

Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. VII. HALIFAX, N. S., FEBRUARY, 1883. No. 12.

“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.*

“CERTAINLY I WILL BE
WITH THEE.”

NEVER, never so near

As in the time of tribulation ;
When men’s hearts faint for fear,
God is our help, our sure Salvation.

Never, never so true

As when all else seems false and vain ;
When human friends are few,
Christ can our Faith and Hope sustain.

Never, never so dear

As when our loved ones sink and die,
We feel Him drawing near,
And saying, “Fear not—it is I.”

Never so strong to save

As when we own our utter weakness,
The humblest heart grows brave,
That leans on Him in faith and meek-
ness.

Saviour most true, most dear,

May grace to all our souls be given,
To know and feel Thee near,
Until we see Thy face in Heaven.

CONFIRMATION.

It is too apparent that some at least within the Church undervalue the sacred rite of Confirmation, and this small regard in which it is held accounts for the few candidates in many parishes. Confirmation in the Church of England has been looked upon by too many simply if of any necessity at all only so because it must be received (altho’ this plain direction of the Rubric is ignored by some) before the baptized can become a communicant. But a little careful thought and examination given to the subject will convince any one that this is only a secondary and subsidiary purpose, and that the rite means a great deal more than this. That it was plainly understood by the compilers of the service to be for the conveyance of grace, for the giving of the Holy Spirit, requires only the reading of the office to make plain. As the service stands it brings out emphatically the two aspects of the rite—the blessing of God as marked by the imposition of hands, especially associated with

the sevenfold gifts of the Spirit, and implying establishment and progress to full grown Christian character and privilege, and the solemn self-dedication to God by renewal of the baptismal vow.

If it is not a sacrament like Baptism and the Supper of the Lord it is not because it is not an outward and visible sign or an inward and spiritual grace, but simply because it is not declared in Scripture to have been given us by Christ Himself, although we may well believe that, instituted by the Apostles, it was among the instructions which they received from Him during the forty days that He was with them after His Resurrection.

Let our readers look into this matter, and they will find that Confirmation becomes a necessity not only as the link which connects the baptized with the communicants, but as a means of receiving a special outpouring of God's Holy Spirit to confirm, strengthen and develop the spiritual life in each baptized member of His Holy Church.

One great reason, it may be, why a high view of Confirmation has been lost sight of has been the infrequency of the Bishops' visits and the consequent appearance of indifference on the part of the Episcopate to the rite. Certainly to keep a parish three whole years without the opportunity of receiving Confirmation does on its face convey the idea to the mind that the Bishops themselves do not recognize or value the gifts which God pleases to make them the humble and honored instruments of conveying; and no doubt very many in every parish, perhaps including the clergyman himself, be-

cause of the infrequency of its administration, have grown to look upon the rite as a mere indifferent form. This view may have been strengthened by the permissive clause of the rubric which enables a clergyman to receive as communicants those who have not been confirmed—a permission intended, no doubt, to be exercised only in extreme cases and under peculiar circumstances, but which has grown in too many places to be of frequent occurrence, if not of general practice. We can only hope that the increase of population and the subdivision of Dioceses, so that Bishops may be able to visit Parishes more often than they can now, may result in more attention being given to this Divine Rite. It may be safely affirmed that if a recognition of the importance of Confirmation is ever to become general it will follow the more frequent administration of the rite.

THE CHURCH IN BRITAIN BEFORE ST. AUGUSTINE.

If the Church had no existence in Britain before the arrival of St. Augustine, A. D. 590, how does it come to pass that when Constantine assembled a council of divines from the Provinces, at Arles in Gaul, to deliberate on certain points of discipline, concerning which the clergy were in perplexity, there were amongst those who thus met together the Bishops of York, of London and of Caerleon? Council of Arles, A. D. 320, from St. Augustine, A. D. 590, leaves 270 years existence of the British Church prior to St. Augustine.—*E. C. P.*

FASTING AND SELF-DENIAL.

ASH-WEDNESDAY.

"Sanctify a Fast."—Joel ii. 15.

NEXT to Good Friday, Ash-Wednesday, or the First day of Lent, is the chief fast day of the year. From ancient times it has been kept by Christians as a solemn day of much penitence, and humiliation, and prayer, and fasting, and self-denial.

Now, what is the use of a fast day? And why should we have a season marked out by our Church as a fast, like the season of Lent? Surely that by denying and keeping under the body we may have the soul more fitted for penitence and prayer.

Let us think a little of this matter. Listen first to the words of our Lord Himself: "Whosoever does not bear his cross, and come after Me, cannot be My disciple." "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." Now, if words mean anything at all, these words mean that a true Christian must practice self-denial. They mean that, as Christ's life was a life of self-sacrifice and suffering, so, if a man would follow Christ, he must follow Him in this too, and curb and deny self, that he may be more like his heavenly Master.

But why is it, that in these days men are so impatient of Christ's yoke, that they refuse to accept these things? Why are the mortifying of the flesh, the keeping of the body under, fasting, and general self-denial—why are these things received so unwillingly?

Is it because they are not commanded in Holy Scripture? Nay,

St. Paul bids us mortify our members which are upon the earth, and sets us the example, for he says "I keep under my body and bring it into subjection;" and we know our Blessed Lord Himself repeatedly urged the duty upon His disciples, and declared that a high state of grace was only to be obtained by such a course of life. But is it not that we are not willing to make the required sacrifices? Is it not because we prefer to pamper the body and live a life of ease and self-indulgence, and that we have no desire to give up *all*, but only a little of the things which, as Christians, we are called upon to renounce?

Oh! that we were more willing to obey our Divine Master, to walk as He walked? Oh! that we loved more to obey and please Him, and so were willing and anxious to do all, to give up all for Christ's sake!

Oh! that we all longed to press more closely after the Master we profess to follow! Oh! that we all strove more honestly to plant our footsteps in the path He trod! We should not then shrink as we do from even the least acts of self-denial and self-discipline. What if we cut off from us some little indulgence or pleasure; what if we take upon us some little burden of toil; is it not richly repaid if it bring us even one step nearer to Christ?

I know there will be some always who will feel that such language as this may be very well for a clergyman to use, or at least may be the language which it is the custom to use, and which may be found in books, but it is not language which describes the real truth of things, or which finds an echo in the hearts

of men. May God forgive those who would let solemn words on a sacred subject pass their lips without feeling them in their hearts! No; it is a simple, certain truth—a truth which no disbelief of some can make less true—that fasting and self-denial are a vast help to the subduing of sin and to the growth in grace, and that a right observance of the holy season which begins this day *is* a blessed thing, year by year as it comes round, to many a soul, and *will* be a blessed thing to all who honestly seek to profit by it.

And mark one thing. When we speak of such things as fasting and self-denial, we speak of things which concern only such as are already striving to serve the Lord, and to walk in the narrow way. To all others this subject can have little meaning, and no interest. To the sinful and worldly, self-denial is an unknown term. They have something else to deny before they come to this. They must first deny their wilful sins. They have to deny self in its worst and grossest form. Oh! well for those who even thus far have learnt to deny themselves! They are not far from the kingdom of God.

Am I speaking now to any one whose life has been one of self-indulgence, who has not yet learnt the lesson of restraining and curbing the sinful and selfish desires of the natural heart, who has (either in open sin, or with a fair showing before men) only sought to take all the ease and pleasure of this world, or to gain all the objects of his wishes here below? Oh! now is the time to learn a new lesson. Begin this very day. What day could be fitter? Begin to curb and

restrain and deny that wilful and selfish heart. Cut off the right hand—pluck out the right eye—that leads you into sin. Cast from you with all your might those temptations—friends, places, amusements, indulgences, it matters not what—which cause you to stumble and fall. It may be as hard as to cut off the right hand, or to pluck out the right eye. But it *must* be done. The cross may be heavy, but it *must* be taken up and borne, or we cannot follow the Crucified.

COUNCIL OF ARLES, A. D. 320.

Was the supremacy of the Pope recognized at the Council of Arles? Certainly not.

When the assembled Divines—Bishops of London, of York, and of Caerleon being present—had come to a decision on certain points of discipline, they drew up certain rules and sent a copy of them to Sylvester, then Bishop of Rome, in which they speak of themselves "*as collected together by command of the Emperor*" (Constantine), and call the Bishop of Rome merely *their brother, whose society and assistance they would gladly have had*. Since, however, they understood that his occupation kept him at home, they tell him that they thought fit to *signify to him what they had decreed; as wishing all persons to know what they must, in future, observe.*—E. C. P.

CONVERSION.

LET there be no mistake in the minds of any within or without the Church, conversion is necessary on the part of every one who has strayed like the Prodigal from

God. Repentance and Faith—Repentance towards God and Faith in our Lord Jesus Christ—are demanded as pre-requisites to Confirmation and the Lord's Supper. Conversion, or turning from sin unto righteousness, from the devil's service to God's—this is what the Church urges upon her children at all times, but in an especial manner during these forty days of Lent, when she bids them with fasting and prayer and self-mortification to repent truly of their sins past, and to seek the Lord while He may be found. There are very many who profess to know a great deal about the Church of England who say that Conversion finds no place in her system of religious training; but without intending to be controversial or in any way unkind, we cannot help remarking that those who so speak are wilfully ignorant of the facts, for they ought not to defame others when they might easily satisfy themselves of their mistake. The Church of England, as we have in a measure already pointed out, is very emphatic and urgent in making plain the duty of all to turn unto the Lord. No body of Christians recognizes the doctrine of Conversion so much as does the Church in her formularies, although perhaps her clergy have not always pressed it home by mission services and in other special ways as they have been doing in more recent times. As has been often pointed out, so conspicuous and large a place does this doctrine occupy in the Church that the very first words of the service have directly to do with it. The opening sentence is "When the wicked man *turneth away* from his wickedness

that he hath committed, and doeth that which is lawful and right he shall save his soul alive." "Rend your hearts and not your garments, and *turn* unto the Lord your God," says another, and in all of them, as in that which follows them, the doctrine is more or less distinctly taught. It is time that our Protestant neighbours judged us fairly, and were above bringing false accusations against us.

LITTLE THINGS GREAT.

Sometimes we can only sing a Psalm, or offer a Prayer, or speak a kind word, or give a tender look, or a warm grasp of the hand. It is enough in the eyes of the just Saviour that we do things as little as these, if these should be the only things we can do. A young lady who had been thrown from a carriage was ill in bed for ten years; but her hands were free, and with her free hands she knit little gloves for poor children. It was only helping to keep warm some little fingers that would otherwise have been very cold in winter. But it was all she was able to do, and it was done with a loving heart, and as a service of the Lord. No one is so humble, or poor, or weak, as not to be able to do something. Even a child can serve the Lord.

THE LENT SEASON.

The Church solemnly calls you to such acts of extraordinary devotion as shall impress upon your mind the transitory nature of human life the necessity of repentance, and the value of retirement for sober meditation. At the same time, the world will put in

its accustomed claim to your time and devotion. Perhaps the claim will be more imperious than usual. Which mandate will be the most easily obeyed? If Lent find you in a deteriorated spiritual state, it will be very hard to listen amiably to its summons to more frequent Services and heart-searching prayers; and therefore, with all affection, your friend who comes to you every week in the year, would make this timely suggestion: that to-day you ask yourself, "Am I conscious that my soul is cold toward God and indifferent to holy things?"

Ah, how these Lents will accuse us in eternity, if we do not use them well! How they will comfort us if we do!

It takes some courage to begin Lent well. There are people who sneer at it, and characterize it as an old and moribund superstition. There are others who, while they observe the "week of prayer" and co-operate with the "revival," depreciate Lent as a popish formality. There are all others who despise religious earnestness of few type. You will meet them on the street, in the store, in the social circle. Their spirit will infect you unless you repel it valiantly. Begin to-day to resist it, and it will flee from you.

The spiritual influence of Lent is cumulative. As the dear season progresses, the soul warms here and mere for Easter joys. If you begin to-day to prepare your heart, you will gain two weeks and be ready on Ash Wednesday, not to get ready for Lent, but to keep Lent.

But what if your summons to eternity reaches you before the Ash Wednesday bell strikes its sorrow-

ful peal? We cannot tell. But you can begin to-day to repent of your sin, and seek from a God of Mercy full pardon and absolution as the fruit of your tears, and of the Blood of Jesus Christ which cleanseth from all sin.

THE OLD IS BETTER.

WHAT a blessed thing the old Prayer Book is! While the denominations are drifting about trying to find a creed, to formulate a catechism, and to invent some form of worship which shall awaken the attention and devotion of the people, we have these all in beautiful simplicity and completeness, as our fathers for many generations have used them. A new congregational catechism is to be published as a serial in fifty-two consecutive numbers of the *Advance*, and when it is done it represents only the theological opinions of the Chicago Professor who writes it. The Thirty-Nine Articles would hardly make a chapter or such a volume, and our Church Catechism would be a mere paragraph. "The old is better."

MR. GLADSTONE ON THE STUDY OF THE BIBLE.

The subjoined letter sent by Mr. Gladstone to a gentleman in Manchester who has charge of a men's Sunday afternoon Bible-class has recently been published:—Hawarden, Sept. 4, 1877. Sir, It is wholly out of my power to reply to your letter in the manner which its purpose would recommend and its subject requires. But I am unwilling altogether to withhold a few words which may, at any rate, serve as an indication of sympathy with

your desire to profit by the treasures of the divine word. I will not dwell on the need of light from above, or the duty of seeking it, of being vigilant against the excuse of the private spirit, of cultivating humility, of bearing in mind that God has through all these long ages had a people whom He has led, that we are not the first who come to the wells of salvation opened by Christ and His apostles.—I will also assume that you are strict adherents of method in this great study, so as to make your results comprehensive.—In this view, if you are Churchmen, or, indeed, if you are not, I recommend you to consider whether the table of lessons, old, or new, may not be of much use. Two things, however, especially I commend to your thoughts. First is this: Christianity in Christ, and nearness to Him and to His image, is the end of all your efforts. Thus the gospels which continually present to us one pattern, have a kind precedence among the books of Holy Scripture. I advise your remembering that the Scriptures have two purposes—one to feed the people of God “in green pastures,” the other to serve for proof of doctrine. These are not divided by a sharp line from one to another, yet they are provinces of the whole distinct, and in some ways different. We are variously called to various works. But we all require to feed in the pastures and to drink at the wells. For this purpose the Scriptures are incomparably simple to all those willing to be fed. The same cannot be said in regard to the proof or construction of doctrine. This is a desirable work, but not for us all. It requires to be possessed

with more of external helps, more learning and good guides, more knowledge of the historical development of our religion, which development is one of the most wonderful parts of all human history, and, in my opinion, affords also one of the strongest demonstrations of its truth and of the power and goodness of God. I have sent you this very slight outline, all that my time allowed, with the knowledge that if I postponed my reply to make it fuller it might, amid the pressure upon me, end in sending no reply at all. With every good wish, I remain your faithful servant,

W. E. GLADSTONE.

WE declare, and without fear of contradiction, that there is something better than memory, and that the reasoning power is the highest gift of man, and without teaching is no education. Gloss it over as you please, mere memorizing is not education. And at what a cost! Ruined health, deranged moral system, no foundation laid for future happiness, the nerves ruined for life. And why it such a frivolous course pursued? Because those carrying it on are incompetent to carry on anything higher and don't know anything better. It is a system, and they are in the groove. The successful ones push on, jostle the others aside, literally carrying out Darwin's idea of the survival of the fittest.

It is better to yield a little than to quarrel a great deal. The habit of standing up, as people call it, for their (little) rights is one of the most disagreeable and undignified in the world. Life is too short for the perpetual bickerings which

attend such a disposition; and unless a very momentous affair indeed, where other people's claims and interests are involved, it is a question if it is not wiser, happier and more prudent to yield somewhat of precious rights than squabble to maintain them. True wisdom is first pure, then peaceable and gentle.

ANCIENT BIBLICAL PICTURE.

Until very recently there has never been found in Pompeii, or Herculaneum, the slightest trace of any idea referable to a Jewish or Christian source. But in the progress of excavations, which have been of late diligently and carefully renewed by the government, a striking discovery has been made of a character thought by many to be clearly exceptional in this particular. A short time ago there was removed from Pompeii to the Naples museum, where it was placed among the Pompeian frescoes, a picture $5\frac{1}{2}$ feet in length, by 1 foot 7 inches in height which in the opinion of many good critics stands for the judgment of Solomon. The scene is laid on a terrace in front of a house, which is shaded with a white awning and festooned with creeping plants. On a platform, which would be about four feet in height, sits the king, holding a sceptre a robed in white; on each side a counsellor, with six armed men in the rear. The king leans over the front of the platform towards a woman in a green robe, who is kneeling before him, with outstretched hands and dishevelled hair. In the centre of the foreground is a three-legged table, on which lies an infant, held down in spite of its struggles by a woman wearing a turban. An

armor-clad soldier, having on his head a helmet with a long red plume, holds the child's legs, and is about to cleave it in twain with his falchion. The coloring of this early specimen of mural art is particularly bright and fresh. The drawing is inartistic, yet full of spirit and expression. The artist, apparently in the anxiety to develop strongly the expression of the faces of the figures, has exaggerated the heads in size and rather dwarfed the bodies. At first glance this might suggest caricature, but the marked agony of the kneeling mother, the absorbed attention of the listening king, the complacency of the second woman, who appears to be gloating over the fate threatened by the lifted weapon, appear to repel all idea of travesty. No other discoveries were made in the exhumation of the house from which this was taken, which would tend to shed light upon its occupant's faith, or confirm the suspicion that some Jew had made his home even there. But if this be indeed the first hint looking in that direction, it surely deserves remembrance. Anyhow, the stones of the desert, the mounds of the plains, and the exhumed frescoes of early art, all combine to bear testimony to the truth of the Divine Word.—*Homiletic Magazine.*

“ONE thing helped me very much while I was preaching to-day,” said a clergyman.

“What was that?” inquired a friend.

“It was the attention of a little girl who kept her eyes fixed on me and seemed to try to understand every word I said. She was a great help to me.”

HOW A MILLER COLLECTED THE PASTOR'S SALARY.

A worthy miller—as the story is told in the Rev. Duncan Dunbar's Memoir—was once pained by hearing that the minister was going away for want of support, the Church having decided that they could no longer raise his salary. He called a meeting and advised his brethren very modestly, for he was one of the poorest among the comfortable farmers. He asked if the want of money was the only reason for this change, and if all were united in desiring the services of the pastor, could they still keep him? There was but one voice in reply. The pastor was useful and beloved; but the flock was so poor.

"Well," replied the miller, "I have a plan by which I can raise his salary without asking one of you for one dollar, if you will allow me take my own way to do it. I will assume the responsibility for one year. Have I your consent?"

Of course they could not refuse this, although they expressed surprise, knowing the miller to be but a poor man.

The year drew to a close. The minister had been blessed in his labors, and no one had been called on for money. When they came together the miller asked the pastor if his wants had been supplied, and his salary promptly met. He replied in the affirmative. When the brethren were asked if they were any poorer than at the beginning of the year, each one replied, "No," and asked how they could be when they had paid nothing. He asked again—

"Is any man here any poorer for

keeping the minister?" and the reply was the same as before.

"Then," he said, "brethren, I have only to tell you that you have paid the salary the same as you always did, only more of it, and with greater promptness. You remember you told me to take my own way in this matter, and I have done so. As each of you brought his grist to the mill, I took out as much grain as I thought your proportion, and laid it away for the salary. When harvest was over I sold it, and have paid the minister regularly from the proceeds. You confess that you are no poorer, so you never missed it, and therefore made no sacrifice. Now I propose that we stop talking about poverty, and about letting our minister go, and add enough to his salary to make us feel that we are doing something!" Mr. Dunbar used to say, "Oh, for a miller in every Church!"

IMPROVEMENTS OF THE LANGUAGE.

The following forms of the Lord's Prayer will indicate the progress and improvement of the English language from century to century:

A.D. 1258.

"Fader ure in heune, haleweide beoth thi neune, cumen thikuner-iche, thi wille beoth idon in heune and in erthe. The eucrych dawe bried gif ure thilk dawe. And vorzif ure detters as vi vorzifén ure dettours. And lene us nought into temptation bot delyvor ous of uvel. Amen.

A.D. 1300.

"Fabir our in hevене, halewd by thi name; thi kingdom come. Thi wille be don as in hevене and in

erthe. Our urch dayes bred gives us to-day. And forgive us oure dettes, as we forgive our dettours. And lede us not into temptation, Bote delyuere us of yvel. Amen.

A.D. 1582.

“(O)vr father which art in heuen, sanctified be thy name. Let thy kingdom come. Thy will be done, as in heauen, in earth also. Giue vs to-day our supersubstantial bread. And forgie vs our dettes, as we also forgie our detters. And lead vs not into temptation, But deliver vs from evil. Amen.

A.D. 1611.

“Our father which art in heauen, hallowed be thy Name. Thy kingdom come. Thy will be done, in earth, as it is heauen. Giue vs this day our dayly bread. And forgie vs our debts as we forgie our debtors. And lede vs not into temptation, but deliuer vs from euil. For thine is the kingdome, and the power, and the glory for euer. Amen.

REVIVALISM.

[Portion of an Essay by Rev. Prof. Fleming James, D. D., in the *Standard of the Cross*.]

The method of Revivalism is to attack the emotions too much and the reason too little. It rightly judges that our emotions sway our life. Man is not a logical gristmill to work out the products of life according to the arguments and instructions which you feed into the hopper. You may convince him over and over again of the folly of his sinful courses; he may be already convinced when you begin; but he has got used to being convinced. He likes the conviction, he cherishes it carefully, much as a young man keeps the Bible

his mother gave him,—under lock and key. It would grieve him sadly to lose it; it would grieve him still more sadly to use it.

Revivalism sees all this; sees the worthlessness of conviction without the moving impulse of emotion; comes to despise reason and instruction as lifeless. So it sets to work upon man's emotional nature. I must make you *feel* right. You must tremble at your sin; you must sweat cold drops at the thought of torment; you must shed floods of tears; you must hear the voice of God speaking the promise to your quaking soul till it leaps up in an ecstasy of salvation. You must know, you must *feel* with the soul's sense, the assurance of salvation. Till you have done that, you are not saved; when that is fully done, then you are saved forever.

Now this works harm both ways; it keeps back from profession those who are prepared to take the step, and it lulls both the new convert and the vigilance of the Church into a dangerous and delusive security. It keeps back, I say, those who are prepared for profession, and throws them back in despair into the world. I saw at a revival once—and I was there, not as a critic, but as a thorough believer and participant—I saw a fine lad of fourteen, already so mature as to be an independent merchant, already so dutiful that he was supporting out of his hard earnings his mother and his sisters, a devout and regular attendant at Church, a sincere believer in the Bible—I saw him at a revival coming to the altar night after night, wrestling there for conversion, or its supposed sign, wrestling till midnight, long after the congregation had

gone, surrounded by weeping and praying ministers and relatives, becoming at length the centre of interest to everybody, so that the first question in the morning on the street was likely to be, "Did Willie J—get religion last night?"—I saw that noble boy under this erroneous doctrine of conversion wrestle and suffer thus, with a heart already surrendered and consecrated to Christ as far as genuine faith and willingness could make it so, seeking vainly for a religion which he already had, and finally at the end of the revival, abandoning that religion in despair.

This case illustrates vividly what a stumbling-block to many sincere seekers of Christ is the popular idea of conversion which has grown out of revivalism. The great development of emotional experience in revivalism, and the indiscriminating use of Scripture texts which relate to the feelings, has engendered a false and wide-spread notion that conversion consists in a more or less sudden transit from misery to rapture, rather than in that resolute, well-considered change of will, born of the Holy Ghost, but taking effect in a free, deliberate and determined choice to follow Christ, the power of which comes from God, and the effort of which comes from the persevering will itself.

This notion was to me the stumbling block of my youth. It deterred me for years from making a confession of Christ, years that I shall ever deplore as the baleful curse of sin whose crippling effect I expect to feel for life. Again and again I have found others suffering from the same error; and I hardly ever prepare a confirmation

class without having to remove this stumbling-block from the path of some.

On the other hand it lulls asleep the vigilance both of the convert and the Church. Let emotional experience and self-satisfaction become the test of religion, and let the effort of both minister and people be to promote perpetual or weekly raptures, it must work manifold evil.

* * * * *

When the season, the revival is over, the Church must surrender her raptures for a time; with the ceasing of the raptures and feelings, which were the mainspring, the zeal of the Church slackens, its brotherly activities slacken, its fraternizations of rich and poor, its repentances and self-examinations, its vigilant watch of the penitents and care of the converts, its diligent use of public worship and the closet, its sober and persevering employment of all the means of grace. Why not? Is not the outpouring gone, the summer past, the harvest ended? Wait for another season. * * * *

The vice of the system of Revivalism, as popularly used, is in the mistake about conversion. Let us have Revivalism without the error. Let us teach that what constitutes one a Christian is not an emotional experience, but the answer or petition to God of a good conscience: that the baptismal vows made or ratified in sincerity and truth are the substance of conversion; and that the whole circle of Christian life is included in their range. Then let us use every power God bestows on His Church to bring the unconverted *into*, and the converted *up* to those vows.

MINISTRATIONS TO THE POOR.

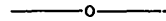
THE poor we have always with us. This seems to be a divine arrangement. No doubt it is for the best good of all that it should be so. The rich need the poor as well as the poor need the rich—in some respects more. At any rate both classes are in the world, and not only meet together but have to live together, and dependent on each other.

Suppose all were rich. What would become of the Community? Who would do the necessary work? Where would be the mechanics? Where the shopkeepers? Where the common laborers? But the poor alluded to at the head of this article are such as may be partially or entirely dependent upon others. To such all good people are called to minister. What shall be the ministrations, and how shall they be performed? The hungry must be fed; the naked must be clothed; and the sick must be cared for. We look first to the bodily wants—our blessed Lord did this. He gave food to the weary and famishing, and then told them of spiritual and heavenly things. It would simply be cruel to give a book or a tract to a poor, starving creature. Give bread first and then food for the soul.

But just here is a practical difficulty, especially in cities and large towns. Careless or indiscriminate assistance produces nothing but harm. It increases the evil we wish to correct. It should be our aim so to help others that they may feel that they are, as far as possible, helping themselves. The great end and aim of human ministers should be to lift up the fallen and help

the feeble to stand on their feet; hence the danger of asylums, refuges, poor houses, homes and the like, except in cases of absolute disability. Whenever our charities tend to pauperize the healthy and able-bodied, then they become an evil and do a world of mischief. As a rule we should endeavor to encourage an ambition to self-support. This is the wisest and best charity we can bestow. This will require time, patience, wisdom, suggestions, and often some money. The trouble is, if we meet with a case needing help, we are much more ready to give money, if we have it, than we are to give time or take trouble. Here is where the benevolent rich make their greatest mistakes. They give away money freely, but not in a way to help or strengthen.

We should become co-workers. The rich and the poor meet together, and are a mutual help. So far we have taken only what may be called the earthly view. But there is an earthly side to our Christianity. It has to do with the life that now is, the life in the flesh, as well as the life which is to be hereafter. Our religion embraces two worlds.—*See*



THE position of the Christian in the world is that of a lighthouse keeper. He is living in the midst of storms. But he is safe himself, and he knows that he is safe. He need have no fear about himself. There is everything to make him sure of safety. His proper mission therefore is, assured of his own stability on the Rock, to remember why he is placed there; to see that the light he is to give forth shines brightly, steadily and continuously; thus accomplishing the twofold end

of his mission,—grateful for light and safety himself, to be a friend and benefactor to all, like himself, upon the water.

Children's Department.

TWO AND ONE.

Two ears and only *one mouth* have you ;
The reason I think is clear :
It teaches, my child, that it will not do
To talk about all you hear.

Two eyes and only *one mouth* have you ;
The reason of this must be,
That you should learn that it will not do
To talk about all you see.

Two hands and only *one mouth* have you ;
And it is worth repeating—
The *two* are for work you will have to do,
The *one* is enough for eating.

THE NEW KEY.

"AUNT," said a little girl, "I have found a new key to unlock people's hearts and make them so willing."

"What is the key?" asked her aunt.

"It is only one little word. Guess what?" But aunt was no guesser.

"It is *please*," said the child. "If I ask one of the great girls in school, '*Please* show me how this sum is done,' she says, 'O yes,' and helps me at once. If I ask Sarah, '*Please* do this for me,' no matter, she will take her hands out of the suds and do it. If I ask uncle, '*Please*,' he says, 'Yes Puss if I can.' And then if I say, '*Please*, Aunt'"

"What does Aunt do?" said Aunt herself.

"O you look and smile just like mother, and that is best of all," cried the little girl, throwing her arms round her aunt's neck, with tears of joy in her eyes. Let our youthful readers try this new key and they will value our advice.

A WASTE PAPER BASKET, AND WHAT WAS FOUND THERE.

Do you know what it is, my little friends, to look for a piece of paper that is worth something to you, and which has by accident been thrown into the waste-paper basket?

Many a time have I had to make such a weary search; and very glad I have been to find the lost piece, or perhaps the torn bits of it, one after another, which had to be carefully pasted together again.

Now, I am going to tell you what a Mohammedan once found in his waste-paper basket.

Not far from Agra, in the north-west of India, lies a large town called Bhurtpoor. Here there lived a man who belonged to the sect of the false prophet Mohammed, and in whose heart a secret longing was awakened after something he scarce knew what. What he sought was a way to free his soul from the burden of sin that oppressed him, to hear the glad tidings of a Saviour. He had no friend that could help him; certainly often they said to him, "Allah, Akbur!" "God is great;" but that did not make him any happier. One advised him, indeed, to do something very hard, which should cause him great pain; or to make a pilgrimage, by which he would be sure of salvation and so obtain the peace he longed for.

But he felt sure that all his own works could not save his soul from sin.

At last he began to pray to God. Was not that the best thing that he could do? One he felt could help him, and so his constant prayer was, "O God, show me Thy truth."

One day there came into his hands a heap of waste paper out of the basket: he was going to use it to wrap up drugs for a hospital in which he was employed. As he sat there using one piece of paper after another in his work, his eye fell on a sentence in a stray leaf. Here were words that seemed to promise an answer to that which had filled his mind so long. He looked for more of the leaves and read them eagerly.

"What can this be," said he to himself, "but God's answer to my prayer? Strange that I should find these very words in this heap of paper!"

He searched further and further, and at length found all the scattered leaves forming a tract entitled "Din-i-happi," that is, "What is the true religion?"

He felt sure it was sent by God. This tract directed him to the Bible; he tried to get one, but there was not one in his language to be had in Bhnr'poor. He went to the Missionary at Agra, who had just received a supply of newly-printed Bibles; one of these he bought and read carefully, and by degrees light dawned on the Mohammedan's soul, showing him that the Lord Jesus, who said, "Him that cometh unto Me I will in no wise cast out," was in very truth the Way, the Truth, and the Life.

Afterwards he was instructed for holy baptism. Subsequently he was also confirmed and became a communicant of the Church and an active worker among his countrymen.

Now what do you think, dear children, would have been the best thing for this man to have found in the waste-paper basket—a bank note for a thousand dollars, or a little book which pointed him the way to the eternal Saviour through whom he might obtain everlasting life?

A THOUGHTFUL SAILOR-LAD.

A FEW days out from New York a great ship was overtaken by a terrible storm which lasted nearly a week.

One day, at the height of the tempest, the rigging at the main-mast head got tangled, and some one had to go up and straighten it. The mate called a boy belonging to the ship, and ordered him aloft.

The lad touched his cap, but hesitated a moment; cast one frightened glance up at the swaying mast and again down on the furious sea, and then rushed across the deck and down into the fore-castle. In about two minutes he appeared, and without a word seized the ratlins—the rope-ladders of the vessel—and flew up the rigging like a squirrel. With dizzy eyes the weather-beaten crew watched the poor boy at this fearful height. "He will never come down alive," they said to each other.

But in twenty minutes the perilous job was done, and the boy

safely descended on the deck; and straightening himself up, with a smile on his face, walked to the stern of the ship.

"What did you go below for, when ordered aloft?" asked a passenger of the brave boy.

"I went—to pray, sir," replied the boy with a blush, and a slight quiver of the lip, as he turned away.

Who among my readers are as brave and thoughtful in the time of danger or temptation?

SUNDAY PRAYERS FOR 1883.

MORNING.

BLESSED LORD, who as on this holy day didst rise from the dead, give us grace to rise from sin and to live to Thy glory. Let us rest from worldly work and worldly care, and make us, O Lord, this day joyful in Thy house of prayer. Let us truly and humbly confess our sins, and do Thou blot out all those sins in Thine own precious blood. Feed our bodies with needful food, and our souls with the bread of Thy Word. Give to my Pastor, grace to preach the Gospel with zeal and success. By Thy earthly Sabbaths prepare us for an endless Sabbath above, where, with the Father and the Holy Spirit, Thou dost reign for ever. Amen.

EVENING.

We thank Thee, O Heavenly Father, for the rest of another Sabbath, and before we lie down to sleep, we give ourselves anew to Thee. Forgive our wandering thoughts in prayer, forgive our coldness in praise. Let the seed of Thy Word which has been sown to-day spring up in our hearts, and bring forth a hundred fold the

fruits of the spirit—love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. Let us live unto Thee, and with Thee rise to endless glory. Grant this for the sake of the Lord Jesus Christ. Amen. Our Father, etc.

THE SEVEN WORKS OF MERCY.

Bodily.—

Visit, give drink, give meat, redeem the slave,
Clothe, tend the sick, and lay the dead in grave.

Spiritual.—

Counsel, rebuke, instruct in wisdom's way,
Console, forgive, endure unmoved, and pray.

THE SEVEN DEADLY SINS.

Pride, Envy, Anger, Gluttony, Covetousness, Lust, and Sloth.

THE SEVEN GIFTS OF THE HOLY GHOST.

Wisdom, Understanding, Counsel, Ghostly strength, Knowledge, True Godliness, The fear of the Lord.

CHURCH HISTORY.

LESSON II.—THE WORLD'S NEED.

Q. What was the condition of the world when Christ came?

A. It was full of ignorance and sin.

Q. What were the chief races or peoples?

A. The Romans, Grecians and Jews.

Q. Which of them had any knowledge of God?

A. The Jews alone.

Q. Where did the Jews for the most part reside?

A. In Palestine, which was also under Roman sway.

Q. What was the sole guide of the other nations?

A. Human philosophy, which was misleading and untrue.

Q. What were the three chief systems of philosophy?

A. Epicureanism, Stoicism, and Platonism.

Q. What was the doctrine of the Epicureans?

A. They held that the world was made by chance, denied God's providence over the human race, taught there was no resurrection nor any punishment after death, and esteemed nothing to be good but what was pleasing to the senses; in fact they were atheists, and their ruling principle was pleasure.

Q. What did the Stoics teach?

A. They professed to believe in many gods; they held that the world itself was a good, and that all matter was eternal. They condemned image worship, yet justified the popular polytheism. They taught that the soul at death would be burned or return to be absorbed in God. They were indeed pantheists, or believers in many gods, and their ruling principle was pride.

Q. What belief is attributed to Plato and his followers?

A. Plato taught the immortality of the soul and inculcated temperance, justice and purity of life. His views were sublime and exalted, but many of them were erroneous and impossible to put in practice. He had no idea of a coming Redeemer, but did something to prepare the people for His approach.

Q. What saying is ascribed to Socrates, from whom Plato derived many of his ideas?

A. That he knew nothing and earnestly desired that God would send some one from heaven to teach him.

Q. Could these religions make men good and true?

A. No, and so corruption was universal and mercy and purity unknown.

Q. How is the state of the world described in Scripture?

A. "Darkness shall cover the earth and gross darkness the people." Is. lx. 2.

Q. Which was the strongest Government?

A. The Roman which had rule over nearly all the civilized world.

Q. What language was almost universally used?

A. The Greek which was also the noblest and best.

Q. Were these things advantageous to the Church?

A. Yes, the Roman laws at first protected the Church, and by the Greek language the knowledge of it was transmitted.

Q. Where have we an account of the early history of the Church?

A. In the Epistles and Acts of the Apostles.

Q. Where else can we learn how the Church grew and spread?

A. In the writings of the early Christians.

Q. By what term do we usually call these first Christians?

A. The Fathers of the Church.

Q. Name some of them?

A. Ignatius, Polycarp, Athanasius, Chrysostom, Ambrose and Augustine.

Q. About which of the Apostles do we know most?

S. S. Peter, Paul and John.

(To be Continued.)