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Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTIS, AND INSTRUCTION.

Vol. V. JANUARY, 1881. No. 11.

JOHN D. H. BROWNE, } LOCK DRAWER 29, HALIFAX, N.S., } EDITORS.
EDWYN S. W. PENTREATH, } MONCTON, N. B. }

“ 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.

A NEW YEAR.

BY T. M. B.

A NEW YEAR. oh, my soul !
See in the glad sunrise
The path untrodden lies
Towards the great goal.

The path lies clear and wide,
With ample room to raise
Temples of love and praise
That may abide

And, broadcast through the land,
By roadside, and in field,
Lie stones wherewith to build,
Cut to our hand

Deeds waiting to be done,
Of tender charity
And sweet humility--
Each deed a stone.

Deeds waiting to be done,
Each day a cross to take
Gladly for His dear sake,
Who bore His own.

Deeds waiting to be done,
Sin to be crucified,
And self to be denied
Through Him alone.

My soul, why dost thou fear?
Why trembling dost thou stand

Upon the border-land
Of this new year ?

Alas ! the *old* year saw
Wrong for the right I willed,
The promise unfulfilled,
The broken Law !

Saw how my idle hand
Has left the good undone,
And not a victory won.
That I had planned !

Well may'st thou fear, my soul,
For all thy strength is naught,
The way with danger fraught,
And far the goal.

But in the opening day,
One stands to lift thy weight
Of sin, and guide thee straight
Along the way.

Open thine ears and hear
That sweet and awful voice
That bids even *thee* rejoice
In His new year.

S. S. LESSON LEAVES ON THE CHURCH CATECHISM.

In this issue of **CHURCH WORK** we begin the publication of a series of Leaflets on the Church Catechism adapted for use in Sunday Schools.

They have been prepared by a Clergyman of the Diocese of Toronto for use in his own schools, and meet a manifest want of the present day. It is of the utmost importance that our S. S. children be taught thoroughly the principles and doctrines of our Holy Religion as set forth in that excellent manual of Theology, the Church Catechism. We believe the adoption of these Leaflets in Sunday Schools would tend largely to help in this good work. They are based partly on "Lessons on the Church Catechism" by the Rev. A. C. Macpherson, a work published by the Church of England Institute, and are to be used in conjunction with it. This book has been recommended by several of our Bishops; but without something to guide the scholar it is practically of little value. Give a copy to the Teacher, and the Leaflets, as here published, to the children, and you have good material by which to instruct and edify the lambs of the flock. We regret the December Leaflets came too late for that issue.

To Rectors and Sunday School Superintendents wishing to circulate **CHURCH WORK**, we will make a special reduction for fifty copies and upwards.

A NEW YEAR.

A New Year. A spotless page on which is to be written, day by day, the story of our lives. It lies before us as yet unmarred by the record of one sin, one evil thought, or word, or deed, and there is room on it to note down many, many deeds of love to God and man, of self-forgetfulness, of self-denial, humility, charity, patience, holiness.

The record WILL be written, let us be sure of that; and when the little sum of our earthly years is ended, it will appear as a witness for or against us. Ah! which of us but would desire the Judge of all the earth to read in it obedience to His Will, and striving after that perfection, of which He gave us the example. Well, the filling of that blank page rests with us. We are free agents. God has bestowed upon us that awful gift of free-will, by which we must either glorify Him, and bring down His Eternal Blessing on ourselves; or else thwart His Divine Mercy, insult His Majesty, and draw down His Condemnation. In this **NEW YEAR**, as in the past, we shall find ourselves continually beset by temptations to fall away from God; the World, the Flesh and the Devil, will most certainly oppose us, and we must either yield or conquer. But it is no unequal fight; we are not placed at a disadvantage with our enemies (however we may sometimes think so), for with the temptation there is ever a way to escape, and there is the whole Armour of God ready at our hand, if we will avail ourselves of it. The Everlasting Arms are ever open to receive us if we fly to them for shelter in our distress. We have a Refuge and **STRENGTH** which will never fail us. With this blessed certainty to sustain us, and with the one desire after holiness, and a closer and closer union with our Redeemer and Master, let us enter on this New Year. Father, let this be indeed a *New Year* to us, let us be renewed in the spirit of our minds, let us become new creatures, let old things be indeed passed away. Give us that quickening spirit by which we shall renew

our strength, and never be weary in well-doing. So, if we live to the close of this New Year, when the Record is written and the page turned, we shall feel that, in spite of our many imperfections, it has been a year not wasted.

BIBLE WORDS.

Chapmen only occurs once in the Bible (2 Chron. ix. 14), "Besides that which chapmen and merchants brought." It represents a man engaged in *chafare* or merchandize.

Clout. "Old cast clouts and rotten rags." (Jer. xxxviii. 11, 12.) This is from the Anglo Saxon *clut*, a patch. The primary meaning is a blow, as "a clout on the head." Then it came to mean a piece hastily clapped on, then any rag or fragment of cloth or linen.

Reins. A frequent word. It is from the Latin, *renes*, the kidneys. These were anciently believed to be the seat of desire and longing.

Ring, straked. Only found in Gen. xxx. 35-39, xxxi. 8, 10, 12, referring to Jacob's cattle. It means parti-coloured with circular spots. *Strake* is used for the ring of a cart-wheel. *Straked* is the old spelling of streaked.

Runagates. Only found in the Prayer Book Psalter: "But letteth the runagates continue in scarceness"; derived from *renegado*, one who denies his faith. It means those who turn aside from the right path.

"White livered runagate, what doth he there?"—(Shakespeare's, Rich. III. iv. 4.)

"AND if some tones be false and low,
What are all prayers beneath
But cries of babes, that cannot know
Half the deep thought they breathe?"

THE COMMUNION OF THE SICK.

THE Church has provided a special Communion Service for the sick. She supposes that none of her children will be willing to pass away from this world without having received the assurance of the Saviour's dying love. And yet we fear that many Christians neglect this service. It comes, no doubt, in part, from nervous dread on the part of friends, to recognize the fact that any sickness is to be the last for the sick person. A thorough appreciation of the Church services, however, would entirely do away with these objections. The Holy Communion is the highest act of worship. Our souls are strengthened by its reception, and whether we live or die it will do us good. If all Christians would resolve, as they ought, to receive the Sacrament as frequently as possible while in health and strength, the Communion of the sick would be more frequent. It would only be doing in private what, for want of strength we could not do publicly. And no man's spiritual life will be what it ought to be, unless he prepares himself to receive the Communion as often as he can.—*Oregon Churchman*.

THE Rev. J. T. Webster, formerly editor of *Our Dioceses*, in his parish paper recently said: "I am sorry to see that so few of the children of the congregation attend the regular services. Parents ought to bring them once on Sunday in addition to sending them to Sunday school. They thus early form a habit of attending church, and learn the use of the Prayer Book." There is scarcely a Rector to be found who would not say the same.

HAVE YOU BEEN CONFIRMED.

"Then laid they their hands on them, and they received the Holy Ghost.—Acts viii. 16.

"And when Paul had laid his hands upon them the Holy Ghost came on them."—Acts xix. 6.

"Of the doctrine of baptisms, and of laying on of hands."—*Hebrews* vi. 2.

If you have not, let me tell you why you ought. If you have, let me remind you of some things you have learned.

Everybody ought to be confirmed. For many reasons. Because—

I. The Bible teaches Confirmation

In the eighth chapter of the Acts of the Apostles, verses 5, 6, 12, 14, 15, 16, 17, is the story of Confirmation. Philip went to Samaria, preached Christ, and baptized those that believed. The Apostles at Jerusalem heard of it, and sent Peter and John. When they came, they prayed for the people who had been baptized, and laid hands on them; and they received the Holy Ghost. The same thing happens now. Ministers like Philip preach and baptize; but Chief Ministers like the Apostles—I mean, the Bishops—come afterwards, pray for those that have been baptized, and lay their hands on them.

Of course is not enough, perhaps. Let us see what the apostles commonly did. For example, St. Paul came to Ephesus, and found some disciples there. He asked them, "Have ye received the Holy Ghost since ye believed?"—Acts xix. 2. In this case there was no need to send for one of the Chief Ministers; for St. Paul was an Apostle. "When he laid his hands upon them, the Holy Ghost came upon them."

Now look at the first two verses of the sixth chapter of the Epistle to the Hebrews. Here you see a list of six "foundation" doctrines of Christianity. They are in three pairs:—

1. 2. Repentance and Faith.
3. 4. Baptism and Laying on of Hands,
5. 6. Resurrection and Judgment.

All these are most important, as you see from the way they are joined together. And the texts quoted before show what is the meaning of the Laying on of Hands which came after Baptisms.

Without quoting more passages it is enough to show that the Bible gives an example of a Confirmation in Acts viii., tells us that such Confirmations were usual in Acts xix., and explains the importance of the doctrine in Hebrews vi.

II. The Church teaches Confirmation.

Of course she does, for she must teach the doctrines of the Bible. And her teaching is plain. At the end of the Service for the Public Baptism of Infants, the Church directs that all children thus baptized shall "be brought to the Bishop to be confirmed by him so soon as they have learned the Creed, the Lord's Prayer, and the Ten Commandments, and have been further instructed in the Church Catechism."—*Selected*.

HAPPINESS no more depends on station, rank, or any local or adventitious circumstances in individuals, than a man's life is connected with the color of his garment. The mind is the seat of happiness; and to make it so in reality, we must be content with our lot.

I WONDER!

I WONDER if ever a song was sung,
 But the singer's heart sang sweeter !
 I wonder if ever a rhyme was rung
 But the thought surpassed the meter ;
 I wonder if ever a sculptor wrought
 Till the cold stone echoed his ardent
 thought !
 Or if ever a painter, with light and shade,
 The dream of his inmost heart pourtrayed !

I wonder if ever a rose was found
 And there might not be a fairer !
 Or if ever a glittering gem was ground,
 And we dreamed not of a rarer !
 Ah ! never on earth shall we find the
 best !

But it waits for us in the Land of Rest ;
 And a perfect thing we shall never behold
 Till we pass the portal of shining gold.

FAIR WEATHER CHRISTIANS

WHY is it that it is not convenient to go to Church on a dark, damp evening, while it is perfectly convenient to attend a social gathering in weather no less inclement, and oftentimes more so than that which detains them at home on Sundays ? In short, how is it that all classes of people can engage in their secular employments for six days in the week, and always make it convenient to do so, but meet with so many inconveniences in the discharge of the duties of the Lord's Day ? How is it that so many find it convenient to do whatever will promote their own pleasure or profit, but not convenient to engage in that which will promote the honor and glory of the Redeemer ?

Is it right, we ask, that they who "profess and call themselves Christians," should regard religion as a matter of convenience and not of most solemn obligation ? It may

well be asked, do we not all need to manifest more zeal in the worship and service of our God—such zeal, indeed, as would *put us to shame at the thought even of staying away from God's House because the weather was too cold or too hot, or the roads too damp or dry and dusty*—when neither the condition of the roads is taken into consideration by us in our money-making or spending, or in our social gatherings ?—*Selected.*

IN some parts of England, the friends of the labouring dead ask that the burial hour may be that on which the deceased was accustomed to "leave work."

"Sunset should be the time, they said,
 To close their brother's narrow bed !
 'Tis at that pleasant hour of day,
 The labourer treads his homeward way.
 His work is o'er, his toil is done,
 And therefore at the set of sun,
 To wait the wages of the dead
 We laid our hireling in his bed."

PHILIP MELANCTHON, a Presbyterian, and a distinguished Continental Reformer, thus speaks of Episcopacy : "I would to God it lay in me to restore the government of Bishops. For I see what manner of Church we shall have, the Ecclesiastical polity being dissolved. I do see that, hereafter, there will grow a greater tyranny in the Church than ever there was before."

How much time do our Sunday School teachers give to the preparation of their lessons and to visiting from house to house ? Generally, we fear, little is done beyond the attendance on Sunday, and that is not always prompt and regular. This is too serious a business to be thrust into a corner.

S. S. Lesson Leaves on the Church Catechism.

(Compiled by the REV. W. C. BRADSHAW,
Incumbent of Ashburnham, Editor of
the Analysis of Common Prayer, &c.

Vol. I. First Sunday in Advent. No. 1.

THE CATECHISM AND ITS CONTENTS.

Learn 2 *Timothy* iii. 14, 15; *St. John* xiii.
17; *St. Luke* ii. 52. Also, the
Collect for the Day.

What is meant by the word Catechism?
Instruction by word of mouth.

How is it explained in Prayer Book?
(Read title.)

Where does God enjoin the Catechism
of children? (*Deut.* vi. 7; *Proverbs* xxii.
6; *Ephesians* vi. 4.)

What does the Saviour say about the
duty? Feed my lambs.

What does the Church Catechism teach
us? Elements of Christian religion.

In what part of Prayer Book is the
Catechism found? After Baptism.

What office does it precede?

What does this teach us? That it is to
be learned by every baptized person before
confirmed.

What are sponsors instructed to do?
To provide that their God-children learn
the Creed, the Lord's Prayer and the Ten
Commandments. (See exhortation at
close of baptism.)

Was the Catechism always like what it
is now? No; it only contained the Creed,
the Lord's Prayer and the Ten Command-
ments.

When was the latter part added? Reign
of James; 1604.

What is a person called who teaches the
Catechism? A Catechist.

And those preparing for Holy Baptism?
Catechumens

By whom is this instruction to be
learned? All the baptized.

How many parts in the Catechism?
Five. Name them—Christian Covenant,
Christian Faith, Christian Duty, Christian
Prayer, Christian Sacraments.

In other words it tells us—1. What we
are. 2. What we are to believe. 3.
What we are to do. 4. What we are to
pray. 5. What helps God has given us.

Vol. I. Second Sunday in Advent No. 2. THE OLD COVENANT AND THE NEW.

Learn *Genesis* ii. 16, 17; *Isaiah* i. 19; *St.*
John iii. 16. Also, the Collect
for the Day.

What does the Christian name remind
you of?

When were you made a Christian?
When baptized.

How many kinds of names have persons
now? What are they?

Which did you receive at baptism?

When were names given among the
Jews? Circumcision.

Give examples: Isaac, St. John the
Baptist, Our Blessed Lord.

To what does baptism admit us? Coven-
ant with God.

What is a covenant? An agreement
between two persons

Who are parties to the Christian coven-
ant? God and man.

When do we enter into it?

Give instances of God making a covenant
with individuals or nations—Adam. *Gen.*
ii. 15-17; the Israelites. *Exodus* xix. 5, 6.

What was man's part? To believe and
to obey.

What caused some of these earlier
covenants to be broken? Man's sin.

Adam ate of the forbidden fruit. The
Israelites became idolatrous.

What is this old covenant with Israel
called? One of works.

When did God make a new covenant?
When Christ came.

What is it called? One of grace.

When are we made partakers of it? At
baptism.

When God made this new covenant with
man, what new things did He promise?

Answer in the words of Scripture: For-
giveness of sins.—*Acts* ii. 38. The gift of
the Holy Ghost.—*Acts* ii. 38. The promise
of eternal life.—*Galatians* iii. 27-29.

What only can cause this new covenant
to be broken? Nothing except man's
disobedience and unbelief.

Vol. I. Third Sunday in Advent. No. 3.

THE CHRISTIAN NAME.

Learn *Genesis* xvii. 4, 5; *Isaiah* xliii. 1;
Revelation iii. 5. Also, the
Collect for the Day.

What is the first question in the Cate-
chism?

Why is this asked? To draw our attention to our baptism, and our privileges as God's children.

Were names thus employed in early times: I mean to remind men of their privileges?

Give some examples: Abram's name changed to Abraham, when God promised him additional blessings; Jacob to —, Sarai to —, Simon to —, Saul to —.

What is the real meaning of the word name? That by which a person is known.

Which name is asked for in Catechism?

Who gave you this name?

What other names are given to god-fathers and godmothers?

What is meant by sponsors? Promisers or sureties.

To whom are they sureties?

What should our names teach us? That we are Christians. And what else? That we should be holy; that we should daily strive to serve Christ, by Whose name we are called.

Where should children be baptized? In the Church.

At what part of the service?

How many sponsors required for a boy? for a girl?

Who answer for the child?

What form of words are used?

Who ordained Baptism?

When? Just before His Ascension. (See *St. Matthew* xxviii. 16-20.)

If we walk worthy of our Christian name, where will it be written? In the Lamb's book of Life *Rev.* iii. 5.

Vol. I. Fourth Sunday in Advent. No. 4.

THE BLESSINGS OF THE COVENANT.

Learn *St. John* xv. 5; *1 Corinthians* xii. 13; *2 Corinthians* vi. 17, 18. Also, the Collect for the Day.

What were you made at Baptism?

What is a member? Name a member of your body?

What is Christ's Body? The Church. *Colossians*, i., 18.

And who are the members? All baptized persons. *1 Crinth.*, xii, 13.

Baptized persons are then? Part of the body of Christ.

And all the baptized make up? His Church. *Ephes.* v., 30.

How does Christ speak of our union with Him? He calls Himself the Vine, *St. John* v. 5. And we are?

What is the second privilege of baptism?

Into Whose family were we received at Baptism?

Were we in that state when born? No. Born in sin.

What one word expresses this new relation? Adopted. *Rom.* viii., 15.

For Whose sake did God receive us?

How does He look upon us? As His own dear children.

And so we as God's children owe Him?

—Love, obedience, reverence.

What were we at our birth? Children of wrath.

And what are we now? Children of grace.

What is the third thing we became at baptism?

What is an inheritor? A person who will have some property hereafter in right of birth or adoption.

With whom are we joint heirs? Christ. *Romans* viii., 16, 17.

What part of our inheritance did we receive at baptism? Made members of Christ's Kingdom on earth, that is His Church, and promised the gift of His Holy Spirit.

What is still to come? The Resurrection of the Body and the Life Everlasting. How shall we obtain them? By rightly using our present gifts

Vol. I. First Sunday after Christmas. No. 5.

THE DUTIES OF THE COVENANT: RENUNCIATION.

Learn *Titus* ii. 11, 12; *1 St. John* ii. 15-17; *St. Matthew* vii. 13, 14. Also, the Collect for the Day.

What is our part of the Baptismal Covenant?

How many duties have we to fulfil? Three.

And the first is? To renounce what is wrong.

What does renounce mean? To give up, to forsake.

Why must we renounce the devil? Because he is God's enemy.

And we are? God's children.

Name some persons whom Satan tempted?

What are his works? All sin pride, anger, hatred, lying, blasphemy, evil-speaking, and the like.

What must we do about these? We must give them up.

What is the second thing we promised to renounce?

What is meant by the world? Not simply the earth on which we live, but whatever takes our hearts from God.

Why must we give it up? (See *1 St. John*, ii., 15).

When do we not renounce the world? When we try to find in it all our happiness and all our pleasure.

Of what is the world full? Wickedness. *1 St. John*, v. 19.

What is the last thing we promise to renounce?

What is meant by sinful lusts? Sinful desires.

And the word flesh means?

How can we give these up? By resisting all evil thoughts, bad tempers, and sinful practices.

What is said of these who will not give up the works of the flesh? They shall not inherit the Kingdom of God, *Galat.* v. 21.

What will strengthen us to keep this promise? God's grace, granted to us in the right use of Prayer, and the Holy Sacraments.

Vol.-I. Second Sunday after Christmas. No. 6.

THE DUTIES OF THE COVENANT: FAITH.

Learn *John* i 11-13; *2 Timothy* i. 13; *1 Corinthians* xv. 1-5. Also, the Collect for the Day.

What is the second thing promised for you at baptism?

What is meant by belief? With what do we believe? *Romans* x., 10.

Where are the Articles of the Christian Faith contained?

What is promised to the believer? All things. *St. Mark* ix., 23.

What is the Christian Faith? All Christ did and taught,

What is the other name of the Creed?

Is there any part of Scripture like a Creed? Yes. *1 Cor.* xv., 1, 5.

How many Creeds are there? Name them.

Where found in the Prayer Book? When is each used?

Which is the oldest? That which is commonly called the Apostles.

Why is it so called? Because it contains the doctrines they taught.

Do they each set forth new doctrines? No, the Apostles for instruction, Nicene for explanation, Athanasian for defence of the faith.

From what time does the last named date? About A. D. 429.

And the Nicene? Council of Nicæa, A. D. 325.

Who wrote the Creed called after St. Athanasius? Hilary, Bishop of Arles.

Why is it called Athanasian? It clearly

expresses the doctrines which he ably defended.

Can we please God without belief? No. *Hebrews* xi., 6.

What promise is attached to believing? Salvation. "Believe on the Lord Jesus Christ, and thou shalt be saved." *Acts* xvi. 31.

Can we believe in a certain way, and not be saved? Yes, the devils also believe and tremble. *St. James* ii. 19.

What kind of belief is theirs? The head, not the heart.

What should a good faith produce? A godly, righteous and sober life.

Vol.-I. First Sunday after Epiphany. No. 7.

THE DUTIES OF THE COVENANT: OBEDIENCE.

Learn *St. John* xiv. 15, 21; *Deut.* v. 32; *St. Matthew* v. 17, 19. Also, the Collect for the Day.

What is our third promise to God?

Where do we find God's will and commandments?

What is meant by the Holy Scriptures? God's written word.

Who wrote them? Holy men. *2 Peter* i. 21.

What do the Ten Commandments contain? "A summary of all moral duty."

To whom were they given at first?

When?

Prove that they are binding on us Christians? (Repeat the first text at head of lesson)

Into how many parts divided?

What does each embrace? Our duty to God and to man.

How many contain our duty to our neighbour?

What does "keeping" mean? Observing, obeying.

What new commandment did Christ give? He said: A new commandment I give unto you, That ye love one another.

Does this help us to keep the law? Yes. See *Romans* xiii. 10.

How long must we observe this promise?

What does Christ say about those who turn back? They are not fit for the Kingdom of God. *St. Luke* ix. 62.

And who only does He say shall be saved? Those who endure to the end. *St. Mat.* xxiv. 13.

What is our daily prayer about God's will? That it be done on earth as it is done in Heaven.

How is it done there? Willingly, cheerfully, fully.

If we strive to obey God what reward is promised?

Present happiness (St. John xiii. 17.)
Future glory (St. John xvii. 24.)

Vol. I. Second Sunday after Epiphany. No. 8.

ACCEPTING THE COVENANT.

Learn *Ephesians* i. 3, 4; *St. Matthew* xxiv. 13; *Hebrews* iii 14 And the
Prope Collect

Are you bound to believe and do as has been promised to you? (Answer in the words of the Catechism.)

In this reply what do you do? Of my own free will, I ratify and confirm the promise, accept the covenant, and enter on God's service.

When will you do this publicly? At confirmation.

What is meant by verily? Truly, indeed.

Why are you bound to believe the word, and do the will of God? Because I am God's creature, and because I have been baptized.

What is this state of salvation into which you have been brought? Being made a member of Christ (2 Corinth. vi. 17, 18); adopted into God's family (Galat. iv. 5.)

Does it imply final salvation? No.

And so you ask for? God's grace that I may continue in it.

Is it possible for those once grafted into Christ to fall away?

Our Lord says it is (St. John xv. 6); so also does St. Paul (Rom. xi. 22.)

What is meant by God's grace? The help of His Holy Spirit.

How is this obtained? By prayer. St. Luke xi. 13.

When should you begin to seek it? In the days of my youth. Ecclesiastes xii. 1.

To go on then in His service, what must we give to God? Our hearts and wills.

And what must we obtain from Him? His grace and help.

What will this enable us to do? Persevere unto the end.

What is promised to those who act thus? "He that endureth to the end shall be saved." (St. Mat. x. 22.)

What then should be our care? (2 Peter i. 5-11.)

Vol. I. Third Sunday after Epiphany. No. 9.

THE CHRISTIAN FAITH: INTRODUCTORY.

Learn *Hebrews* xi, 1 and 6; *Ephesians* ii., *Romans* x., 8, 10, and the
Collect for the day.

What was the second promise made for you at baptism?

In what is the Christian Faith contained? The Creeds.

From whence are they gathered? The Bible.

Why must we believe them? Because they may be proved by most certain warrants of the Holy Scripture. Article viii.

And for what other reasons? "Without faith it is impossible to please God." *Hebrews* xi., 6.

What is faith? Learn. *Hebrews* xi., 2. Which of the Creeds is set forth in the Catechism?

Repeat the Apostles' Creed.

How many articles or divisions in it? Twelve.

How many tell us about God the Father?

About God the Son? Six. And God the Holy Ghost?

And the remaining four tell us? About the Church.

When you say "I believe" anything, what does that mean? I am quite certain it is true.

How can we show our faith is quite true? By acting on it.

To what then should Christian Faith lead? To a Christian life. *Acts* xi., 21.

And to what else? Confession of our Faith. 2 *Corinth*. ix., 13.

What is the promise to those who thus believe? Salvation. (*Romans* x., 9.)

Is faith real without holiness of life? No. "Faith without works is dead." *St. James*, ii., 26

To the Christian soldier what is true faith? A shield. (*Ephesians* vi, 16.)

From what does it preserve him? The assaults and temptations of satan.

How may we obtain such faith? By prayer. It is the gift of God. *Ephesians* ii., 8.

What hope of success does God give the young seekers? "Those that seek me early shall find me." *Proverbs* viii., 17.

Vol. I. Fourth Sunday after Epiphany. No. 10.

GOD THE FATHER.

Learn *Genesis* i. 1, 2; *1 Corinth*. viii. 3; *St. John* xx. 17. Also, the
Collect for the Day.

What is the first Article of the Belief? Why is the word "I" used? To bring the faith home to each person.

What does such faith imply? Trust, hope and confidence in God, as well as belief in His being.

What does the word God mean? Good, the good One.

How many Gods are there?

How many persons?

What is the beginning of all true religion? To believe in one God. (*Deut. vi. 4; 1 Corinth. viii., 6.*)

Do we know all about God? No, we cannot in this life.

How must we speak of Him? Carefully? With reference.

Why is God called the Father? Chiefly because He is the Father of our Blessed Lord. *St. John xx. 17.*

And for what other reasons! Because He made all things. *Heb. xi. 13.* Because He cares for all things. (*St. Matt. vi. 26*) Because we are His own children. *2 Corinth. vi. 18.*

Now what does Almighty mean?

What text proves this? "With God all things are possible." *St. Matt. xix. 26.*

Of what is God the maker?

How is this explained in Nicene Creed.

How did God make all things? "He commanded and they were created." *Psalms cxlviii. 5.*

In what space of time?

What was His noblest work?

Why did God create all things? For His pleasure. *Revel. iv. 11.*

As we thus know God, what should we do? Love Him, reverence and serve Him.

And what else? Hate sin, because He hates it.

How can we honor God? By honoring His Son. *St. John v. 23.*

How must we come to God? Through the Son. *St. John xiv. 6.*

How must we pray to God? In His Son's Name. *St. John xvi. 23.*

THE ESSENTIALS OF BAPTISM.

PEOPLE are so often confused by the din of the controversy raised by the Baptists over the mode of Baptism, that they are too apt to lose sight of what the essential features of the Sacrament really are. It is not the *quantity* of water that makes the Sacrament valid. The Baptists say Immersion, and Immersion only, is Baptism. The Bible says "Water (that is any

quantity of water,) in the name of the Father, and of the Son, and of the Holy Ghost." It is, as the Apostle says, "Not the washing away the filth of the flesh, but the answer of a good conscience towards God." The Church has, therefore, at no time since Apostolic days, laid stress upon the quantity of water that shall be used, but has only insisted that water shall be applied to the person in the name of the Blessed Trinity.

INFANT BAPTISM.

THE question as to who are the proper subjects for Baptism is a much more important matter than the quantity of water used in the Holy Rite. There never was a time for the first 1500 years after Christ when Infant Baptism was not practised by the Church. The dangerous error of the Baptists would make a child unfit for the Kingdom of God on earth, although they care not to deny it a place in the Kingdom in Heaven. Christ said, "Suffer the children to come unto Me and forbid them not," and in obedience to the Master's command a place has ever been found for them in His Body, the Church. But the Baptists, "wise above that which is written," would keep them away from Him.

THE PEOPLE'S GIFTS.

EVERY Incumbent of a Parish should particularly see that every man, woman and child of his flock is called upon at stated times to contribute something towards the Missions of the Church. It is only in this way that the work of the Church can make progress; and

more important still, only in this way will the people be taught their true relation to the gifts which God has bestowed upon them. The too common practise is to get what money is wanted from the well-to do or rich people of the Parish, while the many, whose small gifts would make the yearly total much larger, are passed over. Not so with Rome and the Sects, who train all their people to give, and so to recognize their responsibility to God.

EXTREMES MEET.

At a recent dedication of a Methodist house of worship in New Brunswick, we learn that two ministers read a Psalm, verse about, "the latter for the people." Why not have allowed the people, as "a royal priesthood," to take their own parts in the Psalms? The worship of Christian bodies about us is offered by the minister alone, the people have nothing to do but sing. They attend as listeners, not worshippers. The Roman authorities have deprived their laity of the cup, and the religious bodies who cling to the novelty of extemporaneous worship have deprived their adherents of their right to take their proper part in public worship. So extremes meet, the Roman priest saying the mass alone, in a "tongue not understood of the people," and the Protestant people worshipping God by praying in the person of their minister.—*Church Guardian.*

A WELL-TUNED heart must have all its strings, all its affections, ready to answer every touch of God's finger.—*Owen.*

GOOD ADVICE.

Read the *Bible*. It is God's Word. Holy men spake it as they were moved by the Holy Ghost. The same Spirit will help you to receive the truth,

Hear the *Church* of God, founded by Jesus Christ and continued by the Apostles and their successors.

Value the *Sacraments* of Christ which He has placed for you in His Church. You must be born of water and of the Spirit: you must feed on the Body and Blood of Christ.

Infants should be *Baptized* at Church soon after their birth. Delay not to give to God what he has given to you, and believe that He blessed that little one who is now His child as well as yours.

Neglect not the blessing of *Confirmation*. Young and old may gain this strength. But prepare earnestly, and keep the grace given.

The Lord has appointed one *Service* for constant use, the *Holy Communion*. Do not neglect to join in this Service. Receive the Blessed Sacrament regularly and devoutly.

Observe the *Seasons* of the Church. Each has its lessons.

Prayer morning and evening, and at other times when you can pray, is needful for your daily preservation. Shorten, if need be, but never omit it.

Going to Church is a needful duty. You are in the Church, the Body of Christ. If you, as a member of that Body, would continue to live and be healthy, you must move and act in that Body, and must come to be fed at the Table of the Lord.

Your *Prayer Book* guides your devotions. Read it. It is chiefly taken from the Bible, and it teaches you the doctrine of the Bible.—*Sel.*

THE STRONG ARM.

"Hold on! hold on!" was the strong ringing cry from the old voyager's lips, as amid the rolling and pitching and tossing of the storm, his life boat neared the desired port.

"Aye, aye!" was the sturdy response. Only from one little voice, away in the storm, came the cry, with the sadness of despair in it: "I can't hold on!"

Another instant and the captain's arm was around the trembling child, and he was safe.

So, often the strong Christian says to the little one, weak in faith: "Hold on to Christ!" But the cry goes up: "I can't! I can't! Hold me! save me, dear Jesus, or I perish!" And our blessed Captain's strong, loving hand is stretched out to rescue the fainting one.

Ah! this is a blessed thought, a thrice blessed truth, that when weary and worn and weak with life's tossing and tempest, with no more strength even to *hold on* to our only hope of safety, there is our Captain, not only strong, but willing to save, in Whose mighty arm and blessed love we may gladly trust.—*Selected.*

THE Rev. T. R. Wade, missionary in Kashmir, has just complete the translation of the New Testament into the difficult and little known Kashmiri language. He has now begun the Prayer Book, and has also made some progress in a grammar.

PRESBYTERIANISM AN AID TO ROMANISM

We wish respectfully to submit the following brief extract from the *Church Times* to those of our evangelical friends who believe that Romanism owes its modern growth largely to what they are pleased to call the Ritualistic element in our own Church.

"No one can doubt the thorough Protestantism of Scotch Presbyterianism, whether in the Establishment, the Free Kirk, or the minor communions north of the Tweed. No one can dispute the numerical feebleness of the Episcopalian body. And, lastly, no one can question the thrift and diligence of Scotchmen in general, nor the comparative poverty of the country, which qualities of the soil and people make it a less attractive field for immigration than England. Nevertheless, while the Roman Catholic body in England and Wales amounts at the utmost to some *five per cent*, of the population, it constitutes some *eight and a half per cent*. of the population of Scotland. That shows so far, that Presbyterianism is not so strong a bulwark against Romanism as the Anglican Church is; and we may point out the moral farther by remarking that Roman Catholic controversialists, who may be supposed to know their business and the interests of their communion, never trouble themselves to argue or write books against Presbyterianism or Methodism, or any other of their Protestant rivals in these islands. The conclusion so far, is that persons who on religious or political grounds desire to check the spread of Roman Catholicism

are more likely to effect that purpose by strengthening the Church of England than by any other method."—*Kalendar*

A STRONG petition was offered in the Diocesan Convention, in New York, praying for the abolition of special rights to pews in churches. The petitioners believe that the practice, never prevalent until within a few years, of renting pews and seats in advance smacks a great deal of sharp business. They claim that every church should belong as much to the poor as to the rich and that a man's spirit, instead of his clothes and his money, should determine where he may sit or kneel.

RELATION OF THE CHURCH TO THE BIBLE

THE relation of the Church to the Bible was happily expressed by Dean Hook when he said, "We receive our religion from the Church; we prove our religion from the Bible." St Paul had said as much before when he called the Church the pillar and ground of the truth, but it seems difficult to induce men to understand it. They cannot realize that the Church was first founded and then the Bible given to it, and she had existed for two centuries and more before the sacred canon was closed. As to the Jews under the old dispensation, so to the Christian Church under the new, were entrusted the oracles of God. In the very earliest of the Churches, before a line of the New Testament was written, there were formulas of faith into which Christians were baptized; and in some of the epistles St.

Paul evidently quotes from them. It makes a pretty party cry, The Bible and the Bible only, the religion of Protestants; and it has everything to recommend it but truth. The Christian Church was well grown before she ever had any Bible, and in the purity of faith and practice she would then favorably compare with the Church in any age. She received her faith from apostles and apostolic men, and she now proves it by the sure warrant of the Word of God.—*Selected.*

STRANGERS at Church should be quietly, yet cordially, welcomed. Let ushers be at the door; if the vestry will serve, in turns, so much the better. Let those already seated make room for others, especially if they be strangers gladly; let the home-folks get up, if need be, offer them seats, prayer-books, and quietly find room for themselves as near by as may be. This course helps to preach the gospel, by helping to build the congregation up; the opposite course of indifference to visitors helps the devil and his angels by aiding mightily in running your congregation down.

THE NECESSITY AND NATURE OF PUBLIC WORSHIP.

WE are to pray, not *my*, but "Our Father." The very words, "Our Father," involve the union of children in *common kindred heirship*. We have access unto God as our Father in Grace only through membership in a Family, that Family which is "in CHRIST" and for which CHRIST intercedes.

Many people think they need

not go to Church. They may, if they choose, pray at home, they say, as well as at Church. This is an idea widely prevalent. Again some think they can live well enough without the Holy Communion, seeming actually to regard it as non-essential to salvation. And some go even farther and assert that it is not of vital importance to belong to the Church at all, and yet in some sense claim the Christian name. Such opinions infer the most amazing ignorance of the very first principles of the Christian Religion. For our present purpose we treat sufficiently all three ideas by dealing with the first one, which is the denial of the necessity of Public Worship.

The efficacy of our prayers at home depends upon the Mediation of CHRIST, and we have no part in His Mediation unless living members of His Church, and are not living members of His Church unless speaking in the voice, acting in the action, living in the life of the Church, the Collective Body of Christ, through which all His blessings flow to us; just as our tongue or hands would not be living, but dying members of our body, if they could not speak and act in the life common to the body.

Private prayers, then, however necessary, *have no true efficacy if disconnected from the corporate functions, the public ordinances, of the religion of CHRIST.* If we pray as separating ourselves in any manner from the Church we are not praying as Christians, even though we use the Name of CHRIST, simply because we are not praying in that Nature which confers the Christian character, and which Christ repre-

sents in Heaven.—*Church League Tract.*

“AN ELDER” in the *Interior* gives his views on the slow advance of the Presbyterian Body during the past year. The fault he thinks is in the ministers. Among other instances he cites: “The intolerable bigotry exhibited by the ministry assembled in the recent Pan-Presbyterian Council, who had come, many of them, thousands of miles to testify their desire to bring together the various sects of Protestant Christendom, could not muster enough Christian charity to enable them to sit down as brethren around the table of their common Master. Better far that such councils should never meet than to meet and part thus.”

UNCLE JOHN'S SOLILOQUY.

“WHY didn't I see this thing before? Ten dollars for foreign missions, and one year ago I only gave fifty cents. And that half dollar hurt me as much, and came so reluctantly! And the ten dollars—why it is a real pleasure to hand it over to the Lord! And this comes from keeping an account with the Lord. I am so glad our Rector preached that sermon. He said we should all find it ‘a good thing to have a treasury in the house from which to draw whenever our contributions are solicited.’ He asked us to try the experiment for one year—to set apart a certain portion of our income for the Lord's work. I thought it over. I thought about those Jews, and the one-tenth they gave into the Lord's treasury. I thought what a mean and close fist Jew I should have made had

I lived in those days. Then I counted up all I had given for the year, and it was just three dollars. Three dollars! and I had certainly raised from my farm clear of all expenses, \$1,200. Three dollars is one fourhundredth part of \$1,200.

"The more I thought, the wider I opened my eyes. Said I: 'I am not quite ready for the one-tenth, but I will try one-twentieth and see how it works.' I got a big envelope, and put it down in the corner of my trunk, and as soon as I could I put the \$60 into it. Said I, 'Here goes for the Lord.' It cost me a little something to say it at first, but when it was done, how good I felt over it! When this appeal came for foreign missions, all I had to do was just to run to my treasury and get the money. And this all comes from keeping an account with the Lord. How he has blessed me this year! I never had better crops. Now I am going to try another plan. I am going to give the Lord the profits from one acre, one of my best yearlings, and one-tenth of the profits from my orchard. That will surely carry the Lord's fund up to \$75; and if it don't I will make it up from something else."

[Let our readers try Uncle John's plan.—EDS: C. W.]

"God bless the Church of England,
True branch of CHRIST, the Vine;
Her Bishops, Priests, and Deacons
Of Apostolic line!"

"ETERNAL DEATH," says Dr. Pusey, "was part of the Faith written by God's hand upon the soul, the last hold which God has upon the soul, that it may not finally part with Him; a faith of

which such minds as Diderot and Voltaire could not rid themselves."

AN INSPIRING EXAMPLE.

THE *Parish Visitor*, under the head of "An Inspiring Example," says:—"The habit of determined cheerfulness against sore and hopeless trouble" has rarely been more beautifully illustrated than by this outline sketch of two lives.

Mr. R. J. Burdette, the humorist of the Burlington (Ia.) *Hawkeye*, in a letter from Nantucket, declining an invitation to attend a college society reunion, says:

"Mrs. Burdette's health—if the poor little sufferer's combination of aches and pains and helplessness may be designated by such a sarcastic appellation—has been steadily failing all winter, and we have come down to this seagirt island to see if old ocean and its breezes may do what the doctors and mountains and prairies have failed to do. And here we are waiting. 'Her little serene highness in utter helplessness, unable to stand alone (for years she has been unable to walk), her helpless hands folded in her lap; she must be dressed, carried about, cared for like a baby, suffering from countless pains and aches, day and night, and I cannot leave her even for a few days.

THE Church, it has been beautifully said, has its long list of saints; it has never inserted *one* name in the catalogue of the damned.

KEEP company with the good, and thou wilt be one of them.

HE that soweth in iniquity shall reap vanity.

A RECORD of modern priests, monks, nuns and theological students who have left the Church of Rome is now in press.

THE Baptist minister at Shol-fanger, a former student of Mr. Spurgeon's college, has recently been confirmed, and is now reading for holy orders.

THE *National Church* understands that the revised translation of the New Testament will be published in February next.

It is thought that the Special Fund for building Churches in the missionary jurisdictions of the Church in the United States, amounting to a million of dollars, will easily be collected. The interest only is to be used, so that \$60,000 or \$70,000 annually for all time to come, will thus be available.

As there was a distinct order of men under the Mosaic dispensation to execute the office of the priesthood; Moses, having his immediate commission from God Himself, was commanded to consecrate Aaron and his sons for the priest's office: so there was from the beginning a distinct order of persons under the Gospel ministration.

An ancient manuscript of the first two Gospels has been discovered by two German professors, Harnack and Gebhardt, in the cathedral of Rossano, in Southern Italy. This manuscript is written in capital letters or as it is called, an Uncial, which proves its great antiquity and value. It has just been published by two Leipzig publishers.

THE *Durham Advertiser* states that Mr. Ground, who had been for some years an Congregationalist minister, has been promised ordination by Bishop Lightfoot.

MR. A. TAYLOR, a Wesleyan minister at Gore, has been ordained by the Bishop of Dunedin. This is the fourth case in which a Wesleyan minister has applied to that Bishop for admission.

WHITAKER'S American Church Almanac for 1881 is out. He gives the statistics of the past year thus:—

Clergy deceased 61; deposed, 9; present number, 3,436; being a gain of 111; candidates for orders, 431; gain of 62; ordinations, deacons, 136; gain of 32; priests, 96; gain of 12; baptisms, 47,962; gain of 5,487; confirmations, 25,903; number of communicants, 345,841; gain of 20,846; marriages, 12,163; burials, 21,516; Sunday school teachers, 34,041; scholars 266,070; contributions \$7,013,762,514; gain of \$430,783.

Do young persons ever think how little it takes to stain their characters? A drop of ink is a very small thing, yet, dropped into a tumbler of clear water, it blackens the whole. And so the first oath, the first lie, the first wrong act, or thought of evil, may seem trivial, but it leaves a stain upon the character. Look out for the FIRST stain.

THE sacrifice of the Lamb of God takes away all opportunity of glorying in the path of the Christian.