

Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

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NO. 4.

"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.*

THE LOVE OF JESUS.

LOVE of love, divinest feeling,
Love that hath no change or end ;
Precious, saving love of Jesus,
Who can ever comprehend ?

Stilling with sweet consolation
Every earth-born woe and strife ;
Tenderer than the fondest mother,
Stronger than the love of life.

Reaching from the heaven of heavens,
Compassing the fallen—lost ;
Oh, what blessings it hath brought us !
Oh, what fearful price it cost !

Who can search its depth, or fulness ?
Who its lofty heights ascend ?
Who the great Divine and Perfect
With humanity can blend ?

'Tis the air we cannot gather,
'Tis the thought that hath no speech ;
'Tis the sea we cannot fathom,
'Tis the sky we cannot reach.

'Tis the only hope and refuge
That to sinners can belong ;
'Tis the highest theme of angels,
'Tis the sweetest human song.

Love eternal, Love of Jesus,
Fold us, keep us, till we know,
In the light of worlds before us,
What to Thee alone we owe.

"LORD, WHAT WILT THOU HAVE ME TO DO?"

To be *in earnest* in asking this question, is to have taken the first step in the true Christian life. None coming to Christ in the spirit of willing service, asking for His gracious guidance, will be left without it. "What wilt Thou have me to do?" Here am I, Lord. Hitherto my life has been useless and purposeless, or, at least, my good intentions have borne but little fruit. My efforts to serve Thee have been so miserably feeble that they have but resulted again and again in failure, so that I have well nigh lost all heart, and yet, my Master, Thou art so infinitely merciful that I dare to come to Thee, feeling my emptiness, my worthlessness, knowing that life is slipping from me day by day, with duties unfulfilled, with the good I would undone, and the evil that I would not constantly overmastering me. What wouldst Thou have me to do? Show me the way step by step. Make Thy strength perfect in my weakness!

He that so cometh to Jesus will in no wise be cast out. He makes His will and His way plain, whether it be to do great things or small, whether the influence we may exert be over the many or the few, whether the gifts bestowed upon us be the five talents or the one. We may be doing the will of our Lord in what seem the most trifling actions of our lives.

"The trivial round, the common task,
Would furnish all we ought to ask;
Room to deny ourselves—a road
To lead us, daily, nearer God."

No uninspired words have ever contained a greater truth, no greater mistake can be made than to suppose the little actions of our daily life are too unimportant to be done as in God's sight, for he that is FAITHFUL in the least, is faithful also in much. And to his faithful servant the Master will show the work He wills him to do outside and beyond that daily task of self-discipline, and the round of familiar duties which cluster round each life. In the majority of lives there is room for a larger work, a wider sphere of obedience, and the heartfelt question: Lord what wilt Thou have me to do? will bring a response. The world is all around us, sin and ignorance of God, sorrow and suffering are on every hand, though we may not see them, if we raise a barrier of selfish interests, cares or pleasures between them and ourselves, but they are *there* nevertheless; their cry must reach us, if we do not wilfully stop our ears. To have done *something* in God's name and for His sake, to lessen all this evil and bring about the day when the kingdoms of this world shall be the kingdoms of God and of His Christ, will be our

most comforting thought when the evening of our life has come, and we review the time which God gave us wherein to do His work. "Lord what wilt Thou have me to do? May this be the cry of our hearts, as we look up to Him who came to be our Pattern and our Guide, as well as our Redeemer.

BAPTISMAL REGENERATION.

BAPTISMAL REGENERATION is the New Birth by the Divine agency of Water and the Holy Ghost; *i.e.*, the *beginning* of a new Spiritual life, just as Generation or Birth by the human agency of Father and Mother, is the *beginning* of the old natural life.

(a) "I believe in one Baptism for the remission of sins,"—whether "Original" or actual; which gives the young Christian a fair and unencumbered start in the "Race that is set before him." (Nicene Creed. 1 Cor. ix. 24-7.)

(c) *Before Baptism.* "We call upon Thee for this infant, that he, coming to thy Holy Baptism, may receive remission of his sins by spiritual regeneration." "The everlasting benediction of Thy Heavenly washing." "Give Thy Holy Spirit to this infant, that he may be born again." "Doubt ye not therefore, but earnestly believe, that God will, &c." "Sanctify this water to the mystical washing away of sin."

(c) *After Baptism.* "Seeing now that this child is regenerate, &c., let us give thanks for these benefits." "We yield Thee hearty thanks that it hath pleased Thee to regenerate this infant." "Being by nature born in sin, and (therefore)

children of wrath (with whom God is displeased), we are by Baptism made the children of grace (with whom God is pleased)." Hence, the declaration that "children which are baptized, dying before they commit actual sin, are undoubtedly saved." (Office of Baptism, Catechism. Christmas Collect.)

THE PRAYER BOOK.

NOR is the Prayer Book to be pooh-poohed as a "merely human composition;" seeing that on all essential points of Faith and Practice it embodies the Apostolic teaching of the First Century, which was handed on with religious care from age to age, in every quarter of the globe the same. In the year 1070, the Salisbury version of this Liturgy, technically called the "Sarum Use," was carefully revised by Bishop Osmund of that See, and largely adopted throughout the country; until in 1549, having been again revised and translated, by our English Reformers, "by the aid of the Holy Ghost, with one uniform agreement concluded by them," it was re-issued in the Book of Common Prayer as the "one Use henceforth for the whole realm." [Act. of Uniformity. Preface to Pr. Bk.]

Our English Liturgy, therefore, was not by any means "a mere human composition, made up by the Reformers out of their own heads," but, like the Church itself, merely a new edition of the old; so that Cranmer was able to boldly challenge contradiction, when he offered to prove, that "the Order of the Church of England, set out by authority of K. Ed. vi., was the same as had been used in the Church for 1500 years past.

THE ART OF HAPPY LIVING.

THE divine art of happy living is to live as God's dear and blessed child. Your Father is so rich that He owns everything. He is so wise that He knows everything. He is so mighty that he can do everything. He is so generous that He will not withhold any good thing from them that love Him. He is so compassionate that He can never be indifferent to any pain or sorrow felt or feared by His child, Having such a Father to provide for every want, you can surely dismiss all care, you can silence every murmur, you can keep your heart in perfect peace. Toil, wait, suffer, as you can and must, but never fear, never complain. Let all that you lose and all that you gain, all that you suffer and all that you enjoy, make you live more like God's holy child.

—*Dr. March.*

APOSTOLIC SUCCESSION.

APOSTOLIC SUCCESSION is the regular transmission from age to age of the Priestly Warrant given by Christ to His Apostles. [S. Matt. xxviii. 18—20]; each generation of Bishops carefully handing it on to the next by a solemn "Laying on of hands," as S. Paul did to Timothy and Titus; so that the Priestly Office of representing Christ in Sacramental ministrations, might, like the Bible, be transmitted by successive genuine copies of the the lost Divine original, "unto the end of the world."

"From the Apostles' times there have been these Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons; which offices

were evermore had in such reverend estimation that no man might presume to execute any of them, except he were approved and admitted thereunto by *lawful authority.*" (Preface to the Ordinal.)

"Whosoever are or shall be Consecrated or Ordered according to the rites of the Prayer Book (1549) we decree all such to be *rightly, orderly, and lawfully* Consecrated or Ordained." (Article xxxvi. vid also xxiii.)

In other words, the Apostolic Succession is not a matter of private opinion, but of historical fact; not an open question, but an established certainty; being a Ladder of 18 century steps, *down which* the original Commission of the Great King (S. Matt. xxvii. 18—20, *given only to a select few, and thereby excluding all others* (Num. iii. 10; xvi. 7) has descended in a regular and unbroken series of network links, from generation to generation of successive Bishops in every branch of his Kingdom, the Holy Catholic Church; and *up which* as the only appointed means of Priestly communication with Him, the Clergy of to-day reach out to Christ, their Head, to bring down His promised grace and blessing. [Heb. iii. 1; v. 4, 5; Exod. xxviii. 1; S. Matt. iii. 16; xvi. 19; S. John xx. 21—3; 2 Cor. v. 20.]

GENTLENESS.

GENTLENESS is love in society. It is love holding intercourse with those around it. It is that cordiality of aspect, and that soul of speech which assure us that kind and earnest hearts may still be met with here below. It is that

quiet influence which, like the scented flame of an alabaster lamp, fills many a home with light, and warmth, and fragrance altogether. It is the carpet, soft and deep, which, whilst it diffuses a look of ample comfort, deadens many a creaking sound. It is the curtain which, from many a beloved form, wards off at once the summer's glow and winter's wind. It is the pillow on which sickness lays its head and forgets half its misery, and to which death comes in a balmier dream. It is consideration. It is tenderness of feeling. It is warmth of affection. It is promptitude of sympathy. It is love in all its depths, and all its delicacy. It is everything included in that matchless grace,—the *gentleness of Christ.*

FAMILY PRAYER—A NEGLECTED DUTY.

BY THE REV. A. W. SNYDER.

PRECEDING the Psalter, in the American Book of Common Prayer, are Forms of Prayer to be used in Families. It is an order, we fear, but little observed. It cannot be the fault of the prayers themselves, for they are excellent. Nor would it matter if some other form should be observed, instead. There are many excellent Manuals for family devotion. Those of Bishop Wainwright and of Dr. Goulburn are especially good. There is no excuse for the devout Churchman, who, being the head of a family, fails to have daily family devotions. It witnesses to the too often forgotten fact that the head of the house is responsible before Al-

mighty God for those of his household ; that he is a priest in his own house ; that as such he should instruct his family in the Faith, and in duty toward God and men ; for himself and for his, claim a daily forgiveness ; make an ever-renewed consecration ; ask a daily sanctification, offering before God a morning and evening sacrifice of praise and thanksgiving. Daily reading of Scripture and daily prayer, in the presence of the assembled household, will prove one of the most effectual means for fulfilling one's duty, as a Christian teacher and priest, to those under his own roof. It will be a holy and blessed memory to the children, to their latest hour on earth. When scattered through the world, as they soon will be, their thoughts will oftenest recur to the old home and hearth-stone, in this connection ; in memory, often going back tenderly to the times when their father and mother used to sit among their children, reading from the Holy Book ; and when, as a family, on their knees before God, they asked his guidance and protection. No other teaching will be so effectual ; none so lasting ; none so associated with all that is tenderest and holiest and most potent to restrain from evil, and to guide into the paths of peace. Christian parent, neglect not this duty and this privilege ! It is something you *can* do. In doing it, you will have the blessing given to that Mary who did what she could, who, in that she did what she could, had the priceless commendation of her Lord, that wheresoever His Gospel should be preached, her loving act should be spoken of for a memorial of her. So shall we, too, in doing what we

can, inherit the blessing. When we are dead and gone, our children will remember it, and think of it often. Of us it will be a most constant and effective memorial ; and to them, a perpetual admonition and benediction. Yes, it will be a memorial of us in that hour when, in the presence of the Judge, it shall be said, "Give an account of thy stewardship." What, if from neglect of this duty, some one of those dearer to us far than our own life, should be separated from us forever in the life everlasting ?

LUTHER said that a man needs to be converted three times ; first his head, and then his heart, and then his pocketbook. When ecstasy takes a man so far from earth during the sermon that he finds it difficult to get back in time for the collection, he will do well to examine into the source of such emotions. True Christian joy is never interrupted by the gathering of offerings, which is itself an act of worship.

LIFE is a book of which we have but one edition. Let each day's actions, as they add their pages to the indestructible volume, be such as we shall be willing to have an assembled world to read.

ROMISH PRETENSIONS.

AT the time of the Reformation, when Cranmer and Ridley flourished, there was a Church existing, and Cranmer was Archbishop of that Church. That Church had existed (as all parties agree) from the first planting of Christianity in England. But Archbishop Cranmer found that in his time it had be-

come, in certain respects, corrupted, that the Bishop of Rome, for instance, had usurped over it an authority to which he had no claim ; that many corrupt practices had crept in—that the Liturgy was in a language not understood by the people. . . The Archbishop and the prelates who aided him in the work of the Reformation determined not to overthrow the old Church and place a Protestant Sect in its place, but to correct the abuses in the old Church. This they (aided by the civil powers) did by asserting, first their own independence, as Bishops, against the usurped authority of the Pope, who had no more authority of right in England than the Bishop of Canterbury had in Rome ; by discontinuing practices which led to unscriptural superstitions ; by protesting against certain prevalent erroneous doctrines ; by translating the Scriptures into English. But though they did this, they remained the same Bishops and Divines of the same Church. An attempt was made in Mary's reign to revive the old superstitions, but by the firmness of Elizabeth her Bishops were enabled to complete the work so happily commenced in the reigns of her father and her brother. Now, from this historical statement, you see the absurdity of which the Papists are guilty when they accuse us of having deserted or dissented from the old Church, and of having reared a new Church of human origin—the absurdity of their speaking of theirs as the *old Church* and the *old religion*. It was not till the twelfth year of Queen Elizabeth's reign that (listening to the exhortations of the Pope) they quitted the Church and

formed a new sect, from which the present Roman Catholic Dissenters have descended. They left the Church of England because they thought their Bishops had reformed too much, had become too Protestant ; just as Protestant Dissenters left us, because they thought we had not reformed enough—that we were (as they style us) *too Popish*. The one party left us because they wanted no reform ; the other because, instead of a *Reformation*, they wanted a religious revolution. The Reformers of the Church of England carefully preserved the middle path.—*Walter Farquhar Hook, D.D.*

MANY children would be puzzled to give an answer if they were asked WHY they expect Heaven to be a happy place. S. Thomas Aquinas, when a boy at school, was one day in a class of whom the teacher asked each boy separately, "What is the joy of heaven?" One boy said "There will be no more sorrow nor pain." Another. "We shall rest from our labours." Another, "There will be pleasure for evermore." But when the question came to S. Thomas, he answered, with a look of yearning love upon his face, "His servants shall serve Him."—Ah, children, how many of you have begun to find out that to do the will of God is beyond all other joy in earth or Heaven !

AMONG our gravest sins of omission, we may count that of failing to fight for the truth, when it is attacked by the words of evil men.

To be happy is not to possess much, but to hope and to love much.

DOGMA—TWO AND TWO
FOUR.

YOUNG READERS often think it only generous to join in lofty scorn at dogmatism, not because they know what it is, but because they think that such an ugly word must have an ugly meaning. But what is dogmatism? Dogmatism is the positive assertion that certain things are true. Are not all first principles dogmatic? You never say two and two ought to make four; but you say, dogmatically, they do make four. You never say a straight line ought to be the shortest way between two points; you say it is so; and Euclid is dogmatic as Paul. You never say, "Perhaps it is safer to build on a rock than on the sand." There is no "perhaps" in the case. The King of Nature never says, "You may, if you like, sow in August and reap in January; and no matter what you sow, you shall reap wheat." No, His teaching through nature is dogmatic, and you are shut up within the bars of sovereign limitations. The same King rules in grace; and is He likely to be less decisive in the higher sphere than in the lower? Never! With a voice that puts down all other voices, and with the glow of a glory that turns all other glory into darkness, He declares positively that certain things are true, and we evangelists do but repeat his assertions. If you object to dogmatism, complain to the Master, not to the men. Say what you will, it is true that men are lost; it is true that Jesus is the Stone of Salvation; it is true that "neither is there salvation in any other, for there is none other name under heaven given among men,

whereby we must be saved." It is true that He is the Son of man; it is true that He is the Son of God. Dear young men and women, is Pilate to be our ideal of charity? Pilate was liberal, but he crucified Christ! He gloried in having no bias one way or another; one religion was to him as good as another, and he was ready with the most contemptuous courtesy to tolerate them all; yet he crucified Christ! Pilate was the father of those who say, "What is truth—who knows?" yet he crucified Christ! Pilate was no dogmatist, yet he crucified Christ!—*Dr. C. Stanford.*

CHRIST is as necessary to the heavenliness of heaven as He is to the holiness of earth. In the very height and rapture of the sanctity of heaven, when every thought of all its radiant multitudes is captive to the obedience of Christ, and knows its happiness only in that blessed bondage, were the horrid conception possible that Christ Himself should suddenly cease to exist, that instant every ray of its holiness would expire; not merely the heart would seek *in vain* its resting place, it would no longer possess the *desire* to seek it; not merely the light would be *wasted* in the void abyss, it would be *quenched* utterly and forever.—*A. Butler.*

FATHER CURCI prophesies the return of the priests of the Roman Catholic Church to the study of the Scriptures; and, to assist them, he is engaged with Professor Scaptini, of the Propaganda, in translating the Bible from Hebrew into Italian—a worthy finale to such a stormy life as Curci's has been.

The Institute Leaflet for Church Sunday Schools.

VI. II—June 4, 1882. THE ETERNAL TRINITY. Trinity Sunday—No. 28.

TEXTS TO BE LEARNED.—2 Cor. xiii. 14 ; Rev. iv. 8.

THE COLLECT FOR THE DAY.

Almighty and everlasting GOD, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the unity: We beseech thee, that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one GOD, world without end. *Amen.*

I.—THE ETERNAL TRINITY.

Who has given us grace to confess the true faith? What is the true faith? "That we worship one GOD in Trinity, and Trinity in unity." Athan Creed. What does this mean? We pray to Three Persons in one GOD. When do we acknowledge the glory of the Eternal Trinity? As often as we pray or go to Church. How in Church? After every Psalm and Canticle in the Gloria Patri. Where e'se? In the Creeds. What do you confess in the Creeds? That I believe in GOD the Father, who made me, &c. Where else do we worship Three Persons in one GOD? In the Litany. In the first petitions. At the end of the service whose blessing is "with us?" The blessing of the Holy Trinty. See the grace and final benediction. And in whose name were you baptized?

II.—THREE PERSONS.

Do we worship the Father as GOD? See Lord's Prayer and other Collects. Do we worship the Son as GOD? See Prayer of St. Chrysostom. Collects for 3rd Sunday in Advent, St. Stephen's Day. 1st Sunday in Lent, Litany. Do we worship the Holy Ghost as GOD? See third petition of the Litany.

III.—ONE GOD.

Are there then three GODS? No, there is but one GOD, 1 Cor. viii. 4. Three Persons and one GOD. See Litany. How is GOD worshipped in Heaven? The same as on earth. See Isaiah vi. 1-23, and second text for repetition.

THE CATECHISM.

Why was the Sacrament of the Lord's Supper ordained? [Learn answer in Catechism.

THE CRY OF THE HEATHEN.

Read Acts xvi. 7-15.

Learn Rom. x. 14-15.

In what country had the Apostles laboured last? Galatia.

Where were they forbidden to preach?

What Asia is meant? A Province of Asia Minor.

To what place did they proceed? Troas.

Where was this? On the sea-shore.

What then appeared to S. Paul? Ver. 9.

What kind of people lived across the sea? Heathen.

Of what were they in need?

Who now joined himself to S. Paul and the others? S. Luke, the historian of the Acts.

How do we know this? He writes in the first person "we," while before he used the third person "they." (Compare ver. 8 and 10.)

What help did these men carry to the heathen? The knowledge of Christ and His salvation.

What city did they enter? Ver. 12.

What is it called? A colony, *i. e.*, a settlement of Romans.

Where did they go on the Sabbath? Ver. 13.
 Why not to the Synagogue? There were but few Jews, and so they had none.
 Who was the first convert? Ver. 14.
 What was she? Doubtless a Gentile proselyte.
 What was the cause of her conversion? God's power.
 And the consequence? She listened and was baptized.
 What shows her kindness? She brought the Apostles to her home. (Ver. 15.)
 What did this little band comprise? The first church in Europe.
 Is this Macedonian cry heard now? Yes; sin and darkness exist everywhere.
 Over 800 millions yet heathen.
 How is the cry answered? Good men carry them the glad tidings of salvation.
 What can you do to help? Give aid to the mission cause, pray for an increase
 of labourers and for God's blessing on the work.

HYMN for June—A. & M., 161; Church Hymns, 491.

The Institute Leaflet for Church Sunday Schools.

Vol. II—June 11, 1882.

TRUST IN GOD.

1st S. after Trinity—No. 29.

TEXT TO BE LEARNED.—Phil. ii. 13; 2 Cor. xii. 9.

THE COLLECT FOR THE DAY.

O GOD, the strength of all them that put their trust in Thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of Thy grace, that in keeping of Thy commandments we may please Thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

I.—TRUST IN GOD.

What is said of GOD in the Collect? He is the strength, etc. Why is He this? Because He is Almighty. Why should we trust in GOD? Because we can put no trust in ourselves. Why is this? Because of our weak nature. What is the meaning of *mortal*? Subject to death. Why is our nature so *weak*? Because it is a *fallen* nature. What is the result of our weakness? We can do no good, etc. By whose power only can we do anything? By GOD's; "without me," Christ says "ye can do nothing."

II.—GRACE TO HELP.

What then do we ask of GOD? The help of His grace. How does GOD's grace help us? It makes us strong in the Lord. Phil. iv. 13. Why do we need GOD's grace? To enable us to please Him. How can we please GOD? By keeping His Commandments. Does an unwilling obedience please GOD? How only can we please GOD? By obeying Him in *will* as well as in *deed*. Who gives us the *will* to please Him? In first text above. What do we learn from the Collect? Our weakness and our strength. What shows our weakness? We are not able to do anything that is good. And in what lies our strength? In the name of the Lord.

THE CATECHISM.

What is the outward part or sign of the Lord's Supper? [Learn answer in Catechism.]

THE PHILLIPPIAN JAILOR.

Read Acts xvi. 16—40.

Learn S. Mark xvi. 16.

How did the heathen strive to get help in trouble? They went to their magicians and fortune tellers.

- What were these people? Deceivers.
 Who led them to deceive? Satan, through malice; evil men through greed.
 Where have we an instance? Ver. 16.
 What did she say about the Apostles? Ver. 17.
 Why was S. Paul grieved? He was sent to fight Satan and so could not accept his help.
 What else grieved him? The poor girl's bondage.
 How did he help her? Ver. 18.
 What was the result? Ver. 19.
 What immediate punishment did the Apostles suffer? They were severely beaten. Ver. 22.
 Where were they put? Into a cold dark dungeon.
 What other suffering did they undergo. They feet were made fast in the stocks. Ver. 24.
 What occurred at midnight? Ver. 25.
 How were the prison doors opened? Ver. 27.
 Who was alarmed at this? The jailor.
 Why? Because death awaited him if the prisoners escaped.
 But what was he most anxious about? His soul.
 What was his cry to the Apostles? Ver. 30.
 And what S. Paul's reply? Ver. 31.
 How did he treat the prisoners? Vs. 33 and 34.
 Of what was this a proof? His conversion to God.
 How did he confess Christ? By coming to Holy Baptism.
 What became of Paul and Silas? Ver. 35.
 Through whose power are we saved? By the sacrifice of Christ.
 How do we accept His salvation? By believing on the Lord, and so loving and serving Him.

HYMN for June—A. & M., 161; Church Hymns, 491.

The Institute Leaflet for Church Sunday Schools.

Vol. II—June 18, 1882.

2nd S. after Trinity—No. 30.

TEXTS TO BE LEARNED.—Deut. x. 12, 13; 1 S. John iv. 18.

COLLECT FOR THE DAY.

O Lord, who never failest to help and govern them whom Thou dost bring up in Thy steadfast fear and love; Keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy holy Name; through Jesus Christ our Lord. Amen.

I.—HOW GOD SHOULD BE FEARED.

What is the teaching of this Sunday? Love to GOD. But what else is spoken of in the Collect? Fearing GOD. What kind of fear is meant? Reverent, godly fear. What other sort is there? Unholy fear, dread of punishment. Give an example of the latter? Felix. Acts xxiv. 24, 25. How are we commanded to fear GOD? See 1st text. What does godly fear imply? Submission to GOD as our father. To what must it be joined? To love. (Compare Collect; "perpetual fear and love.") Why? Because this shows it is a fear such as a son might have, not the base, cowardly terror of a slave. Who possessed such a fear? Christ Himself. Heb. v. 7.

II.—HOW GOD WILL HELP THOSE WHO FEAR HIM.

For what do we ask in the Collect? For GOD's protection. How do we know it will be granted? He never fails to help and govern His people. What

is His constant desire? To make us love and serve Him. What kinds of fear are spoken of here? Steadfast and perpetual. What does steadfast mean? Deeply rooted. In what relation do we stand toward God? We are His children; He "brings us up." Of what does this assure us? His constant help. How then should we regard Him? With reverence and holy fear as our Father in Heaven. What may we expect from Him? Increase of grace, love and fear—all we need here and hereafter. Why can we trust Him for all this? Because He "never fails." If we love and fear Him what is the promise? See Psalm xxxiv. 7.

THE CATECHISM.

What is the inward part or thing signified? [Learn answer in Catechism.]

PROCLAIMING THE KINGDOM.

Read Acts xvii. 1—14.

Learn Ps. lxxv. 11.

What were the Apostles sent to preach? The Gospel.

What else had to be proclaimed? The coming of the Kingdom.

Where did they first deliver these tidings? In the cities.

What city did they now visit?

After whom was the city named? A sister of Alexander the Great.

What is its modern name? Salouiki.

Where did the Apostle first enter? The synagogue.

What did he make known? That Messiah was to die and then reign. That Jesus had done this and they were His heralds.

What other truth did he proclaim? That Christ should come again. 1 Thes.

How did S. Paul support himself here? See 2 Thes. iii. 8.

Did the people receive the glad news? Many did.

But who were envious and angry? The Jews.

Why? Because idolaters were pressing into the Kingdom.

Whom did they accuse? Jason and others.

Of what? Of being rebels—obeying another King—Jesus. Ver. 7.

Can we be loyal to GOD and the King? Yes: as long as their commands are not inconsistent.

What again was the result of the trial? The Apostles fled.

To what place? Berea.

What is said of the Bereans? Ver. 11.

What again obliged the Apostles to fly? Vs. 13, 14.

What two things should God's heralds now proclaim? That the King—Christ—has come. And that He will come again.

And what should this produce in us? Gladness, loyalty and obedience.

HYMN for June—A. & M., 161; Church Hymns, 491.

The Institute Leaflet for Church Sunday Schools.

Vol. II—June 25, 1882.

3rd Sunday after Trinity—No 31.

TEXT TO BE LEARNED.—Rom. viii. 26; Ps. lxxxvi. 7.

COLLECT FOR THE DAY.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

I.—GOD GIVES US GRACE TO PRAY.

Of what is man always in need? Something from God. But what does he also require? To be made to know this. Who supplies this knowledge? Almighty God. What else does God do? He shows us what we need. What is that? Pardon and peace, strength to do right, defence and comfort. To what does this knowledge lead? Desire to pray. How must we pray? From the heart; in spirit and in truth. Who supplies this "hearty desire"? It is God's gift. Why do we pray to God? Because Christ has promised He will give us "whatsoever we shall ask in His name."

II.—GOD GIVES US GRACE IN ANSWER TO PRAYER.

What grace is alluded to in the Collect? God's mighty aid. For what purpose is it supplied? To defend us in all," etc. Name some dangers from which we are daily preserved. From whence comes our greatest danger? From Satan. How can he be overcome? By prayer and watching. Of what else does the Collect speak? Adversities. What are adversities? Things which seem to be against us. Mention some. Sickness, pain, loss of employment. Why are they sometimes sent? To humble us and test our faith. What do we need in such trials? To be comforted of God. Do you pray earnestly for grace? Do you remember God's blessed assurance: "The Spirit itself maketh intercession for us with groanings that cannot be uttered." Rom. viii. 26.

THE CATECHISM.

What are the benefits whereof we are partakers thereby? [Learn answer in Catechism.]

S. PAUL AT ATHENS.

Read Acts xvii. 15-34.

Learn Rom. i. 21.

Where was S. Paul next conducted? To Athens.

What is said of the city? It was wholly given to idolatry.

What is the original expression? It was "full of idols."

With what feelings did S. Paul look upon the scene? "His spirit was stirred in him." V. 16.

What does that mean? He was sad at heart.

With what learned men did he dispute? Ver. 18.

In what did the Epicureans believe? They were atheists—that is, unbelievers.

And what else? They believed the world was made by chance, and that man's highest duty was to please and gratify himself.

What were the opinions of the Stoics? They held the world itself was God, and that man should care nothing for pleasure or pain, or the feelings of others.

Where did the Athenians take S. Paul? Ver. 19.

How did he address them there? Very wisely and bravely.

Who taught him? The Spirit of God. S. Luke xxi. 15.

What was his text? The altar inscribed to the unknown God.

What did he tell them of this Great Being?

He is Maker of all things. Ver. 24.

He is Disposer of all things. Ver. 26-29.

He is Judge of all men. Ver. 30, 31.

What did he call upon them to do? Repent.

Of what great doctrine did he also speak? The resurrection of the dead.

And how was the sermon received? Ver. 32.

Are Christians ever guilty of idolatry? Yes, when they love anything more than God.

Are ought we to look upon God? As a loving and merciful Father, and so we should turn to Him with all our hearts.

HYMNS for June—Church Hymns, 491; A. & M., 161.

THE largest income last year of any individual Society for mission work, was that of the Church Missionary Society, which amounted to about \$1,000,000. Second on the list, is the Society for the Propagation of the Gospel in Foreign Parts, with about \$585,000. The Wesleys raised about \$560,000.

THE FOUR ANCHORS.

THE[n]ight is dark, but GOD, my GOD,
 Is here and in command ;
 And sure am I, when morning breaks,
 I shall be "at the land."
 And since I know the darkness is
 To Him as sunniest day,
 I'll cast the anchor Patience out,
 And wish, but wait, for day.

Fierce drives the storm, but winds and
 waves

Within His hand are held,
 And trusting in Omnipotence,
 My fears are sweetly quelled.
 If wrecked, I'm in his faithful grasp,
 I'll trust Him though He slay ;
 So letting go the anchor Faith,
 I'll wish, but wait, for day.

Still seem the moments dreary, long
 I rest upon the Lord ;
 I muse on his "eternal years,"
 And feast upon His word ;
 His promises, so rich and great,
 Are my support and stay ;
 I'll drop the anchor Hope ahead,
 And wish, but wait, for day.

O wisdom infinite ! O light
 And love supreme, divine !
 How can I feel one fluttering doubt
 In hands so dear as Thine ?
 I'll lean on Thee, my best Beloved,
 My heart on Thy heart lay ;
 And casting out the anchor Love,
 I'll wish, and wait, for day.

SURPLICED CHOIRS.

THE *Dominion Churchman* of
 May 21, 1881, contains a letter
 from the Bishop of Toronto, on the
 subject of Surpliced Choirs, from
 which we clip the following.

You ask me my opinion on the
 subject of surpliced choirs, and I

give it to you most gladly and un-
 hesitatingly.

When the choir consists of men
 and boys, and is placed in or near
 the Chancel I consider it most pro-
 per and seemly for them to wear
 surplices. I would wish to be un-
 derstood not as simply giving the
 sanction of toleration to this cus-
 tom, but as cordially approving and
 recommending it.

And especially for these reasons:

1. For the sake of the "decency
 and order" with which St. Paul
 enjoins us to let all things be done.
 It seems to me to be more in ac-
 cord with this rule that the men
 and boys who sing should be
 clothed alike, in a simple white
 garment, covering all individualities
 of their common dress, than that
 they should appear in the incon-
 gruous motley of various colours
 and styles.

2. If the choir are so far recog-
 nized as forming a part of the staff
 officially engaged in the conduct of
 the service as to be allotted seats
 within the Chancel, then it is pro-
 per that they should be so distin-
 guished by wearing the distinc-
 tive dress which we recog-
 nize as best becoming the conduct
 of the worship of God.

3. More particularly for the
 effect which the wearing of the
 surplice should, and undoubtedly
 does, tend to exercise on the mind
 and demeanour of the choir men
 and boys. It is a reminder that
 they are engaged in the service of
 God, which calls for reverence of
 conduct, and earnestness of devo-
 tion and holiness of thought, and
 is a help towards the maintenance
 by them of those duties in the
 house of God.

4. I lay great stress upon the

propriety of the Choir entering the church together, in a body, like the clergy. The practice which is so common for the members of it to drop in, one by one, at any odd moments, some generally after the service has commenced, and the recognitions and whisperings, and bustling about, the finding of places and arranging of music books which invariably accompany this practice, are very unseemly and distracting to the congregation, who are compelled to witness them.

Unfortunately, a prejudice has existed in the minds of many persons against a surpliced choir, because they have imagined it a sign of High Church doctrine and ritual: no doubt this prejudice is fast passing away with the similar one which prevailed against the wearing of a surplice in the pulpit.

I have never been able myself to see any necessary connection of either of these customs with what is called "party." More than twenty years ago, in the town of Brighton, England, where the two extremes of party were represented, I remember there was not a church where the choir was not surpliced; so little was this conceived to be a party badge.

In later years, such prominent leaders of the Evangelical side as Bishop Ryle, Archdeacon Garbett, and Dean Close have conceded the desirability of Choirs being surpliced, and have publicly in print avowed their approval of the custom.

I may add that at the Provincial Synod of 1877 the late Metropolitan, Bishop Oxenden, expressed at length, in the House of Bishops, his strong approbation of surpliced

Choirs on very much the grounds I have stated.

FIRST MISSIONARIES IN BRITAIN.

At the Council of Pisa, in the year 1417, the following question was seriously debated: Is the British, the French, or the Spanish Church, the oldest? The decision was given in favor of the British Church. That decision was confirmed by Councils held afterwards at Constance and at Sens.

Cardinal Pole stated in Parliament, in the reign of Queen Mary, that "Britain was the first of all countries to receive the Christian Faith." The British Historian Gildas, says that Christianity was introduced in Britain in the last year of the Roman Emperor, Tiberius Cæsar; that is, in the year 38, A. D. Robert Parsons, the Jesuit, says, "It seems nearest the truth that the British Church was originally planted by Grecian teachers, such as came from the East, and not by Romans."

Put these statements together, and mark the conclusions to which they lead. The British Church was not founded by Missionaries from France or Spain, for it was of earlier date than the Churches of those lands. It was the oldest Church of the West: it was planted very early, a very few years after the Crucifixion of our Lord; its Missionaries came, not from any European country, but from the East.

THE Episcopal Church of Scotland has grown from 72 charges forty-five years ago, to 202 at the present time.

RECENTLY, at a barn in the village of Bowerchalke, in Wilts, about five hundred persons assembled on the occasion of a conference between members of the Church of England and Baptists. The Vicar presided, and Earl Neison, representing the Home Reunion Society, the Rev. E. B. Ottley, Principal of the Salisbury Diocesan Theological College, and leading Baptist ministers of the county, took part in the discussion, which ranged over the history and practice of the Church from the days of the Apostles and Tertullian, and lasted four hours. The proceedings were marked throughout by the greatest courtesy and good feeling.

WITHIN the Episcopal Jews' Chapel, London, during the last twenty years more Israelites have stood at the baptismal font, and on bended knees vowed fidelity and love to the Saviour, than in any other Protestant place of worship since the Reformation. Those who attend the chapel had an illustration of this on a recent afternoon, when after the Second Lesson, four adult Israelites and a child were baptized. The men were all in the prime and vigor of manhood, and evidently belonged to the better and more educated class of Jews. The prayers were in Hebrew, and the sermon, which was listened to with deep attention, was in English. A good number of believing and unbelieving Jews witnessed the administration of the solemn ordinance. The Rev. Dr. Stern officiated.

THE Old Catholics of the Grand Duchy of Baden recently held a

general meeting, in which proofs of the rapid extension of the new Church were given by several delegates. The meeting sent an address of congratulation to Count de Campello at Rome. According to recent information the late canon is trying to found an Old Catholic Church in the capital of Italy; he is said to have gained to his cause several priests now holding high positions in the Romish Church. Count Campello is actively working for that purpose in his newspaper *Il Labaro*.—*L'Alliance Libérale* (Paris).

AN old Methodist preacher once offered the following prayer in meeting: "Lord help us to trust Thee with our souls." "Amen," was responded by many voices. "Lord, help us to trust Thee with our bodies." "Amen," was responded with as much warmth as ever. "Lord help us to trust Thee with our money." But to this petition the "Amen" was not forthcoming.

There was great point in John Wesley's question, "Is his *purse* converted?"

HOSPITAL Sunday shows in New York, as in London, the relative strength of the Anglican Communion, and the larger-handed liberality of Churchmen above other religionists. The New York returns this year give the Church collections as amounting to three-fourths of the whole money raised. Yet, besides the fourteen general hospitals, to which the fund goes, the Church maintains at her sole expense five hospitals in New York.

DURING the last fortnight Bishop

Ryan has held 19 confirmations for the Bishop of Ripon. The total number of candidates confirmed was 4,761, viz., 1,664 males, 3,097 females, of whom 539 were over thirty years of age, and 634 between the ages of twenty and thirty.

THE reporters of the Boston *Advertiser* took a census of the Church attendance of that city on Sunday, April 16th; and that paper commenting upon the attendance, says of our Church: "The Episcopalians came next, with over twelve thousand. This communion has grown rapidly in Boston, and throughout New England, indeed, of late years; though formerly it found there very stony ground."

IN the year 1881 no less than 1,435 new clergy were ordained. Of these 129 were deacons, and 706 priests. Christmas and Trinity are the most fruitful seasons, and at these ordinations respectively in 1881, 576 and 495 clergy entered the holy orders. In 1876, the number for the year was 1,148, so that in five years the increase amounts to 287. The number of deacons is, of course, the real measure of increase in the ranks of the clergy. In order to maintain our existing position, with a population increasing at the rate of 300,000 a year, we require annually 734 new deacons. We are now rapidly approaching the required standard; for, last year, the deacons ordained were within five of that number.—*The National Church.*

IN Belgium the proportion of paupers is nearly twelve per cent. of the population; while in England it is a little over four and a half

per cent. The causes assigned for this fearful state of Belgian pauperism are: (1) The excessive density of the population; (2) The excessive amount of assistance and alms provided by public and private charity; and (3) Intemperance. A whole volume might be written on these three points, but they speak for themselves.

AT a Confirmation Service in Poughkeepsie on the second Sunday after Easter, the Bishop of New York confirmed seventy-nine candidates, among the number being Mr. John T. Hargrave, late a minister among the Methodists.

THE progress of Church building in Sheffield is indicated by the fact that whereas there were prior to 1825 only five Churches, there are now thirty-six, in addition to which a new one for the Netherthorpe district will be commenced immediately. Of these no fewer than twenty have been built within the last thirty years.

THERE is no life so humble that, if it be true and genuinely human and obedient to GOD, it may not hope to shed some of His light. There is no life so meager that the greatest and wisest of us can afford to despise it. We cannot know at what moment it may flash forth with the life of GOD.—*Phillips Brooks.*

IF ever you are in doubt as to a thing being right or wrong, go to your room and kneel down and ask GOD's blessing upon it. Col. iii. 17. If you cannot do this, it is wrong. Rom. xiv. 23.

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