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Church Work.

The Speak Concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

EDITORS AND }
PROPRIETORS, }

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OWING to transfer of management and other circumstances at first unavoidable, our issue for this month was somewhat delayed. We have now made arrangements to publish CHURCH WORK not later than the first of each month.

WORK.

Go labour on ; spend, and be spent ;
Thy joy to do the Father's will ;
It is the way the Master went ;
Should not the servant tread it still ?
Go labour on ; 'tis not for nought ;
Thy earthly loss is heavenly gain ;
Men heed thee, love thee, praise thee not ;
The Master praises ;—What are men ?
Go labour on ; your hands are weak.
Your knees are faint, your souls cast down ;
Yet falter not ; the prize you seek
Is near,—a kingdom and a crown.

Toil on, faint not, keep watch and pray ;
Be wise, the erring soul to win ;
Go forth into the world's highway,
Compel the wanderer to come in.

Toil on, and in thy toil rejoice ;
For toil comes rest, for exile home ;
Soon shalt thou hear the Bridegroom's voice,
The midnight cry, "Behold, I come."

CHURCH WORK AND WORKERS.

THE object of our Magazine, as its name implies, is to stimulate and assist work for God and His Church.

To labour successfully requires not only a strong motive, but intelligent guidance. The most earnest and profitable Church workers are those who love the Church, because they understand the peculiarities of her teaching, and, therefore, see that she is to be trusted, for she is of God. They are careful to know her history, past and present. They prefer her system to all others.

Church workers, like these, are

not discouraged by the carpings and adverse criticisms of opponents or half-hearted friends. They have proved all things, and hold fast that which is good.

The truly converted Churchman, like Saul of Tarsus, will ask God to give him something to do for the furtherance of His kingdom, and will fervently seek spiritual sight, light, and strength wherewith to do it.

It is not among those who think all systems equally good that a clergyman finds his zealous and useful lay-workers. It is to his best interests, therefore, as a worker in God's vineyard and the leader of his flock, that pure Church teaching should be supplied them.

But in these days of cheap secular newspapers, the great majority of our people prefer to look for the news of the day to such sources, even at the risk of contaminating influences finding access to their families thereby, and for this reason will not support a weekly Church newspaper when it costs nearly, if not quite as much, as its secular rivals. This is an acknowledged evil.

But our Magazine aims to supply as far as possible sound Church teaching to such as those. Its short, pithy articles and extracts are willingly read in the few minutes of leisure of busy people, "here a little and there a little," and to the point, and easily understood and remembered. The smallness of its cost, (30 cents a year) places it within the reach of even the poorest, whilst its sound teaching will help, under God, to guard them against the current evils of the merely secular press. It keeps them informed of the work and progress of

the Church at home and abroad. The system of localizing, by adding an outside sheet, the trifling cost of which can be largely met by a few local advertisements, will enable the clergyman of any parish greatly to increase its usefulness among his people. Its aim is to prove a sort of curate to the over-worked Rectors of our parishes, and we, therefore confidently look for an extensive patronage among Church people, lay and clerical.

LIBERALITY.

If a lively and incisive test were needed for the spiritual health of a congregation, none would answer the purpose better than to see how it treated its minister. It is the grossest hypocrisy and cant for the flock to pretend to be religious, and yet to leave its pastor worse off than its average members. But while it is meet and right that the clergy should be decently, and, indeed, liberally provided for, what is most wanted in a minister is evidence of unimpeachable disinterestedness.

Let the minister go and live among the people, and do the best he can for them, when he can, and how he can. Zeal on the one side will beget zeal on the other.

PREACHING.

PREACHING through an ordinance of God for the salvation of man, was never intended to work alone. Mere preaching without distinctive teaching, is useless. A writer in an English paper says:—Some time ago, a member, we think of Mr. Newman Halls' congregation, wrote to a Dissenting paper

that his friends did their best to turn the preaching of the Evangelist Moody in his last visit to England to account; but after a short time, it was found to have left no permanent traces to speak of.

ANGLICAN ORDERS.

Two years ago, an Anglican priest applied to the Russian Church for Holy Orders, on the ground that he had doubts of the validity of his Anglican Orders. The question was referred to a committee of bishops and theologians, who reported against the application. The Ecclesiastical Academy of St. Petersburg has also decided in favor of the validity of Anglican Orders.

It was formerly one of the principal arguments of the Church of Rome against the Anglican Church that her Orders were rejected as spurious by not only herself, but the Russian and Greek Churches. Now, we find that both of these latter ancient branches of the Church Catholic recognise the validity of Anglican Orders whilst rejecting those of Rome. Thus, as an English paper says, "the whirligig of time brings in its revenges."

CONFIRMATION.

Few events in the routine of parochial life and labor are more interesting in themselves, or fraught with consequences more important to the individual concerned, or to the Church generally, than Confirmation. It is the point where the care and training of the parish culminates in the public profession of faith and the assuming of personal responsibilities on the part of those who are to be received to the com-

munion of the Church. This previous training under God has been committed to parents and the family, and to the Church with its ministry; and it is for the pastor in his capacity as the shepherd and guardian of his flock, to bestow unwonted pains upon those whom he presents for this holy Rite. The Church assumes that those who are confirmed are ready to come to the Holy Communion.

In view of the solemnities which gather around a Confirmation service, and of the lasting consequences which result from it, too much care cannot be bestowed by pastor and parents upon the proper training of those who are thus to become members of the Church by their own act and profession. No friend of the young would willingly hold them back from any spiritual benefits—and certainly Confirmation, when rightfully received, brings many benefits and blessings—nor would such friend be a party to hurrying them on unprepared to understand and meet the responsibilities thus assumed. Nothing can do a deeper injury to the individual than to be pressed on to make a public profession of what he does not know and feel; and nothing so weakens the Church of Christ as the increase of its membership by inexperienced and worldly persons. They become stumbling-blocks in the way of others, and bring dishonor upon the Church. One reason, no doubt, why skepticism and indifference are so prevalent is to be found in the fact that so many who make profession or religion do not fulfil their baptismal vows by "renouncing the devil and all his works, the vain pomp and glory of the world, with all its covetous desires of the same,

and all sinful desires of the flesh, so that they will not follow or be led by them." No, they do not; and hence the weakness of the Church.

—*Parish Register.*

SPEAKING on the subject of the "Shrewd, Educational Policy of the Church of Rome, the *Guardian*, of New York, says:—

They pledge themselves not to interfere in the slightest degree with the religious prepossessions or prejudices of their pupils, or of the parents. Oh, no!

Now, in respect to these Romish Seminaries for Young Girls, there is a sort of glamour about them, undoubtedly. They are cheap; and that is a great thing to a good many people. But such things are dearly purchased at any price.

In the next place, their educational facilities are vastly overrated; and in this respect they are greatly inferior to our best Church Schools.

And then, too, what some ambitious parents think a good deal of, the pledge is given that the young girls shall not be exposed to outside influences, at that girlish and romantic period of life. All this, too, is easily and much better managed in our best Young Ladies Seminaries. Such a system may do very well for young Nuns who have been disappointed in love; but even they sometimes chafe under such an iron rule. Most certainly, such Schools are not places to train the young girls of our country, and to educate them for the duties which God has appointed for them.

As to the non-interference with the Religion of Protestant girls, it may as well be remembered, that the Jesuits, whose creatures these teaching Nuns are, are themselves

busy at work, watching the game, and are plying all these arts of cunning and craftiness which they know so well how to employ.

That Churchmen should send their daughters to such Schools is amazing! and yet they do it.

THE BAPTIST AND IMMERSION.

"LET no Baptist henceforth risk his reputation for scholarship and fair dealing by denying that John Smith's baptism (and we may add that of Roger Williams), was as regards its form, an affusion."—*Prof. Albert H. Newman.*

After what so representative and able a Baptist as Professor Newman of the Baptist Theological Seminary, Toronto, has said upon this subject, in direct terms admitting that the generally accepted view of the *mode* of Baptism is altogether out of harmony with the views and practice of the founders of the Sect, we are led to ask, For what does the Baptist body now exist? What is the *raison d'être* for its continuance? If Baptism, *valid* Baptism, need not necessarily be by Immersion; if, in fact, the founders of the Baptist Body practised affusion, that is, pouring or sprinkling, and were themselves baptized by affusion, what becomes of the Baptist figment that Immersion is the only valid mode, and that to be buried *under* the water can alone give point and efficacy to the rite? Our readers will please bear in mind that this is not our statement; it is the one and only plank in the Baptist platform, and all the converts made by the Baptists have been made by the preaching up of this one doctrine. Neither is the refu-

tation of this Baptist war-cry our work, nor the work of any enemy of the Baptist Body, but the honest avowal of a learned and trusted leader of their own.

Without entering at length into the examination of this subject, we have simply given prominence to the recent utterance of one of themselves, and we wait with a large degree of interest further developments.—*Church Guardian, Halifax, N. S.*

THE HOLY CATHOLIC CHURCH.

THIS country needs just now a Church that knows no distinction of persons; that upholds the eternal righteousness of GOD equally to rich and poor; that rebukes vice and wrong with the voice of GOD; that panders to no fashionable sin or vileness; that testifies against a wicked world with power; that speaks out GOD's threatenings fearlessly to a vile and adulterous world; that gathers fustian jacket and broad-cloth coat, hard fist and kid glove, equally before GOD's altar, and tells both the same uncompromising story; that with GOD's sternness has also GOD's great pity, and shields in loving arms, and gathers to a loving heart, all the wretched and all the sorrowful; that feeds the hungry and clothes the naked, and does her Master's work somewhat as He did it when here incarnate.

This country, we say, needs that sort of a Church.

It will accept it, as the Catholic Church, whatever be its notions about justification by faith alone. It will accept it, be its clothing what it may—scarlet chasuble, or black

coat. Who can blame it? The reality is the main thing. The practical world judges practically, and it is at least right in this since when the Catholic Church was overturning Roman paganism, and converting a heathen world, is got on very well with profound silence on several matters which, we are sorry to say, are just now taking up the time and energy of very good people among us, as if they were important matters indeed.

Catholicity is not Calvinism. Catholicity is not dresses and genuflections. It is doing Christ's business in the world faithfully; and when once we get at that as a Church, with both hands, we will have no time for either the one matter or the other. That either subject is of any interest or importance now, is so far a bad sign. May it soon be mended, and "I believe in the Catholic Church" become a reality and not a phrase.—*Rev. Dr. Thompson.*

A PASTORAL TO THE UN-CONFIRMED.

MY DEAR PARISHIONERS:—As your Pastor, you will readily believe that I have a very deep interest in your spiritual welfare, and will pardon me if I offer a few words of affectionate counsel and advice upon a deeply important subject. The opportunity will soon be offered you to come to the Rite of Confirmation.

If you have not been baptized, I need only remind you of the words of our Saviour Christ: "Except a man be born of Water and the Spirit, he can not enter the kingdom of God." And in Confirmation the work begun in Baptism is

continued and carried on to completion in the end.

If you *are* baptized, let me remind you that the vows of God are resting on your souls. They are registered in the Book of God. In Confirmation you will be placed in a position where you can fulfil those vows, with such aid as the Church provides, and you will "receive such a measure of the Holy Spirit" as will enable you to "grow in grace unto your life's end."

What less can you do than give yourself to Him Who has called you to the knowledge of that Gospel which has abolished death, and brought life and immortality to light? He has promised to strengthen you by His heavenly grace, and to aid you to do His will to the end of life. You can not say that the terms are hard, or that less is due to Him, in whom we live and move and have our being.

The approaching visitation of the Bishop may be the last opportunity you will ever have to make an open profession of Christ before the world and renew your vows, and receive the great gift of the Holy Spirit. Every consideration of duty and safety—of present and eternal happiness—of gratitude and love to your God and Saviour—calls you to "pay your vows." It is a duty you owe to God, to yourselves, and to those who look to you as examples at home or in the world. Will you not do it *now*?

Perhaps at the last season of Confirmation you resolved that another should not pass without witnessing your consecration to Christ, and your confession of Him before the world! If so, let me most af-

fectionately urge you to remember that solemn promise.

Sincerely, your Pastor,
J. T. WEBSTER.

—*Christ Church Register.*

A COMPREHENSIVE CHURCH

ON the one hand, the Church recognizes and applauds all there is good in each and every Protestant denomination. She is herself all of them together, so far as their affirmations are concerned; and a good deal more besides. But she is as wide as you please from each and all in their negatives of each other's truths, and of Catholicity as a whole. She is Unitarian, for she teaches one God; but she does not deny the Tri-Personality. She is Lutheran, for she teaches the necessity of faith; but she does not deny that of good works, nor call them "filthy rags"; nor has it, or has it ever been, to cry with the old Scotch Calvinist preacher, 'My friends, ye canna be gude; an' if ye could be gude, it wad do ye no gude.' She is Presbyterian, for she has Presbyters, but she does not ignore Bishops. She is Baptist, for she immerses, at least her rubrics say "shall dip"; but she does not deny that those baptized with pouring are Christians. She is Congregational, for she recognizes the right of the laity—the parish in England, as the congregation in America, is the unit of her system); but she does not destroy those of the clergy. She is Methodist, for she has revivals, which she calls "missions," and in her "after-service meetings," her so-called "Ritualistic" children assuring freedom of spiritual intercourse, mutual encouraging words-

and extemporary prayer; but she does not trust the new life in the soul to the storms of feeling only for the development of its fibre; if to live one must breathe, so also must one have the solid food of life. She is a Quaker, for she teaches the need of the inward light of the spirit, and her children have hours of silence and meditation; only their meditations are not mere desultory ruminations on some religious subject, but are arranged on a scientific plan that they may the better edify the soul. With the Protestants, she teaches the atonement; with the Unitarians, good works and intellectual culture; and with the Romanist, the Sacraments.

—*Dr. Ewer.*

FALSE IDEAS OF SINCERITY.

AN exchange has the following: The popular adage is, 'Oh, it makes no difference what a man believes, so as he is sincere!'

Let us see. A family was poisoned in Montgomery county, last year, eating toad-stools, which they sincerely believed to be mushrooms. Three of them died.

Did it make no difference?

A man endorsed a note for a friend whom he sincerely believed to be an honest man. He was a scoundrel, and left him to pay the note.

Did it make no difference?

A traveller takes the train going north, sincerely believing it is the Southern train. Will it make no difference? Will he bring up at the south all the same?

If a man sincerely believes a certain thing, while the truth is entirely different, will his sincere belief make all right?

The truth is, the popular adage is a lie—and a very transparent one at that! If a man is sincere, he will take pains to know the truth. For where facts are concerned, all the thinking in the world will not change the matter.

So in a greater or less degree it is with regard to every moral or spiritual action. Earnestness, or as it is called, sincerity, will not make up for a misconception of the truth.

ALMSGIVING.

CONSCIENCE, like every other faculty, needs cultivation and enlightenment how to use the gifts of GOD for which men are stewards, and for which they have to give an account. The Christian Church is as insensible to the sin of covetousness as the Christian Church 100 years ago was insensible to the sin of slavery. The parting with money should be made the means of grace and help to the energy and beauty of the Christian character. If a man's money helped to make his Christianity like Christ's, it did the best possible thing for him. The giving is to be done as a religious exercise, as a high act of worship.—*Church Paper.*

THE NOW OF WHITSUNTIDE.

THE joy of Christmas was in the radiance of the morning star of Salvation; the joy of Easter was the sun rising of immortality; and the joy of Whitsuntide is the high noon of all promise—the full entrance into the city of the living God.

The spirit of truth is come. The promise, "I will send the Comforter," has been kept to the letter. The words do not refer to a remote

life. We need not wait until our full ascension from the earthy for His abiding with us. In us, to-day, if we bid him enter, is His tabernacle. If we are in darkness, it is because we have shut the windows of our souls to His glorious light; for "Light is come into the world."

The full meaning of these words, "the Spirit of Truth," are not revealed to us in a moment. They will, with His help, reward us for prolonged meditation. They furnish a study besides of the progress of thought through the ages—of changes in the world's history. The Spirit of Truth *is* in the world, and the nations are as clay in the hands of the potter, for He is leading his people into all truth. He is showing them grievous errors that must be eradicated, venerated falsities in doctrine that must be cast down from their high pedestals, sacred truths that must be rescued from the trampling feet of swine, and great changes are taking place, great discoveries are being made, wonderful things are happening, and the spirit of the Lord in His mighty truth is gaining a victory.

Why should the Church despair of her future? No outlook over her wide, almost unbroken missionary ground may not be illuminated by the promise: "He shall guide you into all truth." Does not our despair signify that we regard the Church as the source of the life of the spirit—not the witness of it? Dr. Mulford calls our attention to this important distinction: "The Spirit is not the gift of the Church, but the Church of the Spirit. The words of faith which cannot be transposed are, "I believe in the Holy Ghost; in the Holy Catholic Church."

It is in the *Noon* of the Whitsuntide that we shall find the meaning of its joy. The night is past—the victory is won. In communion with him is the life eternal—the life that may be ours to-day. It is not a gift that cometh when the soul is freed from its clay. That which is born of the Spirit is Spirit. We are "buildd together" (mark the present tense) "for an habitation of God through the Spirit."

TRINITY SUNDAY.

TRINITY SUNDAY, no one needs hesitate to confess, is a less congenial festival to the present age, than some of the others of the Christian year. Not only is the nineteenth century "intolerant of mediævalism," but it has little taste for the flavor of the Church history of any age. And there is certainly something good in the gradual return of the Church to confidence in the simplicity of Christ's teachings. We do not wonder that from the convulsions of the Reformation, Christian people turned with pride and confidence to the vast body of unshaken, profound theology, which had grown up before the tyranny of the hierarchy. But we admire still more the faith of this later age, which seems to hold more immediate communion with our Lord in His own person, through familiar knowledge of His very words, and a vivid realization of the condition of society in His land and times.

But some are tempted to ask whether, with this direct knowledge of Christ and his doctrine, the ecclesiastical definition of the Trinity is any longer of important service. They observe, as to the word, that it was not used even in that bulwark

of orthodoxy, the Nicene symbol; as to the festival, that the Eastern Church does not observe it; that it is of Latin establishment, and that so late as the twelfth century. But it is for these very reasons, we believe, that a riper culture than that of the present age will chiefly prize the festival. Even now, it reminds us that an evil age was not wholly evil; that the continuity of life between the times of Christ and our own times is evidenced by an activity of thought upon divine themes, when in other respects the world's intellect was stagnant or given to frivolities.

In a word, Trinity Sunday will yet be prized *because* of its testimony to what is best in Church history. It is not a relic of bigotry, but of humble faith; faith groping its way, it may be, but still advancing toward the light, and trying to express itself among the realities and joys of life. The days yet come when the one age will not be so impatient of another as to ignore what was good in it; when more than in any temporal concerns, men will rejoice in the continuous life of God among men, and render praise to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be.

ATTENTION, CHURCHMEN:

CHURCHMEN belong to a branch of the one Holy and Apostolic Church of Christ.

Churchmen hold to the Creeds of the Primitive Church.

Churchmen have an actual historical succession in their ministry, from the first Apostles.

Churchmen worship after the primitive mode.

Churchmen say, in public, the prayers and supplications that have been hallowed by the Christian for centuries.

Churchmen sing the Psalms and other songs of the ages all along.

Churchmen belong to the largest religious body among the English-speaking people—numbering over seventeen millions of souls.

Churchmen will have to give an account of this splendid stewardship.

“HE has a respect for religion.” Is it possible? How vastly condescending! How deeply humble! The creature has a respect for the service of the Creator! A grasshopper designs to acknowledge that it has a respect for the King of Kings and Lord of Lords. Verily, a subject of congratulation for the universe! A worm crawling in the dust confesses to its fellow-worm that it has some respect for the government of the “high and mighty One that inhabiteth eternity.—*Dr. Muhlenburg.*”

AMUSEMENTS.

IN regard to the lawfulness of certain pursuits, pleasures and amusements, 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 fervor of your devotions, whatever indisposes you to read your Bible or engage in prayer; wherever the thought of a bleeding Saviour or a holy God, of the hour of death, or the day of judgment, falls like a cold shadow 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. These eschew; in these be not conformed to the world, but transform by the renewing of your minds; "Touch not, taste not, handle not." Never go where you cannot ask GOD to go with you; never be found where you would not like death to find you; never indulge in any pleasure which will not bear the morning's reflections. Keep yourself unspotted from the world: not from its spots only, but even from its suspicions.—*Dr. Guthrie.*

A CENTURY ago an infidel German Countess dying, ordered that her grave be covered with a solid granite slab; that around it should be placed solid blocks of stone, and the whole to be fastened together by strong iron clamps, and that on the stone be cut these words: "This burial place, purchased to all eternity, must never be opened." Thus she defied the Almighty. But a *little seed* sprouted under the covering, and the tiny shoot found its way through between two of the slabs, and grew there slowly and surely until it burst the clamps asunder, and lifting the immense blocks the structure ere long became a confused mass of rocks, among which in verdure and beauty grew the great oak which had caused the destruction. Thus truth dislodges error: thus her branches spread in splendor above the ruins of the false, and thus (let Huxley, Helmholtz, Mayer and others beware) "he that exalteth himself shall be abased."

TRINITY SUNDAY.

MARK the position of this Festival in the Church Calender. It is placed last! We are thus taught that the Church does not ask belief of her Mysteries until we have observed all her Seasons! And, further, the inference is not unreasonable, that if we properly observe the Church's Seasons we shall fully believe the Church's Doctrines.

From Advent to Trinity we are taken as little children and taught the Story of the Cross gradually, step by step, fact by fact, Doctrine by Doctrine, Ceremony by Ceremony, until we reach the profound Mystery of the "Holy Blessed, and Glorious *Trinity*."

THE MISSION OF THE CHURCH.

To carry out the mission of the Church, her places of worship should be open, not only every day, but all day; there is no day on which public prayer and praise should be omitted, and no time when the members of Christ's Body, whether they go to return thanks for mercies received, or to pray for strength under trial and temptation, should find the doors of what should be a place of refuge against the storms of life closed against them. Let us hope that each year will find more Churches open for daily prayer, that rich and poor alike may be led to a knowledge of the truth, as it is in Jesus.—*The Church Review.*

"I HAD rather be an idiot," says Josh Billings, "than an infidel; if I am an infidel, I have made myself one; if an idiot, I was made so."

A THRIVING CHURCH.

A BLUE book just published shows that the total number of benefices which have been augmented and endowed by the Ecclesiastical Commissioners for England during the last forty-two years is about 4,900. The grants made in the augmentation and endowment of these benefices amount to £668,000 a year in perpetuity, or in capital value to a sum of about £20,040,000. The benefactions by private donors received by the commissioners amount to £4,050,000, and are equal to a permanent increase in the endowment of benefices of £135,000 a year. There is, moreover, a sum of about £24,000 per annum contributed by benefactors to meet grants for curates in mining districts. The total incomes therefore amount to £827,000 a year, and may be taken to represent the income which would be derived from a capital sum of £24,810,000. Yet say some, the Church is losing ground.—What folly!

A PLAIN man once said:—"Before my conversion, when I prayed in the presence of others, I prayed to *them*; when I prayed in secret I prayed to *myself*, but now I pray to GOD."

He who attends and partakes of the Holy Eucharist worthily is like one coming to the King's court—but with this difference—when he leaves, he takes the king with him.

How good is retirement for a little space after close communion with God! Telling one's feelings to others often hinders one from feeling deeply.

Children's Department.

LEARN A LITTLE EVERY DAY.

Little rills make wider streamlets,
Streamlets swell the river's flow
Rivers join the mountain billows,
Onward, onward as they go!
Life is made of smallest fragments,
Shade and sunshine, work and play
So may we, with greatest profit,
Learn a little every day.

Tiny seeds make boundless harvests,
Drops of rain compose the showers
Seconds make the flying minutes,
And the minutes make the hours.
Let us hasten, then, and catch them
As they pass us on the way;
And with honest, true endeavour
Learn a little every day.

Let us read some striking passage,
Cull a verse from Scripture's page;
Here a line, and there a sentence,
Gainst the lonely time or age.
At our works, or by the wayside,
While the sun shines, making hay;
Thus may we, by help of study,
Learn a little every day.

LEFT TILL CALLED FOR.

A TALE FOR CHILDREN AND OTHERS.

CHAPTER VI.

THERE are many dull winter months between the stormy sowing time of autumn and the calm days of spring, when the seed sown amidst sighing winds and weeping clouds begins to show its tender greens under the coaxing of soft breezes and warm sunshine. But

the husbandman bides his time, and fears not for the harvest in its due season ; and so does the great Husbandman who goes forth day by day into the world's wide field, bearing forth good seed.

So little Hal Dane's sad and sudden death created the usual nine day's talk, and then seemed to fade away and be forgotten, except as a winter's tale around the fire at the Strangway's Arms, or an anecdote to a strange traveller waiting at the station.

"Daddy" heard the news of his great bereavement amidst all the wonderful associations of the land where David once lifted up his voice in that most pathetic lament, "(O Absalom, my son, my son ! would God I had died for thee, O Absalom, my son !)" and where heroic Abraham heard these awful words, "Take now thy son, thine only son, Isaac, whom thou lovest." But Daddy was a good man and a brave Christian ; and as he had once lived and worked for God and his darling, now he would live and work for God alone, and his first resolve was that the wealth he had so gladly welcomed for his boy's sake should, at least in part, be spent on some worthy thank-offering for the precious gift intrusted to him for seven years.

"Let him be buried in the place where he died," he wrote to Dr. Dane ; "I do not like our great family vault. The grass and daisies will be better than cold stone and marble ; and may be, after a time, we can find something we like better as a memorial."

But there was no Church or churchyard at Briarly, so Dr. Dane had the child laid in a quiet corner of the cemetery at Dartminster until

it could be moved into a resting place more after Daddy's own heart. All through the spring and summer, the little mound bloomed fresh and gay with cottage flowers out of Briarly gardens, and became quite a resort for the boys and girls in the long, warm Sunday evenings. More than once, too, John Blockett and his wife paid the place a visit with poor, limping Tulip, sobered and tamed by his misfortunes ; and lame as he was, bidding fair to grow into a handsome dog, though I don't think Blockett would have cared less for him had he been the ugliest mongrel in creation. He was not given to many words, but his wife declared that "John was quite silly over the dog"; and one day, when he caught some boys teasing Tulip, they got such a thrashing as they did not soon forget.

So the seed was sown, and next winter Daddy came home and down to Briarly ; a pale, worn man, with hair prematurely grey, but with the same pure, earnest blue eyes as Hal's and a voice and manner that won all hearts to him.

And in the spring time Briarly Church began to spring up on the very site of the old "Ebenezer," built in stately, simple style, as suited a village Church ; and both in design and execution the free gift of Daddy, as a memorial of the great sorrow of his life. In the Church is a lovely fresco of the Nativity, for the Church is dedicated to the Holy Child, and was consecrated on the day of the accident two years before. And among the sweet angel faces that cluster round the manger cradle is one that makes the worshippers often think of the little child who sang the same sweet song of peace and goodwill, like an angel

come to bring glad tidings of great joy into a dark, ignorant world.

THE END.

STORY OF A TREE.

OFF in a wood, a long way from where any one lived, sprang up a little tree, and as it grew it became dissatisfied with its place, and said, "I don't care how I grow away off here; no one will ever see me anyway." So it grew crooked and knotty, and very ugly indeed to look at. After a time, some settlers came that way, and built cabins, and soon a town grew up, and a railroad was built; but strange enough no one cut down this ugly, dwarfed tree, and day after day, as people passed that way, one and another would notice its ill formed growth, and wonder why it yet stood there. Then the tree began to mourn and say, "If I had only known that so many would see me, I would have grown differently."

Just so it is alas! with many persons. They try if they are in danger of being seen by anybody, to appear all right, but if they think no person is likely to notice them or to know their doings, they do not care how crooked and ugly their souls grow. And so, when they become known and take more prominent places, they are ashamed, not because they have not lived rightly in the past, but because they appear to disadvantage now.

But if we live to the glory of God all along, and walk constantly as in His sight, we will be ready when the world does see us, or when we are raised to more exalted positions, and better than all, we will be prepared for judgment, when all secrets shall be disclosed, and in eternity

we will "shine as the stars for ever and ever."

GOD IN THE HEART.

A poor wounded boy was dying in the hospital. He was a soldier, but a mere boy for all that. The lady who watched by his bedside saw that death was coming fast, and, placing her hand upon his head, she said to him, "My dear boy, if this should be death that is coming upon you, are you ready to meet your God?" The large dark eyes opened slowly, and a smile passed over the young soldier's face as he answered, "I am ready, dear lady, for this has long been His kingdom"; and as he spoke, he placed his hand upon his heart. "Do you mean," questioned the lady gently, "that God rules and reigns in your heart?" "Yes," he answered; but his voice sounded far off, sweet and low, as if it came from a soul already well on its way through the "dark valley and shadow of death." And still he lay there with his hand above his heart, even after that heart had ceased to beat, and the soldier boy's soul had gone up to its God.

CHERUB AND SERAPH.

A LITTLE boy was reading about the angel.—that there were two classes, called Cherubim and Seraphim. He asked his father what was the difference between them. "A Cherub," said his father, "is one who has the most knowledge, a Seraph is one who loves most."

"Then, when I die," said the little boy, "I hope I shall be like a Seraph; for I would rather love God than be so very wise." [Though

the teaching of the foregoing is good, it is only right to add, that the word Seraphim means fiery, while the deviation of Cherubim is doubtful, some taking it to signify an animal having the face of an ox. See Ezek. i., 10].

CHURCH HISTORY.

REIGN OF HENRY VIII.

(Continued.)

Q. You have referred to Tyndale's New Testament, what do you know of the author?

A. He was a native of Gloucestershire, born in 1480, and educated at Oxford. He was devoted to the study of the Scriptures, which he translated into English. But so strongly was he opposed that he left England to escape threatened punishment. At Antwerp he printed an addition of his great works, and 3000 Testaments were smuggled into England in bales of merchandise.

Q. What became of Tyndale?

A. After translating the Old Testament, numbers of which were circulated, he was pursued, strangled and burnt at Vilvorde, near Brussels. His last words were—"Lord, open the King of England's eyes."

Q. How was his prayer answered?

A. Very shortly afterwards, Miles Coverdale was ordered to prepare a new translation, for it was felt the Scriptures could no longer be withheld from the people. In 1535, this was accomplished, copies were chained to posts in churches, and within sixteen years over one

hundred thousand copies had been sold.

Q. Name some religious books issued at this time?

A. The English Primer containing the Creed, Lord's Prayer and Commandments. The Bishop's Book was also issued, in which were found explanations of the Sacraments and Prayers and Psalms.

Q. Give a short account of Cromwell.

A. He was born at Putney in 1490, and through most strange vicissitudes, rose from an obscure position to be a merchant in 1512. In 1528 he was appointed Cardinal Wolsey's attorney, and won his respect and confidence. From one post to another still higher he rose in Henry's service, until he became Chancellor in 1533, Secretary of State in 1534, and Earl of Essex in 1540.

Q. With what great scheme is his name associated?

A. The spoliation of the monasteries which Henry now aimed at in order to replenish an empty treasury.

Q. What were Wolsey's views regarding the monasteries?

A. That they should be reformed, and some of them suppressed.

Q. On what reasons did he base this demand?

A. First, the uselessness of many. The monks had no longer a monopoly of learning, and the manual labour by which they had transmitted literature, was now rendered unnecessary by the invention of printing.

Second, the fact that many of the inmates led corrupt and dissolute lives. In some cases this was notorious, though certainly no sweeping and general charge of immor-

ality could be levelled against their inmates.

Q. What other reasons prompted Wolsey in his aims?

A. The injurious influences of monasteries on the Church's welfare. Religious houses were free from Episcopal control, and generally looked to Rome. Besides, the number of them was by far too great. There were about six hundred monasteries in England at this time, and they actually enjoyed a tenth part of the country's capital, much of their wealth being demanded by the exactions of the Pope.

Q. Had the Crown power to dissolve religious corporations?

A. Yes, the Knights Templars had been dissolved in 1307, and their property given by Act of Parliament to Hospitals. Later on, too, colleges had been benefitted by transferring to them the property of monasteries.

Q. But what was the difficulty with the king?

A. To find a precedent for the alienation of religious property to *secular* uses.

Q. How did he set about carrying out his purpose?

A. A commission of unscrupulous persons was appointed under Cromwell to visit and report concerning the condition of monasteries throughout the length and breadth of England, whose incomes were under £200 per year.

Q. What was the result?

A. At the end of three months a bill was passed for the dissolution of 376 monasteries whose revenues thus lapsed to the king, to be disposed of, however, as the Act said, "to the honour of God."

Q. How did the king employ the money thus obtained?

A. To purchase connivance at a more extensive spoliation, and to gather in a greater revenue. For this purpose, a second visitation was undertaken by the agents of the court, and every effort was made to coerce the monasteries into resignation, that Henry might secure the booty.

Q. Mention some consequences springing from this plunder?

A. The edifices were mutilated, their valuable contents often left to the mercy of the rabble, their literary treasures, which were indeed incalculable, forever lost, while the Ecclesiastical style of art almost completely perished.

Q. What amount is it said Henry received from the dissolution of the monasteries?

A. Over thirty-eight millions of pounds sterling.

Q. How was the vast treasure chiefly spent?

A. Lords and Dukes were bribed into acquiescence of the scheme by grants of monastic demesnes.

Some of the monasteries were converted into collegiate Churches, for example, Ripon and Manchester. Two great colleges were endowed at Oxford and Cambridge, viz., Christ's and Trinity.

And six new Episcopal Sees were founded and partly endowed.

Q. What extraordinary act of Henry's finally caused his excommunication by the Pope?

A. The robbery of the priceless shrine of Thomas A. Beckett at Canterbury, and depriving the Saint of his festival, special office and commemoration, after a silly charge of treason and rebellion brought against the dead primate, and heard before the king.

THE SUNDAY STUDY.

BIBLE QUESTIONS.

ALL children under eighteen are requested to send answers to the subjoined questions in their own handwriting to the Editor of the Children's Department, Box 194 Peterborough, Ontario.

Replies must be written out neatly, *in full*, naming where possible the chapter and verse.

Prizes will be given to three competitors who have answered correctly most questions, and their names will be announced in CHURCH WORK by the end of March, 1885. An average of six questions will be set monthly.

It is hoped this plan will prove an incentive to Bible study, and cause children to take more interest in the Scriptures. Parents and Sunday School Teachers are respectfully requested to bring these questions to the notice of the little ones under their charge.

QUESTIONS FOR JUNE.

1. When is the Sabbath first mentioned in the history of the Israelites?
2. Mention the principal vessels of the Tabernacle.
3. Name the Cities of Refuge, and state their use.
4. What portion of Canaan fell to the Levites?
5. What is said about the corpse of Moses in the New Testament?
6. How was the prophecy of Joshua vi., 26, fulfilled?

A great number of the competitors have failed to observe our rule, viz., *that replies must reach the Editor of this Department before the*

10th of the month following that of publication. Though it is the 15th of May as we write, we find several behind hand, and, consequently, do not publish the answers this month, but will accept for *this time only*, any correct answers that may be forwarded within the next week.

In future, however, all replies which reach us *after* the date above referred to, will *not be acknowledged*, nor *will they count in the competition.*

Letters addressed Editor, Box 194, Peterborough, Ont., will be forwarded at the rate of *one cent* for two ounces, provided the envelope is left unsealed and marked *Printer's copy.*

ANSWERS TO APRIL QUESTIONS.

Bennett, Carrie, 9, 10, 12; Collier, Eliz. S. A., 10; Code, Ida, 9, 10, 11; Denne, Annie, 10, 12; Hair, M. V., 9, 10; Holden, L., 10, 11; Hubbard, A. C., 9, 10, 11; Ludgate C., 9, 10, 12; Macaulay, F., 10; Morton, Chas., 9, 10, 12; Nevens, A. B., 9, 10; Nevens, M. M., 9, 10; Pickett, H. H., 10, 11; Phillips, K., 9, 10; Payne, K. M., 9, 10, 11; Reed, T. A., 10, 11; Richards, J. D. D., 9, 10; Ruggles, M. E., 9, 10, 11; Soanes, P. R., 10; Wri'g', W., 9, 10; Forrester, J. E., 9, 10; F. A. O., 10; Morris, A., 9, 10; Burritt, F., 9, 10, 11; Dimock, E., 10, 11, 12; Hill, Maggie, 10, 11; Morton, H. O., 9, 10, 12.

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