP BEDELL ON EDUCATION.

BISHOP BEDELL, in the Church Congress said: Christian education must begin and be carried out to its best fulfilment in the family. The mother and the father are the true teachers. A deaf mute preacher had given him a valuable suggestion on this subject. In interpreting the parable of the prodigal son, he said that what brought him home, was—not the husks and swine—but his early parental instruction. To educate the intellect without the development of the moral faculty, is to train up a devil. To educate the moral affections by neglecting the intellect, is to create a fanatic. True education is the leading out of all the faculties in harmony.

SILENCE OF THE GOSPELS RESPECTING OUR LORD'S LIFE AT NAZARETH.

SURELY it is no small proof that one and the same Holy Spirit inspired and over-ruled the four Evangelists, that they should all, *with one accord*, pass over in complete silence more than nine tenths of our Lord's earthly life. What would we not give to know more of that home at Nazareth, where thirty long years of that sinless life were spent! But no! it is buried in silence. And why? The silence of Holy Scripture is often as instructive as its revelations—let us humbly, therefore, learn the lesson of this mysterious silence.

There were inmates of that Galilean home to whom was vouchsafed, what is denied to us, the privilege of watching the growth of

Jesus all through those years. And to them it once occurred, as now to us, to wonder that Jesus did not seek to make Himself more widely known. 'Show Thyself to the World,' they said. And what was Christ's reply. 'My time is not yet come: Your time is always ready.' And what is the Evangelist's own comment. 'For neither did his brethren believe on Him.' Here then we have a lesson and a warning.

The Lesson:—That God's ways are not as man's ways; that whatever is most divine is most secret in its growth; as with the seed that groweth secretly, we know not how; as with the hidden life of grace within each one of us, so with the Messiah in the Home of Nazareth.

And the Warning:—That the kind of knowledge we most crave after is not always the kind of knowledge that is best for us. To know all about Christ is one thing: to *know Christ* is quite another thing. Let us beware, lest, by dwelling too minutely and exclusively on the earthly surroundings of our Lord, we dim to ourselves the glory of His divine Person. It was not flesh and blood which revealed to Peter that in Jesus of Nazareth he beheld the Son of the living God.

The Gospel narrative is not a biography, but rather a *revelation*. God grant it be so! God grant that to all of us the pages of these Gospels be no mere history, but ever more and more an open vision of the Son of God!—*From Norris' Gospels.*

THE Church Home of Geneva, N.Y. has received a gift of \$10,000.

SAYS JOHN CALVIN, to whom Presbyterians should certainly look with respect: "God by regenerating us in Baptism, engrafts us into the Society of his Church, and makes us His by Adoption." This is precisely the idea of our Baptismal Service and Catechism.

WILL YOU BE CONFIRMED?

Visitor.—The Bishop is to hold a Confirmation soon, and will you be Confirmed?

Parishioner.—I don't know: why should I be Confirmed?

Visitor.—Because you need the grace of the Holy Ghost, without which you cannot live a Christian life.

Parishioner.—But did I not receive the Holy Ghost when I was Baptized?

Visitor.—Certainly, but that was to give you spiritual life, and you want something more than that.

Parishioner.—What more?

Visitor.—Think for a moment. Is it enough for a child to have life? Must he not also grow, and get stronger and stronger?

Parishioner.—I see; you mean that the life of the soul is like the life of the body. But shall I receive this strength by being Confirmed?

Visitor.—No doubt you will, if you come in a proper way.

Parishioner.—How am I to know that?

Visitor.—Because when the Apostles Confirmed those who had been Baptized, they received the Holy Ghost.—Acts viii. 17, xix. 6.

Parishioner.—But the Apostles all died long ago.

Visitor.—Yes, but the Bishops are their successors, and have the

same ministry given them by God for the good of our souls.

Parishioner.—But if I am Confirmed, shall I not be more responsible than I am now?

Visitor.—No, you are as much bound now to live like a Christian as you ever can be, because you have been Baptized and made a child of God. By being Confirmed you will receive the power to live up to your responsibilities.

Parishioner.—But there are so many temptations and trials, that perhaps I might fall into sin, and it seems worse to do that after Confirmation than before it.

Visitor.—Your Confirmation will not increase your temptations, but will help you to overcome those which you will have, whether you are Confirmed or not.

Parishioner.—I have more than half a mind to come: but should I not be expected to know a great deal before I was ready?

Visitor.—You need only know by heart the Creed, the Lord's Prayer, and the Ten Commandments; and any further instruction that you require will be given you.

Parishioner.—But is that really all?

Visitor.—Yes, this is all the head knowledge that is necessary. You must, of course, come with good intentions. The preparation of the heart is the great thing.

Parishioner.—What do you mean by that?

Visitor.—You must come with a real feeling of sorrow for your sins, with a full resolve to lead a better life and with an earnest desire to love and please God.

Parishioner.—If I come, will you help me to prepare myself properly?

Visitor.—That I will if I can:

but there will be full instruction given by the Clergy to all those who send in their names to them

Parishioner.—Thank you: then I will send in my name with the others, and I will do my best.

Visitor.—That is right; do so, and God will help you to prepare yourself, so that the Confirmation will be a lasting blessing to your soul.

J. E. V.

AUSTRALIA.

At Victoria Bishop Moorhouse has headed a deputation to the Minister of Education, to urge the teaching of the facts of the Bible in the State schools. The Minister promised that this question should be considered by the Cabinet. The value of the Prayer-book is unintentionally shown in a letter about the funeral of a poor miner out in the diggings. There was no clergyman to be had, so the writer says, "I inquired if any one had a Prayer-Book; the inquiry was passed round, and at last found an affirmative response. I scarcely knew how to conduct the service, but, having found the place, I knew there could be no harm in asking all to kneel. They did so, and the scene grew impressive—Englishmen, Scotchmen, Irishmen, Americans, and men from every nation of Continental Europe. Negroes, Chinamen, Maories, Roman Catholics, Protestants, and Dissenters of every shade, together with Infidels and Pagans, knelt reverently and listened in silence to the language of the service of the Church of England. When I came to the Lord's Prayer I asked them to repeat it with me, and they did so—all who could

I shall never forget that scene. It was the most impressive in which I had ever been, or have since been a participator."—*Church Bells.*

HOME PIETY.

It is in the family life that a man's piety gets tested. Let the husband be cross and surly, giving a slap here and a cuff there, and see how out of sorts everything gets! The wife grows cold and unamiable, too. Both are tuned on one key. They vibrate together, giving tone for tone, rising in harmony or discord together. The children grow up saucy and savage as young bears. The father becomes callous, peevish, hard. The wife bristles in self-defense. The house is haunted by ugliness and domestic brawls. Is that what God meant the family to be, He who made it a place for Love to build her nest in, and where kindness and sweet courtesy might come to their finest manifestations? The Divine can be realized. There is sunshine enough in the world to warm all. Why will not men enjoy it? Some men make it a point to treat every other man's family well but their own, and have smiles for all but their kindred. Strange, pitiable picture of human weakness, when those we love best are treated worst; when courtesy is shown to all save our friends! If one *must* be rude to any let it not be to wife, sister, brother or parent. Let one of our loved ones be taken away, and memory recalls a thousand sayings to regret. Death quickens recollections painfully. The grave cannot hide the white faces of those who sleep. The coffin and the green mound are cruel magnets. They

draw us farther than we would go. They force us to remember. A man never sees so far into human life as when he looks over a wife's or mother's grave. His eyes get wondrous clear then and he sees as never before what it is to love and be beloved, what it is to injure the feelings of the loved.—*Selected.*

THE DEVIL'S WORK.

“THE devil indeed tempts persons to all kinds of sin, both to carelessness, and to covetousness and worldliness; but nevertheless there is a particular sort of wickedness, which hardly ranks with the gradual decay which levity or worldliness brings about, which is attributed in Scripture to the more direct action of Satan upon the human heart. It is that bold, proud, sometimes even sudden and impulsive act of sin, by which in a moment people cast out of their hearts something which incommodes and annoys them, and threatens to interfere with the favorite pleasure or object which they have placed before them—their plan of happiness in life. The Spirit of God acquaints them with some powerful truth about religion, its necessity, its glorious aim; for the human heart cannot help itself here, it must realize this as a piece of knowledge, if it is so impressed. But this truth so perceived becomes an obstacle to their treasured aim and prospect. What do they do then? They—by perhaps one bold, determined act—cast it out of their minds. They say to themselves, ‘I will not be interfered with; I have made my plan, and I shall pursue it.’ Persons who have formed the intention of get-

ting on in life, attaining to wealth and station, are perhaps especially liable to encounter this kind of obstacle, and thus to deal with it. This class is not necessarily without religious impressions and perceptions, but they think that they shall be able to make both exactly agree—these religious convictions, and success in life. But all at once they come upon a difficulty; something stops the way, not from without, but from within; something has to be done which they had rather not do; it goes against their conscience. Shall their plan of life then be spoilt for this one impediment? No; by a summary act they cast out the scruple, and do what is wanted. This is the kind of act that Scripture especially assigns to diabolical influence. ‘The devil cometh and taketh away the word out of the hearts’; he tempts them to cast out the religious impulse which would have kept them straight with God, but not with man. I do not say that a man may not recover spiritually after having inflicted such a blow upon himself, but it is a dreadful act, which provokes the righteous justice of God, and that worst of punishments, a hardened heart.”—*Selected.*

A LIFE TO IMITATE.

OF the late Catherine Tait, wife of the Archbishop of Canterbury, it is said: “The real key to her character is to be found in the depths of her Christian life. She was above all things given to prayer. From her earliest years she prayed habitually and constantly for guidance. Secretly, and in public, she was ever seeking strength through

prayer. Hence, the charm to her of the daily services of the Church, which never became to her a formality, because they were but the outward and appropriate expression of thoughts which were planted in her soul by the spirit of God. . . . Nothing was more characteristic of her than her way of spending Sunday. When you met her in the early morning, her face seemed to tell you it was her day of days. . . . She honestly tried to give up the day, whole and entire, to God and His special services, or to the service of His poor and suffering creatures. Her life in London was such as befitted a Bishop's wife, She forgot herself in ministering to others, and set on foot several benevolent plans for the benefit of the sick or poor, the principal of them being the orphanage which is now inseparably associated with her name. . . . Every kind of Christian activity was familiar to this admirable woman, whose pleasures were to be found in the path of duty. Her earnestness and zeal in good works inspired enthusiasm in others, her large heart and noble charity enabled her to sympathise with good under all its phases."

When we read of such a life we should measure our own by it, and strive to turn the time given us on earth to good account, ever keeping in view that great Example which this noble and humble-minded woman so faithfully tried to follow.

"BY THEIR FRUITS."

We read a good deal in the religious and secular press of the growing infidelity of the age; the scientists make a great cry. But side by side with the unbelief, we notice

the fruits of faith, showing that it is a living power. Never was the Christian Church more liberal than it is now; year by year points to a large increase in offerings for religious and charitable uses; never were the poor so well cared for. Its march is onward all the time, and the army of the Lord of Hosts is receiving constant recruits. It is so in our own Church; its General Convention is becoming unwieldy by its numbers, and the Church's alms are well up in the millions. In England, we are told, in the last twenty-five years every cathedral in the country, and nearly every parish church has undergone restoration. In fifteen years, the Bishop of Gloucester and Bristol has been present in his diocese in one hundred and seventy-five restored Churches and has consecrated twenty-five. In Devonshire, \$600,000 has been contributed, besides the titles and endowments. A tree that bears such fruit is not dead at the root, and need not be afraid of our Lord's test, "by their fruits ye shall know them." Infidelity may abound; but Christian faith much more abounds.—*Living Church.*

CHANGE OF HEART.

SAID the late Bishop Hopkins, of Vermont: "We do think it somewhat hard that we should be charged with denying the necessity of a change of heart in order to Adult Baptism, when we expressly, in our Catechism, demand the same thing. *under the name of Repentance and Faith.* Infants are to be carefully taught the meaning of their baptismal vows; they are to be brought up to lead a godly and a Christian life; they

are to be faithfully prepared in the explanation of the principal formularies of the Church, and then *when they show that their hearts are changed*, or, in Apostolic phrase, that they are the subjects of Repentance towards God, and Faith in our Lord Jesus Christ, they are to come forward in their own person in the Rite of Confirmation."

PUBLIC WORSHIP.

ITS BENEFITS AND ITS OBLIGATION.

The Church of Christ, following the plainest intimations of God Will, has erected in every land, Holy Temples to His Name; has arranged Solemn Services with which to worship, and has taught her children the importance of offering Public Prayers and Praises to God.

The moral value of attention to this point cannot be over estimated. Every assembly in The Lord's House; every Thanksgiving to His Name; every Public Prayer; every Hymn of Praise, is a testimony to the Faith; is a confession of our belief in God; is an acknowledgment of our dependence upon His Providence; is proof that we value the blessings already given, and desire those that are promised.

It would seem most natural then, that every believer should most carefully attend to his duty. Love, gratitude, hope, reverence, should combine to keep him in remembrance of this obligation, and to urge upon him a faithful performance. But, in point of fact, we find in this matter very great indifference and neglect; any reason, even the most trivial, is accepted, which offers the slightest excuse for

absence from God's House. The heat, the cold, the dust, the rain, all are in turn employed as arguments for such neglect: they are set over against the positive commands of Almighty God and are too often allowed to influence conduct and regulate human action.

The effects of such a course are not sufficiently considered. Neglect of Public Worship indicates contempt for God and His Laws. It is a plain act of disobedience and tends directly to promote irreverence. It withdraws a man from contact with a most efficient means of grace. He fails to hear God's Law's rehearsed and goes again to his work without the warning which such declaration would have left upon his mind. He loses the benefit of the many striking examples brought to notice in Holy Scriptures and which were written for our learning. He places himself beyond the reach of the message of Pard as delivered by the ambassador of Christ; and so does not hear the summons to repent, the loving call of the Shepherd as He seek this lost sheep. No man can absent himself, even once, from the Public Worship of God without losing some lesson; some warning; some entreaty, which was intended to help him forward in his Christian course. Nor does the evil end here. His example is injurious to all with whom he comes in contact. It depresses the poor sinner struggling to be saved; it cheers the enemies of the Cross of Christ. Especially in the family circle are its injurious effects seen and felt. No man can expect his children to perform a duty which he himself habitually neglects. No arguments in the world will convince them that he

values God's favor, or believes in God's promises, if he willingly absents himself from God's House; and the great temptation is, that they will put the father's estimate upon religious duty, and regard his course as a guide for them.

This matter should claim the prayerful attention of all who love the Lord Jesus. Each Christian should remember, that it is not a matter of taste or feeling, but a *bounden duty* to be present at the Public Worship of God. This is one way in which we are called upon to confess Christ before men; one way in which, by our example, we may do good. Let each baptized man be earnest and determined to reach his place in the Sanctuary, as he is to reach his daily work, and let no excuse for absence be considered valid, even to his own mind, except the most urgent necessity. Whatever may be his position in life he can find time to discharge this duty. Whatever may be his ability in the matter of earthly possessions, he can give this evidence of his love to Christ, and help forward to this extent the cause of his Redeemer.—*Old Church Path.*

CHANGE OF HEART.

THE Ash Wednesday Collect says:—"Create and make in us *new and contrite hearts.*" And yet when we teach distinctly that Repentance, Faith and Obedience, are indispensable to the reception of the benefits of Christ's ordinances, when

The Prayer Book is full of instructive teaching on the necessity of these things. We are gravely told by people, whose ignorance of Church doctrine is only exceeded by their crude and man-made

theories of the Gospel, that we do not believe in a "change of heart."

THE STEWART CATHEDRAL.

THE Stewart cathedral Garden City, L. I., is rapidly nearing completion. The crypt built as a last resting-place for the remains of Mr. Stewart is about finished, having cost something like ninety thousand dollars. It is generally understood in Garden City that the body of the dead merchant will be deposited in the crypt in April, when the dedication of the grand office by Bishop Littlejohn is expected to take place. Work on the memorial school is also progressing rapidly, about five million bricks have been put in place since the laying of the corner stone last spring. The foundation of Bishop Littlejohn's residence, south of the cathedral, has been completed, and the other work is to vigorously pushed forward, as it is intended to have the building ready for occupation by June.

APOSTACY generally begins at the closet door. Secret prayer is first neglected and carelessly performed: then frequently omitted; and after a while, wholly cast off; and then farewell, God, and Christ, and all religion.—*P. Henry.*

ACCESSIONS FOR THE MONTH.

MR. HERMAN B. DEAN, a Congregationalist minister, was ordained Deacon, in Dallas, Texas, by Bishop Garrett.

At the same time two gentlemen were Confirmed, one of whom was a Romanist.

At Warren, Ohio, hitherto pastor of the Presbyterian congregation at Niles, Ohio, has become a candidate to Holy Orders, and will remove to Gambier to study.

The *Church Record*, the organ of the "Reformed Church of England," announces that the "Rev. Philip Norton, late Missionary Chaplain for the *American* branch of the R. E. C., was ordained Deacon by the Bishop of Worcester on the 21st Dec., and is now Assistant Curate of St. Paul's, Backheath, a remote parish in the Black Country."

"A Huguenot church, the Church Du St Esprit, in New York city, which has worshipped for many years after the Presbyterian order, has gone over to the Episcopal Church." So says the *N. C. Presbyterian*.

A Methodist Minister, lately pastor of the Methodist congregation at Edenton, North Carolina, has come into the Church, and received Confirmation at the hands of the Bishop of that diocese.

The Standing Committee of the Diocese of Springfield, U. S., have recommended as candidates for Holy Orders, Wm. Elmer, late a Baptist minister, and Samuel Morrison Strick, late a Universalist minister, both of Lincoln, Ill.

Mr. Wm L. Woodruff, recently a Congregational minister, has been admitted as a candidate for Orders in Missouri.

Rev. Professor A. Jaeger, formerly the Rabbi of a Jewish Syna-

gogue, in Mobile, Ala., has been advanced to the Priesthood in Tennessee.

At the Advent ordinations in England, 456 persons were admitted to Holy Orders.

THERE are about 8,000 deaf-mutes in the thirteen Western dioceses served by the Rev. A. W. Mann. Of this number, and in the sign language, he reaches directly about 2,000 with the blessed services of the Church.

The General Theological Seminary of the United States has educated more than a score of bishops and upwards of 1,200 clergymen. It has now in its classes 100 students. The seminary is under the direct control of the General Convention.

EXTRACT from the *Morning Chronicle* of Quebec, Feb. 9, 1880, under head of "Ottawa":

At a missionary meeting in Christ Church last evening, Bishop Lewis, in speaking of the progress of the Church of England in his diocese, said he had confirmed 20,000 persons since his ordination, five thousand of whom were converts from other churches, and 120 new churches had been built. He asked for an increase of \$10,000 in the contributions to the mission fund this year.

BUSINESS NOTICE.

WE call the attention of subscribers to the fact that this is the first number of a new volume; and respectfully request those whose subscription have expired to remit us without delay.

We regret that we are obliged to

lose the valued services of Wm. Keyes, Esq., as our Agent for Ontario. Mr. Keyes finds that his health will not permit him to continue in that position. Subscribers and others in Ontario, will please make a note of this, and for the present direct all communications, subscriptions, etc., to Rev. J. D. H. BROWNE, Lock Drawer 29, Halifax, N. S.

Children's Corner.

MR. WILSON'S LETTER.

DEAR CHILDREN,—I see by the last number of CHURCH WORK that you are expecting a few words from me. It is most cheery to me in my far off home among my Indian boys to see how kindly and steadily you keep up your contributions to our work. I might tell you many things that would interest you about both our homes, but this time will only speak of the boys. We have, I hope, some true little Christians among them. Often on Sunday evenings, after service, some of them come in to have a little quiet talk and prayer with me. One little fellow about ten years old, speaking of his difficulty in keeping his thoughts when kneeling for prayer said, "Some time when I pray, I can't pray, the Devil fight me all the time. Some time I think too much about the world." Another boy about a year older told me there was something he wanted to say to me, but he couldn't make the right words; at last I found out it was that he had been playing on the road with some other boys and so, as he thought, breaking the Sabbath. His conscience seemed quite tender, and

he shed tears. He said he wanted to love Jesus. Every Friday evening we have a nice bible reading in the Institution kitchen; Miss Sherring, our matron, takes great pains to have it all clean and tidy, and warm and well lighted; and generally our farm man and bootmaker, and others living round attend besides 16 or 17 of the senior boys. We are at present going through the Acts of the Apostles.

You will be sorry, I know, to hear that our Shingwauk Home is likely to be in some difficulty this year unless we can succeed in getting many extra subscriptions. We have so many boys now, and a good many additional expenses, and our funds instead of increasing are falling off. We had very much hoped to build a new wing at one end of the Institution this next summer, but we fear now that all the money that was collected for that purpose in England will have to go to the maintenance of the Home unless we get, as I say, fresh subscriptions. There must, I think, be a great many Sunday Schools in Canada who have not yet commenced to do anything for our Indian children, and my hope is that some who read this may begin to take an interest in our work, and lend us a helping hand. It is a happy thing to think that we are only the laborers in the vineyard, and above all reigns the great King, the wise and good God, the kind Father, Who orders and directs everything for us.

Yours sincerely,

E. F. WILSON.

Sault St. Marie, Jan. 20.

WAWA WOSH HOME.

Agnes Hubbard's Mite Box..... \$ 1.00
Contributions in full.....\$137.50