

Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

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No. 3.

"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.*

CONSECRATION HYMN.

"Yea, let him take ALL."—2 SAMUEL, xix. 30.

TAKE my life, and let it be
Consecrated, Lord, to Thee.

Take my moments and my days ;
Let them flow in ceaseless praise.

Take my hands and let them move
At the impulse of Thy love.

Take my feet, and let them be
Swift and "beautiful" for Thee.

Take my voice, and let me sing
Always, only, for my King.

Take my lips, and let them be
Filled with messages from Thee.

Take my silver and my gold ;
Not a mite would I withhold.

Take my intellect, and use
Every power as Thou shalt choose.

Take my will, and make it Thine,
It shall be no longer mine.

Take my heart, it is Thine own ;
It shall be Thy royal throne.

Take my love ; my Lord, I pour
At Thy feet its treasure-store.

Take myself, and I will be
Ever, only, ALL for Thee.

—*Frances Ridley Havergal.*

"OUR FATHER."

THERE are few expressions in our Book of Common Prayer more significative of doctrine than this; as well in the words themselves, as especially in the positions in which we find them placed.

As to the words, they are not merely the aspiration of the soul after the heavenly Home, and the expression of her filial affection to Him Who is above; they are the outcome of the earthly prospect as well as the heavenly, embracing the whole family on earth as well as that in heaven. They are a laying claim, not only to the paternity of God, but to the Brotherhood of the Saints, and to all the forfeited blessings of Eden restored to man generally in the Incarnation, and personally in the Sacrament of the Font. We find them in each and all of our services, in obedience to the command, 'When ye pray, say, Our Father.'

But it is to the position of these words in the services of common and public prayer that we would draw attention. In HOLY BAPTISM the child comes as a child of

wrath. All the prayers at first offered are in its behalf—objectively. But when the adoptive ritual of the New Birth, ordained by Christ Himself, has engrafted him into the Family of God, the very first utterance of the assembled Church is one which embraces that newly admitted member as one of the suppliant Body—‘Our Father, Which art in Heaven,’ one, equally with all the rest of the children, on precisely the same level with them in his claim upon their common Father’s love, and promises, and grace, and Home. And in DAILY PRAYER the assembled Church ventures not to praise till she has first received her Absolution; not expecting this till she has made her Confession. But so soon as the words of pardon to the confessing penitents have been pronounced in the name of the Great Absolver—at once, without fear, in perfect confidence—the erring children, pardoned, with one accord make their restored claim upon the common paternity of God—‘Our Father.’ Again, when the baptized children come to have their sacramental relation of children of God confirmed to them by THE LAYING ON OF HANDS, it is after the reception of this Confirmation that they all join in the claim, which that ceremony assures them is their right, and their first utterance is a common expression of that claim—‘Our Father.’ Similarly, in THE LITURGY, whatever may be the object of the first Lord’s Prayer in the Ante-Communion (and Mr. Blunt gathers from primitive usage that it is there a private prayer for the priest, that he may be accounted worthy of the coming rite, as the

Prayer for Purity that follows is more particularly in behalf of the laity), certain it is that in this case the whole prayer, even to the Amen itself, is to be the utterance of the Priest alone. But when, in succession, self-examination, and confession, and absolution, and comfortable words, and *sursum corda*, and trisagion, have led up to their fitting climax in Celebration and Participation, then the united Church, assured by this highest of all assurances of her relation to God, at once bursts forth in full and common claim upon that relation, and in assertion of her integral share in the Communion of Saints thereby: ‘Our Father, Which art in Heaven.’—*Selected.*

TEMPTATIONS.

GREAT temptations are not the most dangerous to Christian people. We are not likely at once to deny the Lord, or to commit flagrant violations of the law. There is more danger of yielding here a little and there a little from the right. One does not become a Sabbath breaker or profane because any one great temptation is too strong for him, but by a gradual process. He does not become cold in his service through any sudden chill, but by first neglecting one duty, then another. The disciples slept during Christ’s agony before they forsook Him and fled. Peter followed afar off before he denied Him. Those who would serve faithfully must avoid the beginnings of evil.

BUILT upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone.

STARTING IN THE WORLD.

MANY an unwise parent labors hard and lives sparingly all his life for the purpose of leaving enough to give his children a start in this world, as it is called. Setting a young man afloat with money left by his relatives, is like tying bladders under the arms of one who cannot swim; ten chances to one he will lose his bladders and go to the bottom. Teach him how to swim, and he will never need bladders. Give your child a sound education, and you have done enough for him. See to it that his morals are pure, his mind cultivated, and his whole nature made subservient to laws which govern man, and you have given him what will be of more value than the wealth of the Indies.

PRESBYTERIAN TESTIMONY
TO OUR LITURGY.

[From the Christian-at-Work]

WE commend the following article to the notice of our readers :

“ It is probable that liturgical worship will ultimately prevail and take the place of the lifeless forms of our barren non-Episcopal Church Services. That it will prevail ultimately—and to a large extent during the coming century—an intelligent observer of the trend of public opinion will scarcely venture to doubt; and it is one of the signs of the times—and a very favorable sign—that a distinguished professor in a Presbyterian seminary should write an article which should be printed in the chief organ of Presbyterian thought and scholarship in this country, taking the Presbyterian Church to task for its barren ser-

vices, and pleading for a liturgy. The article in question is written by Prof. Samuel M. Hopkins, D.D., of Auburn Theological Seminary, and is printed in the January issue of the *Presbyterian Review*.

After picturing the character of the customary services in Presbyterian Churches, consisting of prayers, hymns, the sermon and benediction, Dr. Hopkins says :

“Through all this the congregation sit mute. They have not even the poor Methodist liberty of relieving their minds by a ‘hallelujah,’ or a ‘bless the Lord.’ Neither they who sit in the room of the learned, or of the unlearned, say ‘Amen’ to the prayer. The ten commandments or, as alternate to them, the beatitudes, are seldom or never read. The Creed is never recited. No voice responds, ‘Lord, have mercy upon us, and incline our hearts to keep this law.’ No loud acclaim resounds ‘Glory be to the Father, and to the Son, and to the Holy Ghost.’ *With a close imitation of the Romish method, the choir and the priest have performed the whole audible part of the public worship.*

‘It certainly ought not to surprise us under such conditions, that a very large number of the children of Presbyterian families, and many of the cultivated and tasteful of our members, have sought a more cheerful, more varied, more sympathetic service in another communion. There is not a Presbyterian pastor in the land but can testify to such losses. The Episcopal Church has been largely recruited from our ranks. There are many thousands in the Church at present who have been drawn away merely by the superior attractions of its cultus-

Certainly they have not been enticed by the greater impressiveness or eloquence of the pulpit. * * * The tracks are all one way. Look through any circle of your acquaintanceship, and count up the Presbyterian families in which one, two, or more lambs have strayed into the 'Bishops' fold. * * * It is very largely due to this fact that of all denominations in the U. States, the Episcopal is growing the most rapidly at the present time. It is forming new congregations and organizing new dioceses with extraordinary rapidity. On the other hand, the Presbyterian Church is almost stationary. It requires a close calculation to show that she is even holding her own.'

'How true it is that the Presbyterian Church (nor that denomination alone, but the non-liturgical denominations generally), is stationary while the Episcopal Church is increasing, no reader of this journal needs to be informed; in this matter, as we have repeatedly shown, 'figures do not lie.' Dr. Hopkins proceeds to consider 'the fatal mistake' of Presbyterianism:

'To make the preaching of the Gospel consist exclusively in the delivery of sermons, is the fatal mistake of Presbyterianism. All appropriate worship of God through Jesus Christ is the preaching of the Gospel. Devotional singing is setting forth the praises of Christ as our Prophet, Priest and King. The Apostles' and Nicene creeds are full of the Gospel. In the Lord's Supper, Christ is set forth evidently crucified for us. There is more of Christ in the *Te Deum* and the *Litany* alone than is commonly found in two entire Presbyterian services.

If we imagine that we have a monopoly of the exhibition of Christ as the sinner's only friend and refuge, we are laboring under a profound mistake. All these services, confession, supplication and thanksgiving, creed, psalm and sacrament, are preaching the Gospel; and to ears attuned to them, and hearts in sympathy, are preaching it with a tenderness, a pathos, a power which is not so often found in the elaborate Sunday morning sermon.'

"We leave the matter here with one remark: There is nothing colder, or harder, or more unlovely than the ordinary Presbyterian service, with its stereotyped short prayer and long prayer, trio of hymns, sermon and benediction. If the Presbyterian Church is to grow in the future, it will give its people a participation in the service of the Church. If it fails to do this it will retrograde; and, one of these days, statisticians will classify Presbyterians under the designation 'miscellaneous' or 'scattering,' while Episcopacy will supplant it in numbers and influence, if not in sermonic power. And in this will it get more than its just deserts?"

Note.—This is not a Churchman's word, but a Presbyterian's!

THE CHRISTIAN'S ARMOR.

WHEN thy conscience is thoroughly afraid with the remembrance of thy past sins, and the devil assaileth thee with great violence, going about to overwhelm thee with heaps, floods and whole seas of sins, to terrify thee, and draw thee from Christ, then arm thyself with such sentences as these: Christ the

Son of God was given not for the holy, righteous, worthy, and such as were his friends; but for the wicked sinners, and for His enemies; wherefore, if Satan say, "Thou art a sinner, and therefore must be condemned;" then answer thou, and say, "Because thou sayest I am a sinner, therefore will I be righteous, and be saved;" and if he reply, "Nay, but sinners must be condemned;" then answer thou, and say, "No, for I fly to Christ who hath given Himself for my sins, and therefore Satan, in that thou sayest 'I am a sinner,' thou givest me armor and weapons against thyself, that with thine own sword I cut thy throat, and tread thee under my feet."—*Luther.*

ST. PAUL'S rule for giving for religious purposes is—"Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Say to yourself—St Paul's rule shall be my rule. Whether GOD gives me little or much, I will not forget to return a fixed proportion of it to Him.

AN arrow, if it be drawn up but a little way, goes not far, but if it be pulled up to the head, flies swiftly, and pierces deep. Thus prayer, if it be only dribbled forth from careless lips, falls at our feet. It is the strength of ejaculation and desire which sends it to heaven, and makes it pierce the clouds.—*Bishop Hall.*

AFTER LENT.

AFTER all the lenten examinations, the penitence, the humiliation, the fasting, the self-denial, the stricter rule, the better reso-

lutions, what then? Violent reaction, return to the world and self, resolutions laid aside, unrestrained liberty?

Easter is not a time to loosen the restraints. If all the Lenten discipline and resolutions have had any reality in them, they are to have a marked effect after Easter in a higher life than before. Permanent resolutions will have been formed. We entreat that there be no gaieties and festivities immediately following Easter, lest they scatter all the good influence of Lent.

OUR NEW TESTAMENT.

THERE is a great deal of talk just now about the Revised New Testament which has already appeared, and some people fancy that "a new Bible" is being put forth, to be used instead of the old one, which they have known all their lives.

They say some hard things of it in consequence, and seem to think it a duty to remain faithful to the old edition, which they consider the real Bible.

Now, if these people waited a little, and inquired about the truth of the matter, they would find out that no English Bible can be the real old Bible—that was composed of a number of separate books, written in Hebrew or Greek, and had to be translated by Englishmen into the English tongue—a thing that has been done several times.

These translations, again, have been looked through and corrected from time to time by great scholars. The last revision of this sort took place in James I.'s reign, and

forms the book we commonly use in our churches and homes.

No wonder we are attached to it, for it is the best version we have yet had of Holy Writ; but, all the same, we should be glad that learned men have once again carefully studied the precious Book, and given all the powers of their minds to discovering the exact meaning of every Greek or Hebrew phrase.

Very often the mere fact of using a different word throws light on a subject, and we want all the light we can get, for here, you know, we see through a glass darkly. We are bid to "Search the Scriptures" too, and how can we search without trying to find out the exact meaning of what has been written in a tongue foreign to our own? So let us be thankful for all help; and if the re-wording of a text we have loved all our lives grieves us at first, let us ask in all humility, Does it not teach us better the meaning, perhaps—at least, makes us think more of it and the truth it conveys? If it does this we shall certainly get good out of the new version.—*Young Standard Bearer.*

THE most unfortunate day in the career of any young man is the day on which he fancies there is some better way to make money than to earn it; for from that feeling spring the many extravagant and visionary plans which are indulged in for the purpose of gaining a livelihood without labor. When a young man becomes thoroughly infected with this feeling, he is ready to adopt any means for the accomplishment of his objects.

WORKERS.

As an example of what a single labourer for God may accomplish, the following record, which is taken from the *National Sunday School Teacher*, will be perused with profit by Church workers:—"On the last Sunday in September, Mr. B. F. Jacobs completed twenty-five years of continuous service as a Sunday School Superintendent. Of this eight years were spent in superintending a mission school, eleven in connection with his church school, and the remaining six over his present mission school. When he began, his was the *third* mission school organized in this 'city of mission schools.' In the three schools there have been in all over 7,000 scholars and 500 different teachers. The number of converts are estimated at 750, and from the school have come five foreign missionaries, fifty clergymen, and over fifty Sunday School superintendents! The visits made in behalf of the work aggregate upwards of 70,000, and now average above 3,000 per year. In all the time of this superintendency, Mr. Jacobs has been absent from his post but twice on account of sickness. These merely are the facts which can be expressed in statistics, but the wide-reaching influence of this quarter of a century of work for the Master—who can estimate it!"—*Exchange.*

"I DON'T like rules," said an old lady to me, observing that I made a difference on Fridays; "they make one so formal. But I will tell you when I go without my dinner;—*when my landlady is ill or over-worked!*"

FRAGMENTS.

“EVERY fragment of right done is so much truth made visible.” Thus Canon Westcott writes, in comment upon a verse in St. John’s Gospel. Nothing new in it; simply put in a striking manner. Every Christian wants to do good in the world, or if that be too large, in his family, in his Church. He tries this plan or that; fails rather; gets discouraged; ceases some of his efforts. Probably this is to forget that, first of all, he was put in this world to do all the good he could; placed here to do God’s will, which may be that he shall not work so much as wait. But then this remark we have quoted gives another hint; we make the truth of God visible, with whatever of good that visibility effect by doing right. Men do not read the Bible attentively; but they read their wives and children and friends who profess the faith of Christ—read them all the time, though they may not be conscious of it. And if *this* reading be blurred by inconsistent living, then men are reading a book which will do them harm. On the other hand, we may do right; may speak the truth when tempted to say what is false; may be honest when it is to our present advantage to be dishonest; may be kind in our treatment of others when we might be hard, with no law of man to the contrary; may be gentle when we might get angry and speak impatiently. These may be little things in themselves, but they are fragments of right; they are doing what God wants us to do; and these fragments are making the truth of God, as revealed in the Word, more and more visible to

the world; not always for its conversion, at any rate for its conviction. When Christ said the Comforter would convict the world of *sin*, He did not mean He would make men better by it in all cases; He may make them worse by it. We may hope better things in our families, may trust that *our* little fragments of right-doing may make God’s word and love, as well as His truth, more visible, and that for good.—*Selected.*

TRAINING CHILDREN.

IF mothers form the manners of the children, they should feel the burden of responsibility. They may permit the inborn waywardness of the child to go unchecked, while he grows to be a pert, saucy, forward, disagreeable, dreadful boy, a terror in the neighborhood and a nuisance to everybody but his doting mamma. She gives him a stick of candy, when a stick of something not so sweet would do him more good. She coddles him into a curse that by and by will come upon her own head. Just as the twig, etc. Blood is great, and blessed are they who are well born. But more than blood, better than pedigree, is culture. Train up a child in the way he should go. He will go in it then. Teach him to respect those who are older than he; to rise up before the aged. Æneas was *pious*, because he honored his father. It is a long way toward godliness to obey one’s parents. And happy is the parent and happy is the child when love is returned with love.

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

The Institute Leaflet for Church Sunday Schools.

Vol. II—May 7, 1882.

GOD'S PROMISES.

4th S. after Easter—No. 24.

TEXTS TO BE LEARNED.—Ps. xvi. 11; Rev. vii. 15.

THE COLLECT FOR THE DAY.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; grant unto Thy people, that they may love the things which Thou commandest, and desire that which Thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

I.—MAN'S CONDITION.

What is man's condition now? What was it at first? What brought unhappiness into the world? Sin. What sin in particular? The sin of our first parents. Gen. iii. 17–20. What was Adam's sin? Disobedience. Why are men unhappy now? Because of their unruly wills and affections. Prove that man's will is unruly? He wants his own way and he cannot control himself. Rom. vii. 18, 19. What else causes him to be unhappy? Life's manifold changes. What did Solomon say of this world? All is vanity. Eccles. i. 2.

II.—WHAT MAN NEEDS.

For what do we all crave? True happiness. How can we obtain it? By allowing God to change and rule us. What must we follow? Uprightness. Eccles. vii. 29. How does God shew His power? He overrules men's wills. In what other way? He helps them to control their affections. For what is the collect a prayer? For loving obedience—for power to do and love the right. What is this power? God's Holy Spirit. S. Jno. xvi. 8–15. Into what will the Spirit guide us? Into all truth. What should life's changes teach us? That here we are but "strangers and pilgrims." And what else? That only in heaven "true joys are to be found." What are the joys of heaven? Read Rev. vii. 15–17. What should we therefore do? Trust in God's promises and do His will. Why? Because "he that doeth the will of God abideth for ever." 1 S. John ii. 17.

THE CATECHISM.

What is the outward visible sign or form in Baptism? [Learn answer in Catechism.]

THE PERILS OF A MISSIONARY.

Read Acts xiv.

Learn 2 Cor. xi. 25–27.

Of what does the text for repetition speak? Of perils.

Who went through them? St. Paul.

Why did most of them come upon him? Because he was a missionary.

Where did the last lesson leave S. Paul? At Iconium.

What perils had he encountered? By sea, danger from shipwreck; by land, danger from robbers, etc.

What other peril was he in at Antioch? From his own countrymen.

How were the Apostles received at Iconium? Ver. 1.

But what took place afterwards? Ver. 2.

What did the Jews attempt to do? Stone the Apostles. Ver. 5.

To what place did they fly?

Among what people did they labor here? Heathens.

And what miracle did St. Paul perform? Ver. 8, 9.

By what names were the Apostles called? Ver. 12.

What did the people attempt to do? Ver. 13.

How were they restrained? By S. Paul's words.

What next occurred? Ver. 19.

How did S. Paul recover? Miraculously, for he started out the next day.

To what city did he go? Ver. 20.

Why did S. Paul and S. Barnabus go back along the same route? To instruct and encourage their converts. Ver. 22.

What provisions did they make for their guidance in future? They ordained elders (ministers) in every city.

To what city did they at last return? To Antioch in Syria.

Do missionaries now meet with such perils?

Are all God's disciples to expect suffering? Yes, for "all that will live Godly in Christ Jesus shall suffer persecution". 2 Tim. iii. 12.

HYMN for May—A. & M., 157; Church Hymns, 346.

The Institute Leaflet for Church Sunday Schools.

Vol. II—May 14, 1882. THOSE THINGS THAT BE GOOD. 5th S. after Easter—No. 25.

TEXTS TO BE LEARNED.—Ps. cxliiii. 10; S. Luke xi. 13.

COLLECT FOR THE DAY.

O Lord, from whom all good things do come: grant to us Thy humble servants, that by Thy holy inspiration we may think those things that be good, and by Thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

I.—HOW TO THINK RIGHT THINGS.

What name is sometimes given to this Sunday? Rogation Sunday. Why? Because of the three Rogation Days which follow it. Why were they observed and where? In Spring, that God might bless the fruits of the earth just sown. How were they kept? The people sang litanies and said prayers in procession. What does "rogation" mean? Asking. Of what does this day's gospel speak? Of asking in Christ's name. To what does the collect refer? Thinking and doing what is good. What are good things? Those which God likes and approves. Can we think right of ourselves? No, our thoughts are "only evil continually." Gen. vi. 5. From what source do evil thoughts come? From Satan. How can we guard against them? By asking God to fill our minds with good thoughts. Will He do this? See S. John xvi. 28. Is it enough to think what is good? No, we must do good.

II.—HOW TO DO RIGHT THINGS.

What must our faith show? The fruit of good works. S. Jas. ii. 17. What are we all commanded to be? Doers of the word. Can we be so by our own strength? No, "we are tied and bound with the chain of our sins." For what must we ask? God's grace. What will this aid us to do? Those things that be good. What does the Collect teach? That we can do nothing without prayer, and that prayer is no good without works.

THE CATECHISM.

What is the inward and spiritual grace [of baptism]? [Learn answer in Catechism.]

THE FIRST CHRISTIAN COUNCIL.

Read Acts xv. 1-35.

Learn Gal. v. 1-6.

What did Christ promise His disciples ere He left the world? The gift of the Holy Spirit.

For what purpose? To teach and guide them into all truth.

Was this promise fulfilled? It was, as we shall see by to-day's lesson.

What did S. Paul teach the heathen they must do to be saved? Believe and be baptized.

Who objected to this teaching? The Christian Pharisees or Judaizers.

What did they teach? That all converts must become Jews.

And what rite did they insist on? Circumcision.

To what did these disputes lead? The holding of a great Council.

What for? To decide the matter and set forth the truth.

Who was the Chairman, and where was the Council held. The Bishop, S. James. At Jerusalem.

What Apostles spoke on the occasion? S. Peter, S. Paul and St. Barnabas, with others.

Of what fact did S. Peter remind the Council? How Cornelius was accepted without circumcision.

What did the others declare? Ver. 12.

How did S. Peter say all were saved? Not by circumcision, but we believe that through the grace of the Lord Jesus Christ we shall be saved. Ver. 11.

How did S. James sum up the whole matter? He said God from the beginning meant to bring in the Gentiles; now He is doing so, trouble them not.

But what was prohibited? Four things. See ver. 20.

How was this decree set forth? By letter to all the Churches.

What brought about this happy result? The promised Spirit. Ver. 28.

What does the lesson teach us? To cling to the Saviour for salvation, to give up all things doubtful for His sake, and to ask that the same Spirit may ever direct and rule our hearts.

HYMN for May—A. & M., 157; Church Hymns, 346.

The Institute Leaflet for Church Sunday Schools.

Vol. II—May 21, 1882.

JESUS EXALTED.

S. after Ascension—No. 26.

TEXTS TO BE LEARNED.—1 S. Jno. xvi. 7; Ephes. ii. 6.

COLLECT FOR THE DAY.

O God the King of glory, who has exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven: we beseech Thee, leave us not comfortless: but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

I.—THE ASCENSION OF CHRIST.

What Festival was observed on Thursday last? When does it always occur? Why is this? From what place did Christ ascend? Who witnessed His Ascension? Where is He now? How will He come again? Over whom did He triumph? Satan, sin and death. What did He promise His disciples? S. Jno. xv. 26. For how long did they wait? Ten days. How did they spend the time? In prayer and supplication. Acts i. 14.

II.—THE RESULTS OF THE ASCENSION.

In what state were the disciples after the Ascension? Comfortless. What was one result of the Ascension? Christ thereby received gifts for men. Eph. iv. 8. What was the best of these gifts? The Holy Spirit. What is the Spirit's special work? To supply us with comfort and strength. For what other purpose did Christ ascend? To prepare a place for us. S. Jno. xiv. 2. What is that place? His Father's House. If we endure to the end, what will our portion be? We shall there reign with Him for ever. 2 Tim. ii. 12. For what then do we ask? Exalt us unto, etc. What should Christ's Ascension teach us? To prepare to follow Him; to ascend now in heart and mind,

THE CATECHISM.

What is required of persons to be baptized? [Learn answer in Catechism.]

APOSTOLIC FAILINGS.

Read Acts. xv. 36-41.

Learn Ps. xix. 12, 13

Were the Apostles perfect? No, they were men of like passions with ourselves. Acts xiv. 15.

What should this teach us? To copy Christ's example, not man's.

What was S. Peter's besetting sin? Fear of man.

What did it lead him to do? At first to deny Christ, afterwards to separate himself from the Gentiles.

Where did this last occur? At Antioch. Gal. ii. 11, 12.

What caused him to act thus? He "feared them of the circumcision."

Who rebuked him? S. Paul.

How did his actions differ from his recent speech? *Then* he said all were saved by grace. *Now* he wishes the Gentiles to follow the works of the law.

With what did S. Paul charge him? Dissimulation, pretending *not* to be what he was.

Who was associated with S. Paul? Barnabas.

What third person did Barnabas offer to take with them? John, whose surname was Mark.

What was the probable reason for this? He was his sister's son. Colos. iv. 10.

Why did S. Paul not wish to do so? Ver. 38.

What should these men have done? Each should have given way to the other.

But what was the end? Contention, sharp words and separation.

Yet what blessing did GOD bring out of this quarrel? *Two* parties started as missionaries instead of one, and the Gospel was carried in two directions.

But what would have been better? To have dwelt together in love.

Were these persons ever reconciled? Yes, Mark is highly spoken of by S. Paul afterwards. 2 Tim. iv. 11.

What do we learn from the lesson? That none are free from sin, that all should confess their wrong-doing.

HYMN for May—A. & M., 157; Church Hymns, 346.

The Institute Tract for Church Sunday Schools.

Vol. II—May 28, 1882. THE GIFT OF THE SPIRIT. Whitsun-Day—No. 27.

TEXTS TO BE LEARNED.—S. Jno. xiv. 26; 1 Cor. ii. 11.

THE COLLECT FOR THE DAY.

GOD, who as at this time didst teach the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His Holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with Thee, in the unity of the same Spirit, one GOD, world without end. Amen.

I.—LIGHT.

What great Festival is this? What do we commemorate on this day? In what form did the Spirit descend? Acts'ii. 3. With what power were the Apostles then endowed? How is the Spirit spoken of in the Collect? As a light. What does this mean? He supplies us with knowledge and guidance. What then is the Holy Spirit to us? A Teacher. Compare S. Jno. xvi. 13. What can He teach us? The deep things of GOD. What proves Him to be a Great Teacher? He teaches

not only the head but the heart. What did He cause the first disciples to do? To preach the Gospel.

II.—JUDGMENT.

What is required besides knowledge? Power to rightly decide. What is this called? A right judgment. In what do we require it? In all things. Who can supply it? The Holy Spirit.

III—COMFORT.

By what name did Christ call the Spirit? The Comforter. S. Jno. xiv. 15. What does this word mean in the original? An Advocate. How is the Spirit's advocacy described? He pleads for us with groanings that cannot be uttered. What other help do we all need? Consolation. When especially? In suffering and trial. What else is meant by the comfort of the Holy Ghost? Strength and encouragement. What should be our constant aim? Not to grieve the Spirit, but to be always led by Him. Eph. iv. 30; Rom. viii. 14.

THE CATECHISM.

Why then are infants baptized when by reason of their tender age they cannot perform them? [Learn answer in Catechism.]

THE FICKLE GALATIANS

Read Acts xvi. 1-6.

Learn Heb. x. 38.

Who went with S. Paul on his second missionary journey? Silas.

Where did they go first? Acts xv. 41.

What disciples dwelt at Lystra? Ver. 1.

What is said of him in this chapter? Ver. 2.

How does S. Paul elsewhere speak of him? He tells of his great faith, 2 Tim. i. 5. He alludes to his knowledge of Scripture, 2 Tim. iii. 15, Where did these three men go? Ver. 6.

How can we learn anything of their labors there? From S. Paul's letter to the Galatians.

What happened on the journey? S. Paul took sick.

What caused it? It is not known; he himself calls it "a thorn in the flesh." 2 Cor. xii. 7.

What is this supposed to have been? Some say sharp pain in the eyes, as he was struck blind at his conversion. Acts ix. 9.

To what did his sickness lead? Unable to get on he preached the Gospel to the Galatians. Gal. iv. 13.

How did they receive it? Very readily.

And how did they treat the messenger? See Gal. iv. 14, 15.

What sort of people were these Galatians? Fickle.

How does S. Paul address them? Gal. iii. 1.

What bewitched them? The Pharisee brethren again.

In what way? They taught the necessity of being circumcised, and told them they were bound to keep the Jewish law.

How did St. Paul strive to win them back? He reminded them of his love for them. He proves his own authority. He shows them all are saved by faith.

Of what should this remind us? Our need to press on "looking unto Jesus."

And of what else? That only those who endure to the end shall be saved.

Hymn for May—A. and M. 157, Church Hymns 346.

A PRESBYTERIAN says:—"Historically there can be no question that the use of liturgies has been authorized by almost every Presbyterian Church in the world except the American Presbyterian Churches. And in these Churches there is no law against the prescribed forms of prayer.

ASCENSION DAY.

THE observation of Ascension Day was so ancient that St. Austin could derive its origin from no other source but either Apostolical institutions or the general agreement of the Church in some plenary Council. 'For those things,' saith he, 'which are received and observed over all the world, not as written in Scripture, but as handed down to us by tradition, we conceive to be either instituted by the Apostles themselves or some numerous councils whose authority is of very great use in the Church. Such are the anniversary solemnities of our Saviour's passion and resurrection and ascension into heaven, and the coming of the Holy Ghost from heaven.'

The following is a Greek prayer for Ascension-tide:—'O, Thou who art ascended to the heavens, whence Thou didst descend, Lord, leave us not orphans. Let Thy Spirit, bringing peace to the world, come and manifest the works of Thy Power, O, Merciful Lord, to the sons of men.'

Glorious and most joyful day in which every Christian soul should be filled with thankful gladness—day on which our "Forerunner" entered the highest heavens to resume the glory which His infinite love had made Him lay aside for us, miserable sinners! Did He not re-ascend to those heavenly mansions there to prepare a place for *us*? that we, even *we*, might dwell with Him forever. Is He not pleading there that all sufficient Sacrifice through which our sins may be blotted out? Shall not our hearts and souls ascend with Him by faith, and echo the

glorious Triumph Song of the angels—"Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in! Who is the King of Glory? Even the Lord of Hosts, He is the King of Glory!"

WHITSUN DAY.

THE period between Easter and Whitsun Day was deemed one of special yet holy rejoicing. The term Pentecost was applied either to the space of 50 days or to the single Sunday at the conclusion of them. Between Easter and Whitsun Day it was customary to read the Acts of the Apostles, as specially illustrative of the effect of our Lord's Resurrection.

The observation of Whitsun Day is by some referred to the Apostolic times. St. Paul's saying, "He hastened to be in Jerusalem on the Day of Pentecost," is quoted in support of this assertion. The feast is mentioned by Tertullian, Origen, Irenæus. Of the name, Cave writes, "This feast is by us styled Whitsun Day partly because of those vast diffusions of light and knowledge which upon this day were shed upon the Apostles, in order to the enlightening of the world; but principally because this, as well as Easter, being the stated time for Baptism in the ancient Church, those who were baptized put on white garments in token of the pure and innocent course of life they had now engaged in."

It is a true saying that heaven must enter into us before we can enter into heaven. He who walks with God here walks in a heavenly

atmosphere. He who lives here as a citizen of heaven does so because the spirit of heaven is within him. The spirit of Christ is the same on earth as in heaven; and if Christ dwells in the soul, then there is fellowship with the Father, and where there is a close fellowship with Him there is peace, joy, love and hope; and where these abound here is heaven.

NOT FOR YOU.

In regard to the lawfulness of certain pursuits, pleasures and amusement, it is impossible to lay down any fixed and general rule, but we may confidently say that whatever is found to unfit you for religious duties or to interfere with the performance of them, whatever dissipates your mind or cools the fever of your devotions, whatever indisposes you to read your Bible or engage in prayer, wherever the thought of a bleeding Saviour or of a holy God, of the hour of death or of the day of Judgment, is like a cold wave on your enjoyment, the pleasures which you cannot thank God for, on which you cannot ask His blessing, whose recollections will haunt a dying bed, and plant sharp thorns in its uneasy pillow; these are not for you.—*Guthrie.*

LIVING AND DYING IN CHRIST.

YE ransomed ones, remember that you bear through the world the image and superscription of Jesus Christ; in whatever company of men you stand forget not that His signature is upon you; and when men, thoughtless and ungodly, would win you from His service, tell them that there is One

in heaven with Whom you are one; that you live as members of His spiritual frame, incorporated unto Him and in Him, and by Him righteous, sanctified, redeemed; and that, being thus, not your own; but His, you are resolved, whatever the dreaming world may say, in Him to *live*, that in Him you may *die*; and in Him to *die*, that in Him you may *live forever*.—*Rev. Archer Butler.*

DISCOURAGEMENTS AND HOPES.

THE true soldier never flinches or retreats in the face of foes, or in the thick of battle. We know that our cause is that of the right and the Lord, and must ultimately prevail. The whole history of the Church from the beginning is that of alternation between progress and stagnation. Now and then in the course of the past came tides of worldliness and unbelief that seemed for a while to sweep away the very foundations of the faith, but these were succeeded in turn by better and higher tides of righteousness that lifted the whole race of man to "diviner attitudes," and put forth in remarkable measure to the work of Christianity on the earth. So it will be again and always to the end.

Days of depression will be followed by years of triumph. These apparent ebbs that trouble us now cannot stay the onward flow of truth. It may be our lot, as it has often been the lot of Christ's ministers, to toil and labor against fearful odds, but we are not therefore to be discouraged; others will reap where we have sown, and the future will brighten over the

present gloom. Our duty is to stand firm at the post where Providence has placed us, testifying evermore by our cheerfulness, our charity and steadfastness, and our work to the reality of "those unseen things which are eternal" and to the furtherance of which we have devoted our lives.

Nor, as the Church's ministers, must we, in an age of scorn, surrender or compromise an iota of the Divine truth, or any article of the faith entrusted to her keeping, in the vain hope of satisfying a censorious or cynical criticism. "It is a grievous mistake that some Churchmen make, who expect to render their faith or their system more attractive by disembarassing it, as they think, of too positive truths and of a too strict observance of its ancient rites and its historic discipline. The more we are confronted with skepticism and negations of all kinds the more necessary it is to proclaim with firmness, though with temperance, the full teaching of the creeds, and to maintain with completeness the full observance of "the sacramental discipline of Christianity." And the laity, as well as the clergy, have need for warning in these times.—*Bishop Clarkson.*

ANSWERED PRAYER.

A LITTLE girl attended a class in a Lancashire town. The clergyman was anxious to enlist all in the effort to do good. He told them every one could pray, and asked all to pray for poor drunkards. Little Jane had a father whom the clergyman's counsel and his wife's entreaties had failed to turn from the fatal habit. The little girl knelt

down at her mother's knee to pray her evening prayer.

"Mother, may I pray one prayer more?"

"Yes, dear." And, with uplifted head, the child said:

"Oh God, save father, for Christ's sake;" and in her earnestness, her prayer was repeated.

An unheeded form stood by the door. Ears, hitherto deaf, listened, and stubborn knees knelt, while he asked the good Father to save him for Christ's sake. Children, you can all pray a little prayer to save yourselves and others from evil.

The Bishop of Iowa has licensed as a lay reader at Storm Lake, Iowa, Mr. Thomas Hines, formerly a Methodist minister at Maroa, Ill.

R. G. Moses, a Baptist minister in Camden, N. J., was recently confirmed by the Bishop, and is a candidate for Holy Orders, or is about to be.

The Governor of Connecticut appointed Good Friday as a day of fasting and prayer. What would have been thought of such an act one hundred years ago?

On Friday, March 31st, the Bishop of Long Island ordained to the Priesthood the Rev. H. Richard Harris, Deacon, formerly a minister among the Congregationalists.

Mr. W. H. Goodisson, Presbyterian minister in Unionville, Ohio, has made his preliminary application to the Bishop, with a view to becoming a Candidate for Holy Orders.

Mr. Joseph Tinton Partin, who was recently ordained Deacon by the Archbishop of York, was a few months ago a Wesleyan, and the organist of a Wesleyan Chapel in Sheffield.

Mr. Metcalf, Methodist Minister at Sauk Rapids, has been received as a Candidate for Holy Orders in the Diocese of Minnesota, and will pursue his studies at Seabury Divinity School, Fairbault.

Since 1835, in which the population of the United States has increased threefold, the clergy of our sister Church has increased fivefold, communicants ninefold, contributions for all purposes eightfold, for missions thirtyfold.

Mr. E. W. Mundy, at one time a Baptist preacher in Syracuse, N. Y., and more recently an Independent preacher in the same city, has applied for Holy Orders in the Church, and is now in course of preparation for the Diaconate.

The Bishop of the Diocese visited the Church of St. John the Evangelist, Philadelphia, J. E. Johnson, Rector, on Thursday evening, March 16th, and confirmed fifty candidates, nearly all of them being accessions from outside the Church.

The Bishop of Quincy (Ill.) admitted to the Diaconate lately Henry Cornelius Johnson, of Carthage. Mr. Johnson was educated at Vienna and Berlin, and became a minister of the Old Lutheran Church, officiating as such for some time with marked success.

Mr. David Cherbuliez, a prominent minister of the Reformed Episcopal Church, and for some years pastor of one of its churches in Jersey City, has withdrawn from the ministry and membership of that body and connected himself with St. Ann's (P. E.) Church, 138th St., Rev. E. H. Kettell, Rector.

It was stated in a public meet-

ing in London, a few weeks since, that there are now upwards of one hundred ministers in the Church of England who were converted Jews, and that there are several thousand Jews in London at this moment who have embraced Christianity, and who are leading lives according to the profession they have made.

Charles E. Reider, a converted Jewish Rabbi, has been, upon confession of his Christian faith, confirmed by the Bishop of Maryland, and admitted to membership in St. Peter's Church, Baltimore, and licensed as a Lay Reader, under the direction of the Rector, and by the authority of the Bishop. He is now engaged in holding services for his brethren according to the flesh.

On Tuesday evening, March 21st, Bishop Green administered the Holy and Apostolic Rite of Confirmation to an interesting class of seven persons presented by the Rector of Lay St. Louis, the Rev. Mr. Tardy, among whom were the new Mayor of the town, a lady seventy years old, one Roman Catholic, one Methodist, one Presbyterian, and two Lutherans. Several Romanists, who had received proper Confirmation in the Roman Catholic Church have lately connected themselves with the Church. Although the Bay is almost a Roman Catholic town, yet the majority of the town officials are Churchmen, being Wardens and Vestrymen of Grace Church.

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