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Church Mark.

WE SPEAK CONCERNING CHRIST AND THE CHURCH.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. VIII.

HALIFAX, N. S., OCTOBER, 1883.

No. 8.

"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.

ANYWHERE.

ANY little corner, Lord,
In Thy vineyard wide,
Where Thou bid'st me work for Thee
There I would abide ;
Miracle of saving grace
That Thou givest me a place
Anywhere !

Where we pitch our nightly tent
Surely matters not ;
If the day for Thee is spent,
Blessed is the spot ;
Quickly we the tent may fold,
Cheerful march through storm and
cold,
With Thy care.

All along the wilderness,
Let us keep our sight
On the moving pillar fixed,
Constant day and night ;
Then the heart will make its home,
Willing, led by Thee, to roam,
Anywhere.

—Selected.

OUR HERITAGE.

THERE are many members of the Church of England who are such because they have been brought up in her Communion, or because circumstances have, as it were, drifted them into her fold, who live on without realizing the blessed privileges which they can claim as her children. But it is impossible to be intelligently and conscientiously a member of this branch of the Church of Christ without, from year to year, growing more deeply attached to our spiritual mother—more devoutly thankful for the blessings which we possess in her.

Truly as a tender mother, she takes us in our feeble infancy and makes us members of Christ, children of God, and inheritors of the Kingdom of Heaven. She lifts us from darkness into light, and from the power of the curse, into a state of salvation.

In her we are surrounded by aids to holiness of life. She dispenses to us in the holy ordinances, appointed by her Divine Head, those

gifts of grace which He has willed that we should so receive. From the cradle to the grave she is ever ready to comfort us in sorrow, to strengthen us in weakness, to support us in every effort after a higher life. Her voice is never weary of telling us the Old Old Story of the love and mercy of Christ, her hand never ceases to point to Him, the Way, the Truth, the Life. She holds the Cross of the Crucified, uplifted in the sight of all men, and by the power of that Cross teaches them to overcome the World, the Flesh, and the Devil.

And when we look back through the ages and see how in her the power of her Lord has been shown forth; when we grasp the fact that though the human element in her has been marred by error, by weakness, by faithlessness, yet the Divine life has never been quenched, and that she is to-day essentially that Church which He left as His Witness in the world, we cannot but be thrilled with the thought that we, even we, should, by the grace of GOD, be reckoned among her members.

Very proud should we be, yet very humble! proud of our old historic Church, to whom that wondrous promise was made—"Lo I am with you always, even to the end of the world; but humble, oh how deeply so! when when we reflect upon our own unworthiness. "Ye are the salt of the earth," said Jesus to his disciples, "but if the salt have lost his savor, wherewith shall it be salted?" and again: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

GRADUAL GROWTH OF THE BIBLE.

THE earliest form in which a "Bible" was known, was in that of "the Law," a comprehensive name for the five books which, about 300 years before our Lord, began to be called "the Pentateuch" or five-fold volume. While the twelve tribes of Israel were united as one nation, and up to the time of the Babylonish Captivity, these five books (written continuously as one,) formed the Jewish Scriptures. The ten tribes who separated carried with them these Scriptures, and never allowed any other writings to be added to them. They were written in the ancient Hebrew character, which is now called "Samaritan," and the *Samaritan Pentateuch* is externally, the representative of the Holy Scriptures possessed by the Jews during the most important part of their history as a nation.

But before the captivity, Hezekiah caused other sacred writings to be collected together, though not to be added to the "Law"; and after the Captivity, Ezra and Nehemiah, under direction, collected all those which are now reckoned by the Church of England among the number of Canonical Books of the Old Testament, recopied them uniformly in the Chaldaic character (that now known as Hebrew), and arranged them in three divisions, namely (1) the Law, (2) the Prophets, (including "the former and the latter"), and (3) the Holy Writings, sometimes called generally "the Psalms," from the book with which they commenced. All the Hebrew books of the Holy Bible were thus put together

in one volume, about 400 years before the birth of our Lord, ending with the Prophet Malachi.

About a century later, these Hebrew books were all translated into Greek at Alexandria, probably for the benefit of the multitude, of foreign born Jews and Jewish proselytes to whom Greek was the mother tongue. This translation received the name of "Septuagint," from the tradition that it was made by seventy or seventy-two learned men, who were formed into a kind of college for the purpose in the isle of Pharos, near Alexandria and by direction of Ptolemy Philadelphus. The Septuagint was much quoted by our Lord and His Apostles, and it was universally believed in early christian times that it had been translated from the Hebrew under Divine influence, so as to be very accurate. * *

The oldest known copy of the Bible has the Old Testament of this Greek Version, and, although it was written about 300 years after the death of our Lord, it is thought to be a fair representative of the Bible, as it was known to the Apostolic Age before the New Testament was written. About sixteen years after our Lord's death and Ascension, St. Peter wrote his first Epistle, which is the earliest portion of the New Testament. The other books were all written within the next twenty years except the Gospel of St. John, and perhaps, the Revelation.

And thus after 1600 years of gradual growth, "the brook became a river, and the river became a sea," the volume of the Holy Bible expanded from the Pentateuch to the Old Testament from the Law to the Gospel, and was

then sent forth into the Christianized World, almost exactly in the form in which it has been known for the eighteen subsequent centuries.—*Blunt.*

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THE FACTS OF OUR RELIGION.

MEN cannot and will not be satisfied by mere opinion. They want to know facts; they ask to know GOD; who He is; and what He has done for them. They ask for God's certainty, and not man's fancies. While we stand perplexed we hear a voice pealing forth through the lapse of centuries, springing up to heaven on the wings of thanksgiving, blended with the incense of daily worship—it is that old Catholic faith which is the heritage of the Christian Church. The Church takes us back to the great Council of Nicea in the year 325. It was called by the Emperor Constantine. It met to consider the new Arian heresies. The Church had suffered ten terrible persecutions. For three hundred years the Christian had been a hunted outlaw. Those were the times when Christians wrote such letters as this: 'I know that before the sun goes down I shall be ground by the teeth of the lions, but rejoice, I shall sup with Jesus in Paradise.'

"The world has never seen a nobler company of Christian Bishops. The old men carried upon their bodies the marks of their suffering for Jesus. They did not come together to make a faith. They came to bear witness to 'the faith which was once delivered to the saints.' One by one they stated from whom they had received

the Gospel. They bore their testimony to that simple form of faith which had been used through all these ages of persecution and which was substantially the Apostles Creed.

“I believe in God, the Father Almighty,” etc.

“In order that no man might question what the Church meant by these words, they wrote the Nicene Creed, in which we say :

“I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible ;

And in one Lord Jesus Christ, the only-begotten Son of God,” etc.

“This faith is the story of the Incarnation as it has been preserved by the Church. It is the greatest tradition of Christianity, telling of an Incarnate Christ and Saviour. It was the abiding faith in the doctrine of Christ that made the great hearts of other days say of this dear old creed: ‘This is that Catholic Faith which except a man believe faithfully, he cannot be saved.’ For those who are the chosen teachers of the Church, she has written her articles, her rubrics, her laws, as their guide, but she has never bound any man to accept the interpretations of any school, and she does not demand as condition of fellowship more than the Catholic Creed.”—*Kalendar*.

CHURCH PROGRESS.

EVERY week the columns of the *Guardian* furnish evidence of Church growth. In the summaries of Diocesan statistics which have been published there is proof of numerical increase, of financial prosperity, and of spiritual vigour :

whilst in the reports of special religious services of the formation of new institutions, and of the commencement of new enterprises, may be found indications of the zeal and energy which characterized the Church in its earliest history, and which are essential elements of success. This is true of the Church alike in Britain and America ; and it is no exaggeration to say that at no former period since the Apostolic age has the Church given more abundant evidence of spiritual life, or made more rapid progress in fulfilment of its Divine mission.

In this the Church is acting in accordance with the law of its own being, and in obedience to the command of its supreme Head. As in the material world so in the spiritual Kingdom of Christ, progress is an unchanging law—a fundamental condition. The Church is required not only to move, but to move onward ; and when it fails to do this it falls below the requirement of the Divine will, and the extent of its own opportunity and duty. There have been periods in the Church’s history in which it not only did not advance, but positively retrograded until it became virtually stagnant and dead. These unhappy days of cloud and division, of formality and death, have passed away ; and in every land the One Holy Catholic and Apostolic Church is now labouring with unparalleled energy—with unprecedented success, to preach the gospel among all people, and to restore fallen humanity to God.

In the success of past efforts There is a stimulus to future zeal. The fact that we have not laboured in vain, nor spent our strength for

nought, is not only a compensation for the sacrifices made and the labours performed, but also an encouragement to the faithful not to be weary in well doing. No one can read the reports of Church work and progress which we constantly publish without exultation and gratitude and no one can survey the fields of labour which are opened up, and the ever-increasing facilities for Christian work which Providence is placing in the hands of the Church, without feeling a renewed stimulus to generosity, to activity, and to zeal. The harvest truly is plenteous; and the Church should go in and reap. It is doing so; and many a jubilant shout is raised over our well merited success. The possibilities of the future are boundless; the prospects of yet higher success are brilliant indeed; and in urging, in guiding, in stimulating the whole Church to perform manfully its duty—to go up and possess the good land—the *Guardian* will fulfil in part its mission, and will make itself one of the recognized agencies of God and the Church in the glorious work of human redemption.—*New York Guardian*.

PROPHECY.

SOME of the prophecies are hard to understand; some not hard but easy. There are enough of the latter kind to make evident that prophecy is "foretelling," so that the book in which they are written is God's book, and not man's. And when we notice such, and their plain fulfilment, we have another and a tangible proof of the existence of God and the revelation of his will. Among the pro-

phesies easy to be understood are those which are written in the twenty-eighth chapter of Deuteronomy, to which we refer the reader. They profess to have been given through Moses in the land of Moab, just before the entrance of the Jews into the land of their fathers. But if it could be proved that they were not of so early a date, they were published long before the destruction of Jerusalem, and therefore long before the fulfilment of the threats. In this chapter the Jews were told what would be their punishment if they apostatized from the great and glorious name of the Lord their God. They were to be cursed; they were to be smitten before their enemies; they were to suffer from war and pestilences and famines: they were to be carried away captive; they were to be scattered among all the nations of the earth; their punishments were to be of long continuance; and many like things were to happen to them which we read in this chapter. Have they not been fulfilled? Are not the continuance of the Jews as a nation, and their punishments and their scatterings seen now? And did we not have, during the past year, in their persecutions in Russia and Germany, the evidence of the continuation of their troubles even as they were prophesied in this chapter? Here, then, is a prophecy plain and easy to be understood, And what does all this teach, but that the Lord is King, and that his words shall be fulfilled in their proper time? In this chapter we have "the sure word of prophecy" fulfilled in a manner that every reader can understand. God's word is true.—*Southern Churchman*.

IT SOON DIES.

THE fire un replenished with fuel soon expires. In like manner the spiritual life, unsupported by prayer and meditation, becomes a feeble, fluctuating, expiring flame. Hence comes the need to every disciple of a sort of a Sabbath hour taken from wordly thoughts every day and given to devotional meditation on some great fact in the life of Christ, or on some pregnant words from His sacred lips as found in Holy Scripture. Such fact or truth resolutely held before the mind until it penetrates and melts the heart is as oil to the lamp. It moves the affections Godward, quickens the conscience, strengthens the soul in its purpose not to be overcome by the spirit of the world, and begets that spirit of voiceless prayer by which the believer retains his consciousness of the Divine presence amidst the stir and bustle of life's secular duties. The experience of the Church universal, as well as common sense, teaches that "without something of this meditative habit it is impossible to lay living hold of the first truths of morality and religion."

FRESH START IN LIFE.

How many of these we have, and what helps they are in our journey heavenward! Every morning is an opportunity to begin again. It is a new start. We forget our failures and discouragement of yesterday, and with fresh hopefulness enter upon the untried ways before us. Sundays are weekly starting places. Our souls gather themselves up, as it were, on these days of rest for

more faithful efforts in the future. A new week is before us. The past one is marked with many failures. We will try again in Christ's strength now, and profit by past experience.

The summer is ended. Our time of rest and recreation is over. We return to our homes and our work with fresh energy and hopefulness. Perhaps through these summer days GOD has been showing us how little we have done in the past, how much we may do in the future. And we have returned ready for work. GOD grant that it may be so with us all. There is work to be done everywhere, GOD's work, but the laborers are few. The work that lies nearest to us, the opportunities at hand, are our work and our opportunity. We must begin where we are, and work outwards. Close to every life are many lives, and therefore endless opportunities for service. It makes less difference where we are than what we are. For, as it has been said, "there is plenty of work wherever there are sin and sorrow." What we most need are hearts ready for work. The work will always be ready for us. "Arise, therefore, and be doing, and the Lord will be with thee."—*Parish Visitor.*

THE POWER OF PRAYER.

THE following anecdote was related by the Bishop of Truro at a recent meeting: He would give, he said, just one instance of the power of prayer. One Saturday night, in his Parish in London—the following Thursday they were to set apart a Church for the glory of GOD in a poor district of the

Parish—they held a prayer-meeting. Both Laity and Clergy felt it would be a crying disgrace, in a rich Parish like theirs, that the Church should be consecrated whilst still in debt. They were a mere handful of people, twenty at the most, gathered at that prayer-meeting, and they wanted £3,000 to complete the Church. Their ordinary collection was about £80 or £90, or at the most £200 for some special purpose. He read that passage which speaks of the silver and gold belonging to God, and then they all knelt down, and he asked them to be silent on their knees for two minutes, and pray to God, to whom the silver and gold belonged, to put it into the hearts of those who had money to give; and he could trace the answer to their prayers, for the next morning there came to the Church, one who was very seldom there, who owned some property in the neighborhood. Before the service began his heart was touched, his eye fell upon the papers placed in the seats, giving the simple statement of the case, and asking for generous help to clear the debt; whereupon he wrote a check for £2,000, and God so stirred the congregation that they gave the other £1,000, thus enabling them to open their Church free from debt. He prayed God that the Cathedral might fulfil the idea and manifest the love of Christ, and he trusted that the result of the festival of that day would be that those who were worshipping in that Church would live a life of repentance, of joyous faith, and of entire surrender of body, soul, and spirit to Him who gave up everything on the Cross for them.

*"NO MAN CAN SERVE
TWO MASTERS."*

ONE is our Master, even Christ, and if we would do loyal service to Him we must be **WHOLE-HEARTED** and never yield willing obedience to the world. It may appear possible to divide our allegiance—nay, some live as though it were an easy thing to do so, but self-deception alone can make us imagine this, for the Truth itself hath said, "*No man can serve two masters.*" Occasions are constantly arising in our daily lives when the two ways lie open to us—the way of obedience to our Master Christ and the way of obedience to the world, the flesh and the devil, which latter is the way of self, and therefore always hard to shun. The battle has to be fought daily, perhaps hourly; it is never to be decided once for all, for those most desirous of being faithful to Christ our King are the very ones to whom the strongest temptations are offered to forsake Him. Over and over again the choice has to be made, and at times it is so hard a choice that all our faith and all our love are needed to help us choose the **RIGHT**; but then the voice of Jesus utters those words of solemn warning, of unalterable certainty, "*No man can serve two masters*"; and the faithful soul, conscious of its own weakness, will implore the guidance of Him who has said, "*I will never leave thee nor forsake thee.*"

Never until we shall have come to the end of our earthly pilgrimage will it be an easy thing to serve our own true Master, Christ, even though we may fully know how sweet and blessed a thing it is to live in obedience to Him, even

though we may already have a foretaste of that time when He will be all in all, and we shall look back with pity and wonder upon ourselves as we are now, so prone to be drawn away from the eternal good by the perishable things of earth.

Until the rest of Paradise there can be no perfect rest of absolute obedience, and we shall have need through every hour of our imperfect lives to repeat to ourselves that brief but all-comprehensive saying, "No man can serve two masters." And can we be so blind, so miserably blind, to our own good as to choose as our master him whose wages are death, rather than Him in whose right hand are pleasures for evermore, and whose gift is Life Eternal?

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SAFETY.

ONE'S safety often depends on one's location. But to decide as to the place where it may be found requires more than a surface-judging; it is not to be settled by outside appearances. A fresh illustration of this is given in the fact that several refugees from Alexandria were engulfed in the recent earthquake at Casamicciola, on the Island of Ischia, in the Bay of Naples. They had fled for their lives from an imminent danger. They lost their lives in a place of fancied security. It is not for us to say that they were wrong in leaving Alexandria and in seeking a refuge in Casamicciola. But it is for us to learn anew, that we cannot always be sure of safety by a change of location. An old army commander was accustomed to say, as

he saw a younger officer dodge his head at the whistle of a bullet—

"You foolish fellow, you'll dodge right in the way of a bullet."

And there was a suggestion of great truth in that pungent comment. If you have a duty to do, stand fast to it, without fear or flinching. There is no safer place in the world than the place of duty. Alexandria, in the hour of the massacre, or in the days of cholera, is a better place, a safer place, for the man whose plain duty is there at that time, than Casamicciola could be, for him. Any place where duty is, is a safe place for one to stand—or to fall. Any place outside of the place of duty is a place of danger—in the safest time.—*S. S. Time.*

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"Praise ye the Lord."

"The Lord's name be praised.

—*Common Prayer.*

The sacred services of the Prayer Book are a blessing to the Church for which we can never be sufficiently thankful. They are a hallowed inheritance from our spiritual mother, the Church of England, wisely preserved to us by our immediate forefathers during the past century—preserved to us amid many difficulties, and much of prejudice and opposition, during the first half of this century.

Is there any other religious service offered on earth, so holy in spirit, so humble and devout in prayer, so glorious in thanksgiving so rich in the Holy Scriptures, so free on one hand from the evils of a miserable irreverence, and on the other hand from the painful perversions of superstition?

Blessed devotions indeed are these when offered with humility

and with fervor of spirit, to the holy, holy, holy, Lord God of hosts!

And, dear reader, in these sacred services we may all unite with heart and voice, weekly, nay daily, if we choose.—*Churchman.*

MISSIONS.

LET us never forget that if we are faithful to duty we must not, while discharging our obligation to the parish to which we belong, lose sight of other obligations of great importance also, which extend beyond the limits of that parish. We must not only shun personal selfishness, but we must be on our guard against parish selfishness, an evil which is, unhappily, not uncommon. Our mother the Church calls us from time to time to engage in works which have their root, as we may say, in every parish, yet stretch out their branches far beyond its limits. To every such call from our spiritual mother we should lend a listening ear, yield a hearty assent. It has frequently been observed that the parish which is most generous in feeling and action towards the calls of the Church at large is usually most richly blessed in spiritual gifts to her own children.

CONFIRMATION.

IN view of the solemnities which gather round a confirmation service and the lasting consequences which result from it, too much care cannot be bestowed by pastor and parents upon the proper training of those who are thus to become members of the Church by their own act and profession. No friend of the young would willingly hold them

back from any spiritual benefits—and certainly confirmation, when rightfully received, brings many benefits and blessings—nor would such a friend be a party to hurrying them on unprepared to understand and meet the responsibilities thus assumed. Nothing can do a deeper injury to the individual than to be pressed on to make a public profession of what he does not know and feel; and nothing so weakens the Church of Christ as the increase of its membership by inexperienced and worldly persons. They become stumbling blocks in the way of others, and bring dishonor upon the Church. One reason, no doubt, why skepticism and indifference are so prevalent is to be found in the fact that so many who make profession of religion do not fulfil their baptismal vows by “renouncing the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and all carnal desires of the flesh, so that that they will not follow nor be led by them.” No, they do not; and hence the weakness of the Church.—*Parish Register.*

CHRISTIAN PROGRESS.

A GENERAL survey of Christian history shows that in every country there has been a steady forward movement of Christ's kingdom, but in none so wonderful an advance as ours. Careful estimates indicate that in the first century 500,000 converts were rallied about the standard of the Nazarene. By the close of the third century they were 5,000,000; by the fourth century they had grown to 50,000,000. In 1500 the number had doubled, and

there were 100,000,000. In 1800 they had doubled again, and there were 480,000,000. More converts have been made and more members added to Christian Churches in the last eighty years than in the eighteen centuries that preceded! And yet some people think Christianity is losing its hold upon the world! Dr. Dorchester also calls attention to the fact that one-half of the earth's, 1,400,000,000 are to-day controlled by "Christian governments," thus opening the door for the Gospel as never before.

But some say this great increase has been among the densely ignorant, while in civilized lands the Church is really losing ground. Not so; more than ninety per cent. of this increase has been made in civilized countries. It is a striking fact, too, that the census reports of countries supposed to be full of infidelity show that the number who declare a disbelief in Christianity is comparatively small. In Canada, there are about 3,500 disbelievers out of 3,500,000. In Germany, supposed by some to be the very head-quarters of infidelity, the declared Atheists and Free Religionists were but 7000 out of 24,500,000. In France, which ninety years ago obliterated religion by law, abolished the Sabbath and exalted a courtesan to receive the homage due to GOD, there are now but 82,000 out of \$36,000,000 who declare that they have no religion. A blatant minority in these countries, as in our own, need not make us shrink from calling them Christian countries.—*New York Guardian.*

AN HISTORIC CHURCH.

THE thousandth anniversary of the Church of Chester-le-Street, Durham, has been commemorated by special service. In A. D. 883 the mitred Abbot and the Monks of Lindisfarne were driven from Holy Island on the coast of Northumberland by an invasion of the Danes, and located themselves at Chester-le-Street. The original fabric erected by these monks was for 113 years the seat of the Bishopric of Lindisfarne, until after the second era of wandering through another inroad of the Danes, in 996 the Bishop and Monks finally settled at Durham, as the destined resting-place of St. Cuthbert. A certain degree of reverence ever subsequently appertained to Chester-le-Street, as the asylum for upwards of a century of the sacred relics of St. Cuthbert; and animated by this spirit of respect, the famous Bishop Beale, about 1385, built the present imposing Church, and founded in it a collegiate establishment of Dean, Prebendaries, and Deacons. In the reign of Henry VIII. these were removed, and the noble fabric lapsed to its former position, as a Parish Church, the perfect restoration of which has now been commemorated. The first prominent feature in the day's proceedings was the solemn consecration of the new bells by a special service of prayer and praise, conducted by the Bishop of the Diocese. This ceremony alone is worthy of record, as evidencing the great advance in the National Church towards the prior customs of an earlier age, and of its increasing regard to all the accessor-

Always set a watch on your words.

ies of Divine worship. The Bishop of Durham preached one of his eloquent and exhaustive sermons on the appropriate text, "a thousand years are in Thy sight but as yesterday," and gave a rapid, effective, and brilliant contrast of the state of England, and of England's Church, at the opening and the close of this millenary period. The celebration of the event was prolonged through the octave, during which sermons were preached by the Archbishop of York, and by the Clergy who have been connected with the Parish of Chester-le-Street.—*Guardian*.

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*"BLESSED ARE THE EYES
WHICH SEE THE THINGS
WHICH YE SEE."*

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Blessed indeed beyond measure those who see in Christ the anointed Saviour, Him of Whom the prophets foretold that He should save His people from their sins—the Holy One of GOD! Blessed the eyes that see in every "mighty work" the power of GOD Himself; that see in Jesus of Nazareth the Only Begotten of the Father, full of Grace and Truth. Yet of those who saw the Master face to face, and heard His gracious words how many would not and could not see WHO it was that stood in their midst!

"I say unto you that many prophets and kings have desired to see those things that ye see, and have not seen them." Looking forward through the ages they beheld Him afar off, but *now* He stands revealed to the seeing eye, GOD made Flesh, dwelling among men. The least in Christ's Kingdom is greater in privileges and

blessings than the greatest of those who had yearned to see His Day, before the fulness of time had come.

"Blessed are the eyes which see the things that ye see." Those THINGS are set before *us* day by day. Jesus, our Redeemer, our King is, as it were, set forth visibly before us. The Church represents Him here in our midst, no longer in types and shadows of a *future* Saviour, but speaking with His voice who said: "Behold, I am with you always, even to the end of the world." To believe this fully is to *blessed*. We may be of the multitude who saw His mighty works, yet in whom true faith was never kindled; we may be of the pharisees, hard and self-righteous, never coming to prostrate ourselves at His feet in the self-abasement of conscious helplessness and sin; we may in our heart of hearts be of the sadducees, believing neither in Angel nor Spirit, through outwardly conforming to the Faith in the Communion of Saints. All this leaves us outside the circle within which are those blessed ones who, see as St. Thomas saw when he cried, my Lord and my GOD! Nay, for those who see not with the bodily eye, a *greater* blessing is promised even than that which filled the soul of the penitent and adoring Thomas. "Blessed are they who have *not* seen, yet have *believed*," have seen with the eye of Faith, which pierces through the veil of earthly things and beholds the Lamb of GOD, slain for the sins of the world.

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*A FACT FOR CONSIDER-
ATION.*

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THE following words from an

exchange contains an oft-forgotten truth: A clergyman once declined an invitation to be present at a birthday party of one of his prominent parishioners, because that gentleman had plead poverty as an excuse for not helping to fill a deficiency in the parish treasury. The Rector, however, offered to be a guest, provided the family would give as much toward the church debt as the party cost. He felt that he could not give his presence as a clergyman, where the host and hostess were forgetful of the dishonour of debt that hung over the body—the church—that ministered to their higher need.

The clergyman struck the keynote of the principle that should rule among parishioners. We have the right to enjoy this world's good, but not when we leave the Church of God in need. We have the right to make our homes beautiful, but not when we leave the Temple of God barren. The body's home and the soul's home should reflect the ability and character of the people. And yet, how often we find in parishes bare floors in churches, and handsome carpets at home—a plain covered box for an altar and handsome tables at home; an old stove in the vestry room that no one would put up elsewhere; shabby walls, perhaps plaster off, in God's house, and handsomely painted walls at home—dilapidated church property needing repairs, while we improve and paint up our own residences. The appointments of God's house, the beauty of God's courts, and the condition of church property should be the pride of every one in a parish, and should share our thoughts and our money

to make them such as would reflect credit upon us, and be fit for sacred purposes.—*Register, Dayton, Ohio.*

THE CREED.

'WOULD TO GOD,' 'it were possible to arouse ordinary Christian people—who too often say the Creed as if it were an old common place form to be hurried over and got rid of—to a sense of the ineffable, the infinite greatness of this mystery! The saying of the Creed is, in some respects, the most important part of the public service, and should form a portion of our private devotions far more often than it usually does, It seems to bring us into the presence of GOD even more than prayer, because prayer is narrow and often selfish; prayer, though it ought to be the voice of the Eternal Spirit, is too often an echo of our own wordly temper; but the Creed is GOD's voice speaking in us. It is something above us and beyond us, holding us up with a supremely powerful grasp. If we are true Christians we feel that in the Creed "Mercy and Truth are met together, Righteousness and Peace have kissed each other." GOD has done for us great things, of which we can never weary, whose riches we can never fathom.'

WE must not offer to GOD except of our best. It must be the noblest, as for him who is noble beyond word or thought; and it must be the noblest, as ennobling us who serve him, and making us more like himself. It must be the happiest of services. For what is GOD but infinite beatitude and eternal joy? All that is right and happy comes from him.

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self indulgence and indolence. When one gets to love work his life is a happy one.—*Ruskin.*

Children's Department.

THE BOOKS OF THE BIBLE.

NEW TESTAMENT.

(Continued from last month.)

First Timothy, young, good, and just,
Had much committed to his trust.

In *Second Timothy* Paul writes
The soldier never flees, but fights.

To *Titus* then: Be sound in speech,
Hold fast the faithful word, and teach.

Philemon, to his erring slave,
At Paul's entreaty all forgave.

Then *Hebrews* shows the shadows fled,
And Christ, the Substance, come instead.

Then *James* in order next succeeds,
Now show your faith is real by deeds.

And *Peter* in experience versed,
Says glory then, but suffering first.

In *Peter's Second* letter see
What holy persons we should be.

The *First of John* we read therein
The blood of Jesus cleanseth sin.

Second, a lady is addressed,
Who, with her children, Christ confessed.

And *Third* he writes to Gaius then,
And longs for more than "ink and pen."

Next *Jude* in his Epistle tells
Of raging waves and empty wells.

Last, *Revelation* judgment shows;
But Christ comes quickly at the close.

HOW TO BRIDLE THE TONGUE.

"How have you prospered to-day, my son?" said Mrs. Stone.

"First rate, mother, and I think it is because I remembered the verse you gave Sadie and me this morning. You see we were playing at blind man's buff and the boys would peep so as to see us. I was so provoked that I wanted to speak right out sharp, but every time I began I could see that verse quite plain. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."—and I did not say a word. It was hard work though to keep from speaking."

"I do not doubt it, Willie; but I am very glad that my little boy was so brave. I think it often requires more true courage to hold the bridle of the tongue than that of a horse."

"That verse helped me too," said Sadie; I was hurrying along so as to call on Carrie Howard before school, but just as I turned the corner old Mrs. Lane opened her window and asked me if I would go to Mr. Pinkham's store and get a bundle for her. I was so disappointed that I wanted to say "no," but the verse came into my mind so quickly, I said, "yes ma'am, and ran along."

"You did quite right, my children, said Mrs. Stone, and have each gained a victory that is better than taking a city."

A SAFE HIDING PLACE.

ONE morning a teacher went to the school room and found many vacant seats. Two little children lay at their homes cold in death, and others were very sick. A fatal disease had entered the village, and the few children present that morning at school, gathered round the teacher and said, "Oh, what shall we do? Do you think we shall be sick and die too?"

She gently touched the bell as a signal for silence, and observed, "Children, you are all afraid of this terrible disease and mourn the death of your dear little friends, and you fear you may be taken also. I know of only one way to escape, and that is to hide."

The children were bewildered, and the teacher went on: "I will read to you about the hiding place," and she read very softly and sweetly Psalm xci, 1-10: "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty. There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

All were hushed and composed by the sweet words of the Psalmist, and morning lessons went on as usual.

At noon a dear little girl glided up to the desk, and said, "Teacher, are you not afraid of diphtheria?"

"No, my child," she answered.

"Well, wouldn't you if you thought you would be sick and die?"

"No, my dear, I trust not."

Looking at the teacher a moment with wondering eyes, her face lighted up as she said, "Oh, I know, you are hidden under God's

wings. What a nice place to hide in?"

Yes, this is the only true hiding place for old, or young, for rich, for poor—all. Do any of you know of a safer or a better.—*Selected.*

ST. LUKE'S DAY.—OCT. 18TH.

FROM a very early period a festival was dedicated in honor of St. Luke the Evangelist, and kept in all the churches. Very little is told us in Scripture of St. Luke's personal history. But it is thought he was born at Antioch, and was one of the seventy disciples sent out by the Saviour. St. Paul calls him "the beloved physician," Col. ii. 14, and these words evidently represent his profession. He journeyed with St. Paul while preaching the gospel and continued his work long after his aged companion's death. About twenty-two years after Christ's Ascension he wrote his gospel, and to him we owe also the Acts of the Apostles, the latter part of which relates events in his own experience. His book of the Acts was first published in Alexandria and was written under the guidance of St. Peter. He preached in Africa, and is believed to have suffered martyrdom. Tradition represents him as having been crucified on an olive tree at the age of eighty. His remains were brought by the Emperor Constantine to Constantinople and then laid in the splendid church built in honor of the Apostles. His gospel tells us much about the Priesthood of Christ and it is there fore typified by a winged bull. It is also called the Gospel of the Resurrection.

ST. SIMON AND ST. JUDE.
(OCTOBER, 28TH.)

THESE two Apostles were the sons of Cleophas or Alphæus, and nephews of Joseph and hence they are called brethren of our Lord—the word brethren being taken in a wider sense among the Jews than with us.

St. Simon was surnamed the Canaanite, or in Greek Zelotes, because he belonged to a strict sect of Pharisees. He was born at Cana of Galilee and is supposed to have preached the Gospel in Egypt. Some writers state that he visited Great Britain. He suffered death in Persia at the same time as St. Jude, having been sawn asunder.—a cruel method of martyrdom alluded to in Heb. xi. 37. On this account he is represented with a saw.

St. Jude is also known by the name Judas, Thaddæus, or Leb-bæus, no doubt to distinguish him from Judas the Traitor. He wrote the Epistle known by his name, to refute the errors of the Gnostics and Simorians. He preached in Syria and Persia. He was one of the married Apostles and two of his grandsons suffered under Domitian for the faith of Christ.

CHURCH HISTORY.

THE ANGLO-NORMAN CHURCH.

(Continued.)

Q. How were heretics treated in the reign of Henry II?

A. They were classed with murderers and traitors as enemies to the state, and this opinion was upheld till the eight century.

Q. Give an instance of the forcible suppression of religious error?

A. A company of German heretics, (Publicani,) who travelled through England denying the use of Sacraments, prohibiting marriage and the use of wine and animal food, were first whipped and then literally starved out of the country, no one being permitted to give them food or shelter. This is the first occasion when it was found necessary to punish heretics in England.

Q. What was the cause of the quarrel between the Pope and King John?

A. The King had appointed a new Archbishop of Canterbury, whom the Pope would not acknowledge. Indeed, he appointed another, Stephen Langton, whom the King on no account would receive. Thereupon he was excommunicated, and the realm put under an interdict.

Q. What was a papal Interdict?

A. The Pope pretended to absolve all subjects from obedience or allegiance. No one could be buried or married, no administration of Holy Communion could take place, and no services were held, or sermons preached. In fact, the Kingdom was given over to lawlessness, and the condition of the people was most deplorable, that is, when the fell sentence was executed.

Q. Was it observed closely in England?

A. No; Langton mitigated its severity and many Bishops altogether ignored its provision. The King profited by it, for he expelled the clergy who enforced it and pocketed their revenues.

Q. What did the King then do?

A. Hearing that Innocent had pronounced sentence of deposition

against him, and had commanded the King of France to invade England, he became as abject as before he was arrogant and yielded to the Pope.

Q. How was this conduct looked upon in England?

A. With great indignation. The barons despised him, even Langton was displeased. So earnest were they that the King was obliged to restore the Magna Charta, or great charter to his subjects.

Q. What was one of its provisions?

A. "We have granted to GOD in and by this and our present Charter and have confirmed for us and our heir forever, that the Church of England should be free and have all her rights and liberties inviolable."

Q. What does this show?

A. That the Church of England has always been independent of Rome, except when overpowered by deceitfulness or conquered by a more powerful foe.

Q. What then happened?

A. Rome took the King's part, annulled the charter, suspended Langton, and ex-communicated the barons, but these sentences were disregarded.

Q. How was peace brought about?

A. By the death of both King and Pope, by the defeat of the French King who had landed at Thanet, and by the promise secured at Rome by Langton, that the legate should be suffered to enter England.

Q. What new rules were established by Innocent III?

A. At the Lateran Council held just before his death in 1216, many of the modern practices of the

Roman Church became established and unscriptural and arbitrary practices were compelled. Among these were compulsory confession to a priest and the celibacy of the clergy.

Q. What were the chief traits in Innocent's character?

A. He was a very strong and powerful prelate under whose vigorous control the Papacy attained its acme of aggrandizement. Though pious and holy, he was most ambitious and put forth such terribly bold pretensions that very shortly Romish influence began to waver and lose its power both in England and other parts of Europe.

Q. Give a brief account of the Albigenses and Waldenses, noted sects of this period.

A. The Albigenses appear to have denied the doctrine of the resurrection, accepted no sacraments and held that there were two first causes, one good, the other evil. Innocent III instituted a kind of crusade against them and the nobles of France oppressed them with terrible severity.

Q. What of the Waldenses?

A. They were also known as the poor men of Lyons and were harmless pietists, whose special aim was to prohibit warfare, lawsuits and the accumulation of wealth, and to bring back an ideal Apostolic age. Their system was one merely of negation, or denial and protest, which experience proves generally ends in infidelity.

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