

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming /  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# Church Work.

We speak concerning Christ and the Church.

---

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

---

Vol. VII.

APRIL, 1882.

No. 2.

---

"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.*

---

## FORGIVENESS.

---

"Forgive us our sins, for we also forgive every one that is indebted to us."--  
Luke xi. 2. Revised Version.

---

Forgive us, Lord, because we have forgiven,  
Not as we have forgiven, is our prayer ;  
Earth is so lower far than highest heaven,  
Man is not even as the angels are,  
And thou to angels art as sun to star.

Measure Thy pity, not in our poor scale,  
But in Thine own which weighs eternities;  
We do our little part, we strive, we fail ;  
Our wine of charity has bitter lees,  
Our best unselfishness seeks self to please.

Our purest gold with base alloy is dim,  
Our fairest fruit hangs tainted on the tree,  
Our sweetest song heard by the seraphim  
Would all discordant and unlovely be,  
Save for the charity they learn from Thee.

But Thou canst pour forgiveness with a  
word

O'er countless worlds, an all-embracing  
ray :  
Beyond our hopes, our best deserving,  
Lord,

Forgive us, then, and we in our poor way  
Shall catch Thy higher meaning as we  
pray.

— S. S. Times.

## THE IDEAL OF THE CHRISTIAN WORKER.

---

It is a terrible thing to throw up the ideal which God has given us, and to treat it as merely a magnificent dream ; for this is to despise the revelation of God. But it is, if possible, still more dangerous for our souls to neglect the commonplace things by which God is training and educating us, and making us fit for the future which He set before us in our childhood. How often do we lose multitudes of opportunities of doing little kindnesses, and making others happy, and glorifying our Lord, by feverishly straining after something which would have been quite right if it had been given to us by God, but which is being turned into an occasion of stumbling by the devil, who will always, if he can, take a truth and turn it into a snare? No life is really "commonplace" ; and the miserable distinction sometimes made between the so-called "religious" life and the "secular" life is simply one of the snares of the devil. A father, a mother, a

son, a daughter, doing the work which God has given, is living a "religious life" in the best sense of the word; although it may bring us peculiar blessings when God sets us free from every earthly care to lead an entirely "dedicated" life. Let us study the teaching of God in the life of Christ and in the lives of the saints as recorded in the Bible, and let us learn patience. Hold to your ideal. Die with it, crying, "I know whom I have believed, and I am persuaded that He will reveal it to me and enable me to realize it more perfectly hereafter"; but hold it fast in God's way, not feverishly and impatiently, but patiently and trustfully.—*Canon G. H. Wilkinson.*

---

### CATECHIZING.

---

"SERMONS," says Dean Comber, "can never do good upon an un-catechised congregation." The ignorance that largely prevails among those who profess and call themselves Christians, is incredible. It is not ignorance of abstruse points of Theology, but ignorance concerning Christ, His Church, and His Sacraments. There is constant need of instruction, such as is drawn out by questions and answers. "The Catechiser," says George Herbert, "will draw out of silly souls even the dark and deep points of religion." The good Catechiser will not introduce trivial things merely to amuse; he will instruct, and grown-up people will come with delight to hear good catechising.

---

"The Lord is our defence; and the Holy One of Israel is our king."  
—Ps. lxxxix. 18.

### "I WILL GIVE MY SHARE."

---

In the matter of giving for Church support, there is a certain false principle, which is very widely accepted.

The mistake is that men forget God's rule, and substitute one of their own. God's rule is a simple and direct one: "As God hath prospered him" (I. Corinthians xvi. 2.) "Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee" (Deuteronomy xiv. 17).

Here is the true principle: A proportion between the ability or prosperity of the giver and the amount of his contribution.

But instead of simply following this rule, and, with prayer and thanks to God, giving all that one can, a great many, when the time comes for giving, begin at once to look around on their neighbors. "How much has A. given? Only so much. Well, he is twice as well off as I am; therefore half that amount will be my fair share." And so God's rule has been forgotten and a new one invented, which reads: "Let every man give as he sees others give around him." God's rule made His goodness and blessing upon us the standard; man's rule puts instead of it some other man's bad example. For note that by a singular coincidence it is always some man's pattern of narrowness which is taken, rather than some other man's pattern of liberality, which might as readily be found. It is very singular that in thus choosing to follow a human standard men should choose a pattern of close-

ness rather than a pattern of generosity.

But why take any pattern at all from men? Why not simply take GOD's rule? If you are able to give so much, provided A. does, you are able to give it even if A. fails to. And GOD's rule is, "Every man as he is able." Measure your giving, then, by GOD's goodness to you, and not by your neighbor's shortcomings.

"Every man as he is able" applies to the poor as well as the rich. It bears upon the offering of the single dime, as well as upon that of thousands. And GOD, Who knows the secrets of the rich man's ledger and of the poor man's struggles, will measure each man's offering at its true value.—*Selected.*

#### WHAT LOVE TO GOD IS.

LOVE to Christ smooths the path of duty and wings the feet to travel it; it is the bow which impels the arrow of obedience; it is the main-spring moving the wheels of duty; it is the strong arm tugging the oar of diligence. Love is the marrow of the bones of fidelity, the blood in the veins of piety, the sinews of spiritual strength; yea, the life of sincere devotion. He that hath love can no more be motionless than the aspen in the gale, the sear leaf in the hurricane, or the spray in the tempest. As well may hearts cease to beat as love to labour. Love is instinct with activity; it cannot content itself with little; it is the well spring of heroism; and great deeds are the gushing of its fountain; it is a giant, it heapeth mountains upon mountains, and thinketh the pile

but little; it is a mighty mystery, for it changes bitter into sweet; it calls death life and life death; and it makes pain less painful than enjoyment.—*Selected.*

#### SECTARIAN TENDENCIES.

The well known Baptist preacher, G. Boardman, D. D., in some remarks on the subject of forms of prayer, thus advocates and urges the necessity for more of the objective in Public Worship;

"Worship is an intensely personal act, the soaring of the individual spirit in personal adoration, thanksgiving, confession, supplication, aspiration, as each one must worship for himself, not vicariously. And yet, as a matter of fact, the worship of our non-liturgical churches, generally speaking, is a vicarious worship, with the exception of the singing, and even this privilege is, in too many instances, artistically denied, as everything is done by proxy.

"The preacher alone is heard in adoration, thanksgiving, confession, supplication. In a word, he alone worships. Should some angelic visitors enter one of our churches and observe the silence of the congregation, I am not sure but that he would imagine that a calamity, like that which befell ancient Zechariah in the Temple, had befallen Christ's churchly priesthood to-day, and he would wonder what sin this people had committed that they should be thus struck dumb. The preacher is perpetually in the foreground, and the worship of Almighty God is consigned to comparatively a subordinate niche. How painfully true this is, may be seen from the fact that while it is

not considered rude to enter the sanctuary during the earlier parts of the service, which consists of singing or scriptural reading—that is to say, be it observed, during that part of the service which is distinctly liturgical or worshipful—it is considered rude to come in or go out while the minister is preaching; as though, forsooth, the main thing in worship were miserable, ignorant, feeble, sinful man, and not *Jehovah, the God of Hosts!*

---

### CHRIST' OUR NEED.

---

The truth is we never feel Christ to be a reality until we feel him to be a necessity. He tries us here, and He tries us there. He chastises on this side, and He chastises on that side. He probes us by the disclosure of one sin, and another, and a third, which have lain rankling in our deceived hearts. He removes, one after another, the objects in which we have been seeking the repose of idolatrous affection. He afflicts us in ways which we have not anticipated. He sends upon us the chastisements which He knows we shall feel most sensitively. He pursues us when we would fain flee from His hand, and, if need be, He shakes to pieces the whole framework of our plans of life, by which we have been struggling to build together the service of self; till at last He makes us feel that Christ is all that is left for us.

When we discover that, and go to Christ, conscious of our beggary in respect of everything else—wretched, and miserable, and poor, and blind, and naked—we go, not expecting much, perhaps not asking much. There may be hours

of prostration, when we ask only for rest; we pray for the cessation of suffering; we seek repose from conflict with ourselves, and with God's providence. But God gives us more.—He gives us joy; He gives us liberty; He gives us victory; He gives us a sense of self-conquest, and of union with Himself in an eternal friendship. On the basis of that single experience of Christ as a reality, because a necessity, there arises an experience of blessedness in communion with God, which prayer expresses like a revelation. Such devotion is a jubilant psalm.—*Phelps.*

---

### THE BRITISH CHURCH.

---

Gildas, the earliest British historian, who wrote in A. D., 540, fixes the date of the introduction of Christianity into Britain in the year of our Lord 58. That such was the case before the defeat of Boadicea, the brave queen of the Britons, A. D., 61, we have the authority of the above historian.

That the tidings of the Gospel were proclaimed by the Apostles to the Celtic nations (of which Britain was one) is affirmed by Irenæus. Eusebius, Theodoret and Nicephorus testify that the glad sounds went forth into Britain by the mouth of some of the Apostles.

We learn from Tacitus and Martial, that Pomponia Græcina and Claudia Rufina, two British ladies, were at Rome, A. D., 56, in which year St. Paul was sent thither. Tacitus also relates, that in the following year, the former of these ladies was accused of a "foreign superstition," as her teacher, St. Paul, had been (Acts xxv., 19) so accused before her.

It is easy to multiply the proofs of the existence and spread of Christianity on the western shores of Britain and Scotland in the earliest ages of the Church. Rome was a Christian colony long after Christianity was well established in Britain, where it had been derived from the East, and not from the West. It was, therefore, older in Britain than in Italy.

The mission of St. Augustine, under Pope Gregory I., to East England, was commenced in the year 596, just 538 years after the Gospel had been received and taught along the western shores of Britain.

Therefore "Rome is no mother Church to Britain, neither by conception nor education, for the Church of England was neither conceived by Rome, nor nourished on her breast, but was a virgin of full age, when her pretended mother was in her swaddling clothes and cradle."

The independence of the English Church was never wholly lost, though after the intrusion of Augustine and his monks in the sixth century, the Roman Church forced herself, by dint of cruel persecution, and the pomp and arrogance of foreign and obnoxious intrusion, into the position of an unnatural stepmother, till the times of "pious, glorious, and immortal memory," when reformation and restoration of the Church was accomplished (not by that wicked and lecherous King Henry VIII., but) by the "Convocation of Canterbury and York," regularly assembled. John Wickliffe was the "morning star" of that reformation, one hundred and fifty years before it was accomplished, while even he was preced-

ed by many lesser lights, protesting against the errors and usurpations of the intruding Church of Rome.—*Selected.*

MAUNDY THURSDAY.

In the early ages of the Church every Wednesday was kept as a fast because the Wednesday in Holy Week was, as it were, the beginning of the great end. It was on that day that the Jews in their great Council agreed to take away the Life of Him "Who came unto His own, and His own received Him not." It is literally the beginning of the Passion, the first act in the greatest drama upon which the world ever gazed; upon which God's sun refused to shine, and the earth trembled, and the rocks did quake, at the awful sight of the Incarnate GOD hanging upon the Cross.

But somehow between the Wednesday and the Friday in Holy Week, between the Betrayal and the Crucifixion, there comes to us a strange solemn brightness amid all the tale of sorrow and suffering to which we are listening; it seems as though to help us to bear all the agony and humiliation of Good Friday. Maundy Thursday comes, telling of the Precious, Inestimable Benefit which Jesus left His Church before He went away, even Himself to be with us for evermore in His own most Holy Sacrament.

Maundy Thursday! The very word speaks to us of love; for it is called Maundy from the first word of the Antiphon for the day, "*Mandatum novum do vobis; ut diligatis invicem.*" "A new commandment I give unto you, that ye love one another."—*Selected.*

## GOOD FRIDAY.

THE term "Good Friday" is peculiar to the English Church. It has, from the earliest ages, been observed with the strictest abstinence and humiliation. In memorial of the Atonement on the Cross, a general absolution was proclaimed to all who were truly penitent. Friday and Saturday were religiously observed, even by those who kept no other Lent, as being the days on which the Bridegroom was taken from them. Eusebius states that the day had been observed long before his time with watching and fasting; Constantine ordered a general cessation of labour upon it. The following is from the Greek service for Good Friday:—

"He that clotheth Himself with light as with a garment stood unrobed for judgment, and was buffeted on the face by the hands which He had made. The nation of transgressors nailed to the Cross the Lord of Glory; then was rent the veil of the temple; the sun was darkened, not enduring to behold the spectacle of an insulted God. Worship we Him Whom all the Universe beholds with awe."

## WEAK FAITH.

Even in a spark there is fire. Only try it, lay suitable fuel on it, and see whether it will not kindle the heap and burst into a flame. Faith, though it may be weak, is nevertheless faith. Faith is not always a glowing torch; it is sometimes a glimmering taper. The taper gives light as well as the torch, but not so brightly.

Faith is the eye by which we look to Jesus. A dim-sighted eye,

is still an eye; a weeping eye is still an eye; you sit in tears and say, how fearful is this unbelief! Oh, that I had faith! But, beloved, he really believes who heartily bewails his supposed unbelief; for such tears demonstrate the desire after faith. And he who desires to believe, is declared by the Word of God to have faith. It is GOD who puts into our hearts the good desire, as well as brings the same to good effect; and, therefore, he will not disdain the one more than the other.

Faith is the hand with which we lay hold of Jesus. A trembling hand is still a hand, and he is a believer whose heart within him trembles when he touches the hem of the Saviour's garment, that he may be healed. You frequently exclaim, "Oh! how can I derive comfort from the wounds of Jesus; I shudder when I reflect on the greatness of my sins; I am a stranger to peace." Yet to have stretched forth the hand to Jesus, this also is faith; say, "Lord, increase my faith." Faith is the tongue by which we taste how good the Lord is; a feverish tongue is nevertheless a tongue, and even then we may believe when we are without the smallest portion of comfort; for our faith is founded not upon feelings, but upon the promises of GOD. Faith is the foot by which we go to Jesus. A lame foot is still a foot. He who comes slowly, nevertheless comes. A Christian must, in his faith, look not at the manner, but the object. What does your faith apprehend? The Saviour. How does it apprehend Him? With much weakness.—Let not that distress you, if only it apprehend Him. God

bestows salvation, not because of your act, but on account of the object of your faith, which is Christ.—There are two hands which lift me up to heaven; my hand of faith lays hold of Jesus, and clings to His merits. The Lord's hand of grace lays hold of me and comes to my help. It is sufficient for me, and His strength is made perfect in my weakness. My hold is easily separated; His is immovably secure. Thus I am at the same time weak in myself and strong in the Lord.—*Henry Dr. Miller.*

---

### RESPOND!

At a meeting of a number of earnest laymen, the question arose as to the secret of an attractive and warm service. It was generally agreed to be contained in two things. First, in the general and hearty response of the people in the worship, and second, in the singing of such hymns and tunes as the people could join in. No service that has ever been devised contains such possibilities of dulness or living interest as our liturgy. If the responses from the congregation are only feebly murmured, nothing can be more depressing; while, on the other hand, if they are given in earnest, clearly and fully, nothing could be more stirring and attractive. The contrast is very clearly shown whenever a number of clergyman are gathered together for a service. The fulness and fervor of the responses reveal a beauty and a fitness in our liturgy, which may well surprise those accustomed to listless and feeble participation on the people. But there is no reason

why the laity who are as familiar with the services, and as appreciative as the clergy, should not join as heartily in the worship.—*From Parish Index, of St. Peters, Brooklyn.*

---

CANON MORLEY, in speaking of the belief that it is impossible to conquer India, says:—

“Where does the impossibility lie? Is it that the race is unfitted for Christianity? The Hindu is a man. Nay, the scientific linguist informs us that he is a member of the same human race with ourselves. Is it the philosophy of Brahmanism? The Gospel has conquered philosophy. Is it in philosophy and superstition combined? That was the very combination which encountered Christianity on its first start, and was surmounted. Is it in caste. Caste can do no more than intimidate, and that is nothing new.”

---

It is related of Napoleon that when Marshal Duroc, an avowed infidel, was once telling a very improvable story, giving his opinion that it was true, the Emperor quietly remarked: “There are some men who are capable of believing every thing but the Bible.” This remark finds abundant illustration in every age. There are men all about us, at the present day, who tell us they cannot believe the Bible; but their capacities for believe what seems to oppose the Bible are enormous. The greediness which they devour the most far-fetched stories—the flimsiest arguments—if they only appear to militate against the Work of God, is astonishing.



*The Institute Leaflet for Church Sunday Schools.*

Vol. II—April 2, 1882. FOLLOWERS OF CHRIST. S. next before Easter—No. 19.

TEXTS TO BE LEARNED.—I S. Peter ii. 21 ; Rev. iii, 21.

## THE COLLECT FOR THE DAY.

Almighty and everlasting GOD, who, of thy tender love towards mankind, has sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility ; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection ; through the same Jesus Christ our Lord. Amen.

## I.—OUR EXAMPLE.

What week do we begin to-day? Holy Week. What do we commemorate this week? Our Blessed Lord's sufferings, death and burial. For whom did He suffer and die? For all mankind. Why do we study the history of his sufferings? Because He is our Example. I S. Peter ii. 21. How can we be like Him in His sufferings? By copying His perfect submission and patience. Are we called upon to suffer as He did? No, no person ever suffered like Him. To what then are we called? To self-denial, patience, humility and "death unto sin," and in these we must strive to have His Spirit. Phil. ii. 5.

## II.—OUR REWARD.

Were our Lord's sufferings pleasant to Him? No, His human nature shrank from them. S. Matt. xxvi. 39, 40. What made Him willingly bear them all? Love to His Father, whose will He carried out. S. Jno. vi. 38. And love to all mankind whom He died to save. S. John x. 17, 18. Is it easy for us to follow Christ in His sufferings? No, it is a cross to be borne for His sake. S. Luke xiv. 27. If we follow Him, where will He lead us? To a joyful resurrection and a glorious life with Him in heaven. I S. Peter iv. 13. How then should we look upon our suffering? Only as a preparation for our joyful eternity. Rev. iii. 21.

## THE CATECHISM.

Say the Lord's Prayer. (Learn answer in Catechism.)

## THE GOSPEL FOR THE GENTILES.

Read parts of Acts x. and xi. Learn Rom. iii. 29 ; Ephes ii. 14.

Who were God's chosen people? The Jews.

For what purpose were they chosen? To be God's own peculiar people, and to be trained to know and love Him.

Why were they separated from others? That they might not be drawn away from God.

How were they separated? They were sent to live in Egypt. Heb. xi. 9. They were commanded to observe circumcision. Gen. xvii. 10. They were forbidden to marry foreigners. Deut. vii. 1-6.

What did all these things form? A wall of partition.

From whom did it separate them? All other nations.

What effect had this upon them? First, they mingled with the heathen and learned their works. Ps. cvi. 35. Then they grew proud and intolerant. Rom. ii. 17-20.

What does Tacitus say of the Jews? That they cherished against all mankind the hatred of enemies.

How did Christ's disciples first look on other nations? They would let them join the Church only if they were circumcised?

What apostle first received the Gentiles and baptized them? S. Peter.

How was he taught to do this? Acts x. 9-17.

To whom was he sent? Cornelius.  
 What was Cornelius? Acts x. 1.  
 What did St. Peter say of his vision? Ver. 28.  
 What proof was given that St. Peter was right? Ver. 44, 45.  
 What followed this? Ver. 47.  
 Who had broken down the wall? God.  
 When was it done? Eph. ii. 16.  
 What is the great lesson of all this? Colos. iii. 17.  
 How should we therefore act to others? Kindly and lovingly.  
 Why? Because we are all brethren in Christ.

HYMN to be learned during April—Church Hymns, 128, or A. & M., 127—"At the Lamb's High Feast we sing."

*The Institute Leaflet for Church Sunday Schools.*

Vol. II—April 9, 1882. THE THREE RESURRECTIONS. Easter Day—No. 20.

TEXTS TO BE LEARNED.—Rom. vi. 9; Colos. iii. 1; 1 Cor. xv. 22.

THE COLLECT FOR THE DAY.

Almighty GOD, who through thine only-begotten Son Jesus Christ has overcome death, and opened unto us the gate of everlasting life; we humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect: through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one GOD, world without end. Amen.

I.—THE RESURRECTION OF OUR LORD JESUS CHRIST.

What great Festival is this? The feast of the Resurrection. How should we keep it? Joyfully and with thanksgiving. Why should we rejoice? Because on this day Christ overcame death. Heb. ii. 14. What else did Christ do on this day? He completed the work of our salvation. He opened for us the gate of everlasting life. When was that gate closed? When Adam fell. Is it now closed to us? Not unless we wilfully close it ourselves by continuing in sin. Rev. iii. 8.

II.—THE RESURRECTION OF THE SOUL TO NEWNESS OF LIFE.

What part have we now in Christ's resurrection? As members of Christ we must die to sin and rise again to holiness. Rom. vi. 11. When did we die to sin? In our baptism, in which also we were raised to a new life. Rom. vi. 3. How can we live this new life? By GOD's special grace. What is the special grace of the baptized? GOD puts into their minds "good desires." Is this sufficient? No, they must be brought to "good effect;" in other words, the baptized must become holy in heart and life.

III.—THE RESURRECTION OF OUR BODIES FROM THE GRAVE.

What part shall we hereafter have in Christ's resurrection? Our bodies shall rise as His did. (3rd text.) How do we know this? He is the first fruits of all who believe. 1 Cor. xv. 20-23. Need the true Christian fear death? No, for Jesus conquered it for us, and we shall live with Him forever. 1 Cor. xv. 54, 55.

THE CATECHISM.

What do you desire of GOD in the Lord's Prayer? (Learn answer in Catechism.)

ANGELIC DELIVERANCE AND ANGELIC JUDGMENT.

Read Acts xii.

Learn Ps. xxxiv. 7; 1 Sam. ii. 9.

Who was the Roman Emperor at this time? Claudius Cæsar. Acts xi. 28.

How was Palestine governed? Herod was appointed King.

What Herod was this? Agrippa I., grandson of Herod the Great.

Why did he prosecute the Christians? Ver. 3.

What apostle did he kill? Ver. 2.

Whom did he next seize?

How did he try to keep him safe in prison? Ver. 4.

What is a quaternion of soldiers? Four parties of 4 soldiers each.

How did the Church seek to release St. Peter? Ver. 5.

Did God interpose? How? (1st text for repetition.)

What are we told of angels in Scripture? We read they are spirits, (Ps. 104. 4); God's ministers, (Heb. i. 14); being strong, (Ps. 103. 20); being numerous, (Ps. 68, 17.)

For what purposes are they employed on earth? For deliverance and help. 1 Kings xix. 5; Dan. vi. 22; S. Matt. ii. 13; iv., 11. For judgment. Gen. xix. 15-24; 2 Kings xix. 35; Rev. xv. 6.

How was St. Peter guarded? Chained to two soldiers.

Who appeared during the night? Ver. 7.

Describe S. Peter's escape and how it was effected?

To what house did he go? Ver. 12.

How did the disciples receive him? Ver. 16.

Was his way of escape known to the soldiers? Ver. 18.

How was his guards punished? Ver. 19.

What was Herod's subsequent sin? Pride.

What instance shows this? Ver. 21, 22.

What was his punishment? Ver. 23.

How was it inflicted? By the angel of the Lord.

What does the lesson show us? How angels are sent to deliver, and also to destroy.

What have they to do with us? They rejoice at our repentance. S. Luke xv. 10. They minister to our wants. Heb. i. 14. They keep us safe in danger. Ps. xci. 14.

HYMN to be learned during April—Church Hymns, 128, or A. & M., 127—"At the Lamb's High Feast we sing."

## The Institute Leaflet for Church Sunday Schools.

Vol. II—April 16, 1882. THE FATHER'S WORK. 1st S. after Easter—No. 21

TEXTS TO BE LEARNED.—1 Cor. v. 7, 8; 1 S. Peter ii. 1, 2

THE COLLECT FOR THE DAY.

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. Amen.

I.—WHAT OUR FATHER HAS DONE FOR US.

By what name is this Sunday sometimes called? Low Sunday. Why? Because the teaching of Easter is continued, though in a lower degree. What did we learn from the Collect last Sunday? How does to-day's begin? Why do we specially address God as Father? Because He hath begotten us again by the resurrection of Jesus Christ from the dead. 1 S. Peter ii. 3. What has Christ done for us? He has died for our sins. Who gave Him to do this? See S. John iii. 16. How do we know the sacrifice was accepted? He has risen again. Why did He rise again? To show us that our debt was paid. Of what else was the resurrection a proof? Of the Saviour's power and Godhead. Rom i. 4.

II.—WHAT OUR FATHER NOW DOES FOR US.

For what does we ask God here? Why is wickedness like leaven? Because it

is corrupt in itself, and makes everything it mixes with corrupt too. What are we all in nature? And what must we constantly renounce? All wickedness. How can we do so? Only by God's help. How must we serve God? (See Collect) By what means can we accomplish it? By the gift of God's Holy Spirit. What does the Spirit enable us to do? It helps us to mortify the deeds of the body. Rom. viii. 13. It strengthens and sustains in us the new life. What should be our daily prayer? Take not thy Holy Spirit from me. Ps. 41. 11.

THE CATECHISM.

How many Sacraments hath Christ ordained in His Church? (Learn answer in Catechism.)

THE CHURCH AT ANTIOCH.

Read Acts xi. 19-30.

Learn Philip. ii. 15; 1 S. Pet. iv. 14.

What celebrated city is mentioned in our lesson?

How is it distinguished from others of the same name? It is called Antioch in Syria.

By whom was it built and when? Seleucus Nicator, B.C. 300.

On what river was it, and how far from the sea? On the river Orontes, 16 miles.

What was the port of Antioch? Selucia.

Who was born at Antioch? St. Chrysostom.

And what martyr was at one time its Bishop? Ignatius.

Who first preached the Gospel there? Ver. 20.

What disciple next came to Antioch? Ver. 22.

Why did he visit them? To examine, instruct and confirm them.

What is said of Barnabus and his work? Ver. 23.

Whose assistance did he seek? Ver. 25.

How long did they remain in the city?

What name was given to the disciples there?

By whom was it given, friends or enemies? Enemies.

What sort of a name was it? A nick name; given in derision.

What kind of Christians were they?

How did they treat God? They ministered unto Him? xiii. 2.

To what does the word "ministered" refer? To public worship.

How did they treat others? They sent them relief. Ver. 29.

Who contributed to this collection? "Every man."

What should Christians be now? "Blameless, and harmless, without rebuke."

What does Christ call them? The light of the world.

What is our prayer for all Christians? That "they may be led into the way of truth," etc. (Prayer for all conditions of men.)

HYMN to be learned during April—Church Hymns, 128, A. & M., 127—"At the Lamb's High Feast we sing."

*The Institute Leaflet for Church Sunday Schools.*

Vol. II—April 23, 1882 THE MODEL LIFE. 2nd Sunday after Easter—No. 22

TEXTS TO BE LEARNED.—Rom. xii. 1; 1 S. Peter ii. 21.

COLLECT FOR THE DAY.

Almighty GOD, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. Amen.

## I.—CHRIST'S RELATION TOWARDS HIS PEOPLE.

What is Christ called in the Collect? A sacrifice and an ensample. What sacrifice did Christ make for us? But for what else was Christ given? As an example. 1 S. Peter ii. 21. How may we imitate Him? In obedience to our earthly parents. St. Luke ii. 51. In obedience to our Heavenly Father. St. Luke ii. 49. In self-denial and holiness. St. Luke ix. 22, 23. Can we be quite like the Saviour? No, but we can grow more and more like Him. What is the Apostle's command? Be ye therefore followers (imitators) of God as dear children. Eph. v. 1. Is it enough to believe on Christ? No, we must show our faith by our works. St. James ii. 18.

## II.—OUR RELATION TOWARDS CHRIST.

What is Christ's sacrifice called in the Collect? His inestimable benefit. What does inestimable mean? Beyond all power of value. Why is it called so? Because He was God and because the souls He saved are beyond price. St. Mark viii. 36, 37. Through what Feast can we apply the benefit of His sacrifice to our souls? Through Holy Communion. How do we obtain this benefit? By simple faith. In what manner should we receive it? Thankfully. How often should we receive it? Always; as often as we feel our need. What will be the result of a faithful partaking? Our souls will thereby be strengthened and refreshed. And what else? We shall be enabled to live a life of faith. Gal. ii. 20. What then is the root of the Christian life? Receiving Christ. And what the fruit? Following Christ. What the reward? The peace and rest of heaven. Rev. vii. 15-17.

## THE CATECHISM.

What meanest thou by this word sacrament? (Learn answer in Catechism.)

## THE FIRST MISSION JOURNEY.

Read Acts xiii. 1-12.

Learn 2 Cor. x. 4; 1 St. Peter v. 8.

What is a rebel? One who opposes lawful authority.

Who was the first rebel? Satan.

How does he now tempt men? To obey his will rather than God's.

To what are Christ's servants called? To fight against Satan, and win back the rebels.

Who are called to this work? All baptized persons.

But who especially? Christ's ministers.

From what place did the first missionaries start? Antioch.

Who chose the men? Ver. 2.

How were they sent forth? By a solemn laying on of hands.

What is that called? Ordination.

From what place did they sail? Seleucia.

What country did they first visit? Ver. 4.

Why did they go there? It was the native land of Barnabas.

To what town did they journey? Ver. 6.

Whom did they find there? What was he?

Who was the deputy or governor at this time. Ver. 7.

How did Elymas oppose Barnabas and Saul? Ver. 8.

What did Saul do to him?

Was this a cruel act? No, the punishment was for a season.

Was it a passionate one? No, for Saul was filled with the Holy Ghost.

What was its object then? To strengthen the faith of the deputy. To lead Elymas to repentance.

And what was the result? It won a victory over Satan, and saved a soul. Ver. 12.

Is this warfare going on now?

Who is engaged in it? All Christ's faithful soldiers and servants.

How can we help in it? By serving God ourselves, and bringing others to serve Him.

What should be our prayer? "Thy Kingdom come."

*The Institute Leaflet for Church Sunday Schools.*

Vol. II.—April 30, 1882. CHRISTIAN CONSISTENCY. 3rd S. after Easter—No. 23.

TEXTS TO BE LEARNED.—Colossians ii. 6 ; I St. Peter iii. 10.

COLLECT FOR THE DAY.

Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness ; grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same ; through our Lord Jesus Christ. Amen.

I.—OUR PRIVILEGE AS CHRISTIANS.

Who are Christians? Those admitted into the fellowship of Christ's religion. How are they admitted? By the Sacrament of Holy Baptism. With whom have they fellowship? With one another and with God. What does fellowship mean? Communion, companionship. What fellowship have Christians with each other? They have one faith, one hope, one Lord, and are united in one Spirit. Eph. iv. 4-7. How can this fellowship be destroyed? By the sin of schism. When is our fellowship as Christians real? When we have communion with the Father and the Son. What is this doctrine called? The Communion of Saints.

II.—OUR DUTY AS CHRISTIANS.

What are we to eschew or renounce? Those things that are contrary, etc. What is our profession? To walk in the light. Ephes. v. 8. What then is contrary to our profession? The works of darkness. Rom. xiii. 12. What is said of such works in Scripture? It is a shame even to speak of them—Ephes. v. 12—how much more to do them. What must be our daily endeavour? To abstain from fleshly lusts. I St. Peter ii. 11. What other duty have we as Christians to fulfil? To follow those things which are agreeable to our profession. Put this in simple and familiar words. To follow Christ's example and to be made like unto Him. (Baptis. Service.) How can we do so? By looking unto Jesus, studying His character, and obtaining His help. What will Christ be to us then? A living Saviour, helping us to forsake evil and follow holiness.

THE CATECHISM.

How many parts are there in a Sacrament? (Learn answer in Catechism.)

TWO SABBATHS IN A SYNAGOGUE.

Read Acts xiii. 13-52.

Learn St. Matt. vi. 11 ; St. Luke x. 16.

Who was it set out together to Cyprus? (Last Lesson.)

Which of them won the first victory over Satan?

By what name is he henceforth known?

What is his other title? The Apostle of the Gentiles.

Did Paul and Barnabas remain at Paphos?

Why not? The good seed must be sown elsewhere.

Who refused to go with them? John Mark.

To what place did they go alone? Perga.

What was the next city they visited? Antioch, in Pisidia.

Who dwelt there chiefly? It was a Gentile city, but contained many Jews.

Where did they worship? In a synagogue.

When did St. Peter enter it?

What did he do then? Preached to the people.

To what did he first refer? God's great mercies to the Jews.

What were all the Jews looking for? A successor to David.

What did St. Paul assert? That this successor had come.

Who was He? Ver. 23.

What proofs did St. Paul advance of His Messiahship? He was born of David's seed, as foretold. Ver. 23. He suffered and died, as predicted. Ver. 27. He rose again and now reigns, as proclaimed. Ver. 33.

What glad tidings did he then announce? Ver. 38.

How was the sermon received? Ver. 43.

Next Sabbath what took place? Ver. 44.

What was the result of this? The Gentiles believed the good tidings. Ver. 48.

The Jews persecuted the messengers. Ver. 50.

What did Paul and Barnabas say? Lo, we turn to the Gentiles.

Which of these hearers are you like?

Do you accept or reject the glad tidings?

HYMN to be learned during April—Church Hymns, 128; A. & M., 127—"At the Lamb's High Feast we sing."

## E A S T E R .

(ORIGINAL).

Risen with Thee, my Saviour!

Risen with Thee to life!

To peace and sweet assurance,

From doubt and care, and strife.

Risen with Thee, my Master!

Risen with Thee to Light!

To pure and holy gladness

From sin and sorrow's night.

Nailed to Thy cross and buried

In Thy dark tomb the past;

Now Thy dear steps to follow,

Which lead to Heaven at last.

O Easter dawn! I hail thee

With trembling joy and fear!

So vast the mercy shown me,

The Risen Lord so near.

## E A S T E R D A Y .

ON Easter morn we throw aside the gloom and austerities of Lent to rejoice in a risen Saviour, "Whom GOD hath raised up, having loosed the pains of death, because it was not possible that He should beholden of it." This festival has doubtless been observed from the Apostolic age, though the time of its celebration varied very considerably in the different

parts of the Church. The original name of the festival was *Pascha*, which was applied, however, not merely to Easter Day, but to the previous week and the following days also, the whole commemoration including fifteen days. This period was divided into the *Pasch* of the Crucifixion and the *Pasch* of the Resurrection. The French still call the festival *Paques*.

In the Eastern Church Christians salute each other on Easter Day with the words "Jesus Christ is risen from the dead," to which the answer is made, "He is risen indeed." The anthems prescribed for Easter Day, to be used instead of the *Venite*, are intended to give expression to the same spirit of joyfulness and thanksgiving as dictated the Eastern salutations. The first two remind us how we should keep the feast; the next three, that Christ can die no more, and that we died unto sin in Baptism; the last two, that Christ's Resurrection was the pledge of ours.

The first of the present three anthems was inserted in 1662. Previous to 1552 the place of the *Gloria Patri* was occupied by the following versicle and response:—

*P.*—"Show forth to all nations the Glory of God." *A.*—"And among all people His wonderful works"; and each anthem was followed by Alleluias. EVAN DANIEL.

---

### THE LORD'S PRAYER.

---

Did you ever think, short though it is, how much there is in it? Oh, it is beautiful! Like a diamond in the crown of a queen, unites a thousand sparkling gems in one.

It teaches all of us, every one of us, to look to God as our parent—Our father.

It prompts us to raise our thoughts and desires above the earth—Who art in heaven.

It tells us that we must reverence our Heavenly Father—,Hallowed be thy name.

It breathes the saints' reward,—Thy kingdom come.

And a submissive, obedient spirit—Thy will be done on earth as it is in heaven.

And a dependent, trusting spirit,—Give us this day our daily bread.

And a forgiving spirit,—Forgive us our trespasses as we forgive those who trespass against us.

And a cautious spirit,—Deliver us from evil.

And last of all, an adoring spirit,—For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

---

SIN does not produce devils in us all at once any more than grace begets angels. There is an infancy in evil as well as in good, and it is often hard to tell the imp from the cherub. But each surely matures. We must check or cherish it early or the demon will grow and the seraph perish.

### IMPORTANCE OF CHRIST'S RESURRECTION.

---

Concerning the importance of Jesus Christ's Resurrection from the dead it would be hard to speak too strongly. It is a cardinal article of the Christian faith, second to none in value. It is the grand proof that He was the promised Messiah whom the Prophets had foretold. It is the one great sign which He named to the Jews when asked to give convincing evidence of His divine mission, the sign of the Prophet Jonas, the rebuilding of the temple after destruction. (Matt. xii. 39; John ii. 19-21.) If He did not rise again after three days they were not to believe Him. It is the completion of the work of redemption which He came into the world to accomplish. It proved that the ransom was accepted, and the victory over sin and death obtained. Christ "was delivered for our offences and raised again for our justification." "We are begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead." (Rom. iv. 25; Pet. i. 3.) If He had not risen again, our hope would have been a huge uncertainty. It is a fact which has the closest connection with the spiritual life and position before God of all believers. They are counted by God as "risen with Christ," and they should regard themselves as partakers of Christ's resurrection life, and sitting in heavenly places. Not least, it is the pledge and assurance of our own resurrection at the last day. We need not fear death and look at the grave with despair, when we remember that Jesus Christ rose again in the body. As surely as



the Head rose, so shall the members be raised. Let these points never be forgotten. When we think of them we may understand why the apostles, in their preaching and Epistles, dwell so much upon the Resurrection. Well would it be if modern Christians thought more about it. Myriads seem unable to look at anything in the gospel except the sacrifice and death of Christ, and altogether pass over His Resurrection.—*Canon Ryle.*

WILL the readers of CHURCH WORK always remember, when they attend a funeral service, to take their Prayer Books with them, and respond. One would suppose from the silence at many funerals that the service was for the dead instead of for the living. So at the grave, join in the Lord's Prayer, and say distinctly the Amen. Prayers must be made our own by the open assent—Amen, so be it.

### EASTER JOY.

To us the joy of Easter is the assurance that our Redeemer liveth. The broken seal of the Jewish priests has set a seal which cannot be broken to the reality of our Atonement. Yes, more than this; we know Jesus at the empty tomb—not a dead Christ, but a living one; not merely our Atonement, but our Eternal Priest; not merely pouring out blood for pardon, but communicating a deathless life;—and so we will not give place even to Mary Magdalene in sacrifice of love to-day—the joy of those who “were dead and are alive again, were lost and are found.” Thus we, too, may feel with David, “Joy cometh in the

morning!” “This is the day which the Lord hath made; we will rejoice and be glad in it.” No shadow must come in between our souls and the gladness of the love of God upon this day of the Resurrection. Sometimes we must weep for sin, but not to-day when we see that meeting of the risen Lord with Mary Magdalene. We cannot always shake off a fear of death, but we face the King of Terrors to-day with the rapturous song, “Jesus lives! No longer now can thy terrors, Death, appall us!” Sometimes our hearts will sigh for the precious ones gone on before us, but at Easter, as we stand beside their very graves, peace flows into the wounded spirit, and we rejoice with a joy like that of harvest—an anticipation of the joy which shall throb throughout creation at the harvest of the Resurrection.—*Selected.*

At a meeting of the Standing Committee of the Diocese of Virginia, March 4th, Preston G. Nash, formerly an ordained Methodist minister, was recommended for deacons' orders.

Two Nonconformist minister at Howton, Yorkshire, have resigned their chapels with a view to seeking ordination in the Church of England. One of these, Mr Gamble, has been a Congregationalist; the other, Mr Couching, a Baptist.

BISHOP CROWTHER reports that the average Sunday congregations at the stations on the Niger now amount together to 3,472 souls, of whom he reckons 1,599 as Native Christians and 451 as communicants.