

Church Work.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

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"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.*

BEYOND.

BEYOND the parting and the meeting
I shall be soon ;

Beyond the farewell and the greeting,
Beyond the pulse's fever beating,
I shall be soon.

Love, rest and home !
Sweet hope !

Lord, tarry not, but come.

Beyond the frost-chain and the fever,
I shall be soon ;

Beyond the rock-waste and the river,
Beyond the ever and the never,
I shall be soon.

Love, rest and home !
Sweet hope !

Lord, tarry not, but come.

REVERENCE FOR SACRED THINGS.

(From Bishop Whitehead's Convention Address, 1882.)

THOUGH not a virtue much accounted of in this modern time, and in this new country, Reverence for things unseen, for authority, for the truth, is the panacea for all the evils which God's peo-

ple have to meet and which they seek to relieve. For lack of it, men "rush in where angels fear to tread," intruding into awful mysteries, "vainly puffed up by their fleshly mind." For lack of it, young and old deride well-established truths, overturn ancient tradition, reject the inspired Word; break away from holy restraints, despise government, deny even the existence of God, and give themselves over to license of life, as well as of thought and belief. Crude speculations, unfounded or unproved theories, take the place of the revealed truth, and men like to have it so. Hence comes disregard for all lawful authority, disobedience, and revolt; and at the extreme limit, communism vaunts itself against all time-honored sanctions and ideas. The sect-spirit, and independency in religious matters, partake of the same irreverent temper. Vagaries of worship, and the secularizing of churches and of the ministry, carelessness of outward demeanor in God's House, the prevalent lack of appreciation of what public worship really means — all these

things have their source in the lack of reverence for God, for truth, for unseen verities.

Now, the Church, by her reverent Services, by the spirit of all her formularies, by her orderly ways as well as by the doctrine which she preaches, and her obedience to authority and to ancient precedents, is a standing protest against all this. She bears witness to the truth of a Personal God seated in Majesty, and ever ready to grant an audience to His children. She teaches humility. She prescribes postures and even words of devotion. She instructs even little children to behave as in the presence-chamber of Divine Majesty, when they come into God's House. And we cannot duly estimate the immense influence of her quiet, stately, reverent worship upon the hearts and lives of those who devoutly engage in it. But to give that influence its due force, both minister and people should be scrupulously careful to co-operate with it in every particular. There is a moral power, a witness borne to a truth most needed at the present time, when our churches are made beautiful and treated with respect; when lowly reverence is made at the public profession of that Name which, though it be "above every name," is openly reviled on every hand, and uttered in blasphemy at every corner.

A REAL SAVIOUR FOR REAL SINNERS.

WHEN Luther was in deep anguish about his soul he cried out one day, in the presence of one who knew the gospel, "Oh my sin!

my sin! my sin!" "Well, would you be only the semblance of a sinner," replied his friend, "and have only the semblance of a Saviour?" And he then added with authority, "Know that Jesus Christ is the Saviour even of those who are real and great sinners, and deserving of utter condemnation."

Reader, whatever you may have done, however great many, or aggravated your sins, Christ is willing to be your Saviour; for "this man receiveth sinners," and "through this man is preached unto you the remission of sins, and by Him all who believe are justified from all things."

Behold the Lamb of God, and believing in Him, you can rejoice in Him as your Saviour, and say, "Being justified by faith, we have peace with God through our Lord Jesus Christ." When I know myself a real sinner, I find a real Saviour.

CATHOLIC PROTEST, NOT PROTESTANTISM.

"WORDS are things." The misuse of the word Catholic, through ignorance or inattention, favors and helps those who so use it by design; it is a stupid playing into the hands of the enemy. The oft-heard remark, "that is the Catholic Church," "that is the Catholic cemetery," "this must be a Catholic school because it has a cross on it" from the Protestant is a concession that gives aid and comfort to the Bishop of Rome of which he is not slow to avail himself. He claims to represent the Catholic Church, and the rank Protestant acknowledges the claim in his daily speech. The fact is,

the official name in the creed of Pius and in the catechism of Trent is not Catholic, but "the Holy Roman Church," and it is the distinctively *Roman* element only that we Catholics protest against, not what they hold in common with the Apostolical churches—as to faith and sacraments. The Protestants at large protest against these Catholic traditions which we hold fast, we simply protest against those usurpations and additions which have been made to the "faith once delivered to the Saints." Quite a different thing, therefore, is the Protest of a Churchman than the Protestantism of the sects—it is a *vital* difference.—*N. Y. Standard.*

GOD'S GLORY AND MAN'S COMFORT.

In a very pointed article on the indifference and apathy and *meanness* displayed by so many professing Christians, an English clergyman says: "It is this principle of *convenience* against which the Church is contending. The desire to fit our religion to the convenience of our lives, rather than our lives to our religion, has been the curse of our Church for many years: 'offering to the Lord that which costs us nothing.' God's glory should come before man's comfort."

SUNDAY SCHOOL AND MISSION WORK.

How to promote a Missionary Spirit.—I think this is the most important subject connected with our Church duties, and to obtain this spirit, everybody, young and

old, should *try to take an interest* in Missions; moreover it is really *our duty*, and therefore, why should we not obey? If we are not naturally possessed of a missionary spirit, we might *seek it*, and it will not be long before it is obtained from God.

If we are *told of different kinds of missions*, both far and near, we shall take an interest in hearing about them, and after a while learn to love the work. If we are not perfectly convinced on the subject, we should seek to obtain all necessary information about them, as there are numerous *books* that are expressly published for that purpose. I think we should look upon the part that we take in missions as a *glorious privilege*, and feel glad that it pleases God that He has enabled us so to do.

We ought not to look upon them as a burden, or a heavy weight on our hearts.

The *second question* for our consideration is,

"*How best to collect funds.*"—I think that to every member of our Sunday School should be given a *Mite Chest*, into which their offerings should be placed, and given in at our *monthly* missionary meetings, and the contents accurately kept, and the mite chest returned to the owners to collect again for the next monthly meeting. *Quarterly* meetings should be held, and the amount collected during the quarter ought to be read out, and arrangements made to devote the money to some useful purpose in the missionary field.

We ought to take advantage of our *festivals* and *celebrations* to speak about missions, and care should be taken that some of *the*

offerings be devoted to the missionary cause, at home and abroad.

Every person, scholar, teacher and officer, should be asked to give a "*Missionary Mite*," say a dollar a year, which would be only twenty-five cents a quarter, and have it collected at the quarterly meetings. All this should be done with a willing spirit, "*not grudgingly, or of necessity, for God loveth a cheerful giver.*"

WHEN will men cease to strain their weary eyes toward a cold and lofty region where the Father is not found, and simply turn to the cradle of Bethlehem, the cross of Calvary, the footstool of simple, lovely penitence, to find Him, who has himself said:—"I dwell with him that is humble, and of a contrite heart, and that trembleth at my word."

APOSTOLIC SUCCESSION.

Some years ago, I became acquainted with Edward Collins, who at that time was acting as assistant to Mr. Robins, the Congregational preacher. There he was allowed to preach and pray, but neither to baptize nor to administer the other Sacrament.

His ordination was often talked about; and up to a certain point we seemed to agree very well. We were both convinced that a true and lawful minister of the Church of Christ ought to have not only an *inward*, but also a lawful *outward* call to the office, just as Aaron had, who was called of God, but publicly received the Divine Commission at the hand of Moses.

No man, we argued, would dare to take upon himself the office of

ambassador, or magistrate, or even of constable (however well qualified) without a lawful outward call and a commission from the head of the State. Just so, no man could properly obtain and execute the office of a minister in the Church of Christ unless he had received a commission from the Divine Head of the Church.

We were both quite convinced, from the New Testament, that members of the Church never *took upon themselves* the office of a ministry, but *received it* from those who had the power to give it.

Then came the question, "What method was established and put in practice by the Apostles in transmitting the Divine Commission which they had received?"

Here my friend and I began to differ. Feeling sure, however, that the right principle was really though secretly rooted in his mind, I, one day, proposed the question to him in the following manner:

"Your ordination has been put off for a long time. How inconvenient it must be for you."

"Why, yes," he replied, "it is. I wish it could be done soon; I have often spoken to Mr. Robins about it, but he says he is waiting to obtain the assistance of some other ministers who have promised to attend the ordination."

"Well," said I, "I wish you would let me do it at once for you."

He looked at me with surprise and exclaimed, "You do it!"

"Yes, I said" "unless you have some objection to me; if you have, I will say no more."

"Well, but how could *you* do it?"

"But why should I *not*?" Or, if you have some objections to me,

there is Mr. Croft, the saddler, or Mr. Smith, the miller; they are both older men than I, men, too, in whose piety you have confidence; why not ask them to do it? They are members of your congregation."

"Well, but how could *they* do it?"

"Why could they not?"

"Why not! Because they are like yourself; they are not, you know, ministers; they are not, I mean, ordained."

"Indeed! Then you think it is necessary that they should be ordained themselves before they could ordain you?"

"Why, yes, to be sure I do; does not everybody think so?"

"Then you hold the doctrine of the Apostolic Succession."

"That I certainly do not."

"Pardon me, but you have just declared it."

"How do you make that out?"

"You said that you believed Mr. Croft, the saddler, could not ordain you to the ministry because he was not ordained himself, did you not?"

"Well, I believe that, but what then?"

"Why, you believe that a man cannot be ordained to any sacred office except by one who is already ordained to that office?"

"Yes, that is the same as you said before."

"Then, *at least*, you believe in the doctrine of a *succession*. That is, people, you believe, cannot ordain one another at their own pleasure—there must be a succession of some sort; the sacred office must be derived from one who holds it himself. You cannot ordain me, nor can I ordain you."

"Well that is right enough. Of course a man cannot give any spiritual office to another unless he himself has received power and authority so to do."

"Now, suppose Mr. Croft, Mr. Smith and myself *were* to ordain a man, would he be really ordained, do you think, according to God's will?"

"Why, no; I can't say that he would."

"Suppose, however, that we were to ordain twenty men and then that they were to ordain others; would these last persons be really and truly ordained, according to the will of God?"

"I can't say that they would."

"But, suppose this were to go on for one hundred years, would the length of time or the continued succession of the pretended ordination make any difference?"

"No; I don't see that the mere length of time adds any strength or validity to the pretended ordinations!"

"Do you think that the *last* man in the series ordained in this manner would be any more rightly or truly ordained than the *first*?"

"No; I don't see that he would. The whole series has nothing to hang upon; it is all without any authority."

"Well, then, where should the chain hang?"

"Where should the chain hang? Let me see."

"Yes, on whom should it hang, in order that all these persons, whom we have been supposing, *should* be *really and truly* ordained?"

"Well, I suppose that if we were to follow that reasoning, the chain ought to hang upon the

Apostles, and then the first link of the series would be our Lord Jesus Christ Himself."

"To be sure; from Him alone, the *Divine Head of the Church*, must be derived all spiritual office and authority to minister in sacred things, from Him it must come by continual succession, through the Apostles."

"I never saw the thing in that light before."

"Then now you must say that I am right; you hold the fundamental doctrine of the Apostolic Succession. *You believe that there must be an orderly and regular succession, and you believe that succession must begin with the Apostles.* And if you search the New Testament you will find ample proof that *this method* of handing on the original Divine Commission was the one established and practiced by the Apostles; and you cannot find the slightest trace of any other method."

"Stay, stay! you must give me time to think. If what you say is true, we are in the wrong; we have no truly ordained ministers; our chain has nothing to hang upon."

"Well, don't be afraid of the truth; follow it wherever it leads you; never allow yourself to argue from consequences; take more time to think upon it. But of this I am fully persuaded, that you must either believe that all men may ordain one another, just as they please, or else you must believe in the doctrine of the Apostolic Succession. There is nothing between the two."—*Selected.*

"KEEP thy foot when thou goest to the house of GOD."—*Eccles. v. 1.*

SIR James Simpson has summed up a volume in one sentence of his spiritual biography, where he has said substantially, "I sought for GOD in lofty reasonings and learned philosophy, but I never found him until *I just came as a little bairn.*"

THE ANTIQUITY OF THE CHURCH OF ENGLAND.

If any king or bishop of England had been asked in the ages before the Tudors, as to what church he belonged, he would have answered, "The Church of England." In fact, England never had a Roman Catholic sovereign, until James II. became such, and lost his crown in consequence. Never was England worse trampled upon by the See of Rome than in the days of King John; yet that was the epoch of *Magna Charta*; and its first words proclaim the freedom of "the Church of England"—not of "the *Church of Rome* in England"—much less of "the Roman Catholic Church in England"—a church of which nobody ever heard until after Queen Elizabeth's accession and the Romish recusancy. And what is true of England is true of France and other Western churches; their sovereigns and prelates belonged to the Gallican Church, the German Church, etc. In those days, then, "the Church of Rome" meant the See of Rome and its Italian provinces, and there was no "Roman Catholic Church" in existence. This stupid and self-refuting name was born of the new ideas which took possession of the Latin churches after Luther's day; and it is a badge of modern-

ism which may well suggest the question, "Where was your religion before Luther?—*Bishop Cox.*"

A DENOMINATIONAL journal seems to think the repetition of baptism and ordination are not unknown in the Church. We have yet to hear of an authentic instance of the one or the other. We believe in one baptism for the remission of sins, and the practice conforms to the faith. Where an alleged baptism was altogether invalid, and there fore no baptism, real baptism may be administered; or where there was a strong doubt if there had been a true baptism, hypothetical baptism might take place, the very formula saying: "If thou art not already baptized," etc., but never a repetition of a baptism. No one really ordained after the manner of the apostles would be, upon seeking to enter the ministry of the Church, re-ordained. A few simple Church tracts in the office of some of these journals would often save them from mortifying mistakes.—*Selected.*

THE BISHOP OF ELY ON EPISCOPACY.

"THE Church of England as a branch of the Church Catholic holds the perpetuation of the apostolic succession of the three-fold ministry through Episcopal ordination as the primary law of her continued existence. When, as sometimes happens, the Church of England is branded as narrow and intolerant, because she declines to associate with her clergy in their ministrations any who have not received Episcopal ordination, she is no more really intolerant than

any sect or society for adhering to the fundamental principle on which it is based. For the principle of Episcopacy is not that it is one of many ways by which the ministerial commission is handed on—but that it is the only way which, coming down to us from the Apostolic age, has the seal of the first inspired followers of Jesus Christ. "It has been seen," writes the present Bishop of Durham, "that the institution of an Episcopate must be placed as far back as the closing years of the first century, and that it cannot without violence to historical testimony be discovered from the name of St. John" Without pretending that the Holy Ghost is not pleased to operate through other ministries, recognizing thankfully the plain manifestations of His gifts to the members of other communities which have abandoned the Apostolic succession, our Church does but maintain what is a truism on her lips, when, accepting the language of Cyprian, "Episcopum in ecclesia esse et ecclesiam in Episcopo," she refuses to dispense with the necessity of Episcopal Ordination, even in the case of individuals worthy of all reverence for intellectual power and spiritual attainments."

A LEASE for 999 years has just expired in England, and the property has reverted to the original owner who leased it, namely, the Church of England. It is thus legally decided that the Church of England has had a corporate entity since the time of Alfred the Great, and that it did not, as has been supposed by many originate in the time of Henry the Eighth.

The Institute Leaflet for Church Sunday Schools.

Vol. I.—Sept. 3, 1882. FAITHFUL SERVICE. 13th S. after Trinity—No. 41.

TEXTS TO BE LEARNED—St. Matt. xxv. 21; St. Jno. vii. 26.

THE COLLECT FOR THE DAY.

Almighty and merciful GOD, of whose only gift it cometh that thy faithful people do unto thee true and laudable service: grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

I.—FAITHFUL SERVICE.

What is the Collect about? Doing GOD service. What parable teaches us about the same thing? That of the talents. S. Matt. xxv. 14-24. Who were called the faithful servants? With what did they serve the master? The money he gave them. What was their reward? First text for repetition. How must we serve GOD? Wholly or not at all. We must give Him true and laudable service. From whence comes the power to serve GOD? It is the gift of GOD and springs from faith. How is faithful service shewn? By love to GOD and man.

II.—FUTURE REWARDS.

Who calls us to this service? GOD Himself. With what does He supply us? Grace and strength to do Him faithful service. But what does He promise us? Future reward. What is this called in the Collect? "Heavenly promise." Which is the best of all? To be with Christ and honored of GOD. (Second text for repetition) Does our service deserve a reward? No it is all of grace. Yet what will be the measure of it? Our works. Let us seek to run the way of GOD's commandments. So run that ye may obtain." 1 Cor. ix. 24.

THE CATECHISM.

What is the Fourth Commandment? (Learn answer in Catechism.)

CONSPIRATORS AND PROTECTORS.

Read parts of Acts xxiii, xxiv. and xxv. Learn Isa. liv. 17.

How were the various countries St. Paul visited ruled? By magistrates or governors.

Why? Because all belonged to one great Roman Empire.

Was this helpful to the spreading of the Gospel? Yes, for travelling was easier, and the Roman laws were just and good.

Show how it aided St. Paul? At Phillippi, on appeal, he was set free; at Corinth, Gallio would not punish him.

Mention other instances. See last two lessons.

What plot does the 23rd chap. speak of? Ver. 12 and 13.

Who were in this conspiracy?

How did St. Paul escape?

What measures did Lysias take for his protection?

Why did he take this trouble? Because Paul was a Roman citizen

Where were his enemies obliged to accuse him? At Caesarea.

Was St. Paul found guilty of the charges?

Then why was he not released? (xxiv. 26.)

How long was he kept in prison?

Was this beneficial or otherwise? If set free, the Jews would certainly have killed him.

Who succeeded Felix as governor? xxiv. 27.

What shows the Jews' hatred of and cruelty against St. Paul? Their bad feelings lasted all these months, and they again try to secure him in their toils. (xxv. 1. 2.)

After his second trial at Caesarea, what was his greatest danger? (xxv. 9.)

How did he escape? He appealed unto Caesar.

How do we learn from the lesson? The great blessing of good government. How GOD orders all things.

Why did St. Paul always escape? Not because he was a Roman citizen, but because he was a citizen of Heaven.

HYMN for September—A. & M., 379; Church Hymns, 439.

*The Institute Leaflet for Church Sunday Schools.*Vol. II—Sept. 10, 1882. GROWTH IN GRACE. 14th S. after Trinity—No. 42.

TEXTS TO BE LEARNED.—1 St. Peter i. 5-8.

THE COLLECT FOR THE DAY.

Almighty and everlasting GOD, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. Amen.

I.—GROWTH IN GRACE.

What are all the Collects? Petitions for God's blessings. For what do we ask to-day? "Increase of faith," &c. What is the prayer for in other words? Growth in grace. What is meant by faith? To believe in GOD and to accept what He does for us. What is hope? The certainty that God will fulfil His promises. What does charity imply? Love to God and man. Where are we taught these things must grow in us? In God's Word. (See texts above.) How do they increase? By prayer. What else helps their growth? Using what we have.

II. REWARD OF GRACE.

What is the second petition of the Collect? "Make us to love," etc. For what is that a prayer? Increase of faith to know and receive God's commands; of *love* to obey them, of *hope* to look forward to the end. How is our faith increased? By seeking to know more of God's love. Ephes. iii. 17, 18. How is our hope improved? By thinking of the things unseen. 2 Cor. iv. 16. How does our love grow? By dwelling on the love of Christ and following in His steps. What is the full reward of grace? The Life Everlasting. What then shall become of faith? It will be swallowed up in sight. And of hope? Actual enjoyment will take its place. What only shall remain? Charity, for it "never faileth." 1 Cor. xiii. 8.

THE CATECHISM.

What is the Fifth Commandment? (Learn answer in Catechism.)

ST. PAUL AND FELIX.

Read Acts xxiv.

Learn 1 S. Jno. iii. 20, 21.

What is meant by conscience? That inward voice which *approves* when we do right and *condemns* when we do wrong.

Let us study in to-day's lesson an example of each.

What does this chapter describe? Who was the Judge? Who was the counsel for the prosecutor? Who was the prisoner at the bar? What charges was brought against him? A threefold charge. 1. *Rebellion*, in that he was a mover of sedition. 2. *Heresy*, in that he was a ringleader of the Nazarenes. 3. *Sacrilege*, in that he profaned the temple.

What was his defence? To the first and third he pleaded not guilty; the 2nd he confessed, but denied any guilt.

How did he treat these charges? He answered cheerfully. v. 10.

Why could he do so? Because he had an approving conscience.

Does this mean he was sinless? No, but that he ever practised himself to do right.

Were the charges proven? Was the prisoner released? Why not? (See ver. 26.)

About what did Paul reason before Felix? Ver. 25.

What is meant by righteousness? Doing right in the sight of God and man.

What does temperance signify? Governing one's own body.

Who trembled at St. Paul's statements? Why? Because his conscience condemned him, for he had been verily guilty.

Is there anything worse than this? Yes, when the conscience *should* condemn and does not.

How is this state described in Scripture? "Past feeling" Eph. iv. 10.

What should Felix have done? Repented at once.

What should be our constant aim? When conscience condemns us to seek pardon at once. Endeavour always to keep our conscience void of offence.

HYMN for September—A. and M., 379; Church Hymns, 439.

The Institute Leaflet for Church Sunday Schools.

Vol. II.—Sept. 17, 1882. PERPETUAL MERCY. 15th Sunday after Trinity—No. 43.

TEXTS TO BE LEARNED.—Jerem. x. 23 ; S. Matt. xxvi. 41.

COLLECT FOR THE DAY.

Keep, we beseech thee, O Lord, thy Church, with thy perpetual mercy : and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation ; through Jesus Christ our Lord. Amen.

I.—WHY GOD KEEPS HIS CHURCH.

What is the Church ? "A congregation of faithful men" ; God's household and family. What are all its members by nature ? Frail and sinful. On whom must they rely for help and guidance ? What words of Christ's prove this ? "Without Me ye can do nothing." Why were we chosen as members of God's Church ? Through the mercy of God. Titus iii. 5. How are we now kept in the Church ? By the same watchful mercy. Why does GOD thus keep His Church ? Because it needs keeping. Because God is always merciful.

II.—HOW GOD KEEPS HIS CHURCH.

For what is the Collect a prayer ? For God's perpetual mercy. What does this mercy do for us ? It both guides and guards us. What is God called in Scripture ? "He that keepeth Israel." Ps. cxxi. 4. From what do we ask Him to keep us ? "All things hurtful." What is the next petition ? "Lead us," etc. What is meant by all things profitable ? Food and raiment for the body ; grace and godliness for the soul. Where are similar words used ? Collect for 8th Sunday after Trinity. What other prayer is like this ? "Lead us not into temptation." Why are we kept in safety ? Because we are members of God's Church. Do we only do wrong to ourselves when we commit sin ? No, we bring shame upon Christ also Heb. vi. 6. May we then all walk worthy of our high calling ! May we seek to lead others aright !

THE CATECHISM.

What is the Sixth Commandment ? (Learn answer in Catechism.)

ST. PAUL, FESTUS, AND AGRIPPA.

Read parts of Acts xxv., xxvi.

Learn Rom. vii. 23, 24.

What do we all value very greatly ? Our freedom.

Do we not make mistakes about it ? Yes, people *seem* free when they are not others *seem* bound though really free.

To-day let us study an instance of this.

After St. Paul had appealed to Cæsar, who visited Festus ? xxv. 13.

Why did Festus consult Agrippa about the prisoners ? He was better acquainted with the Jewish religion than himself.

What did Agrippa say on hearing about St. Paul ? Ver. 22

Of what did St. Paul speak ? Two periods in his life—what he once was and what he is now.

Why was he now in bonds ? Because of what he believes and does.

In which state was he really a free man ? Before he was the slave of sin and in the bondage of corruption.

How is he now ? Though his hands are bound, he has found that Christ's service is perfect freedom.

What effect had his speech on Festus ? xxvi. 24.

Of what did St. Paul remind Agrippa ? Of the wondrous things done in Christ's name.

Could he deny what had taken place ? What did he say ? Ver. 28.

How were his words spoken ? Scornfully—"in a trice thou art persuading even me."

What was St. Paul's fervent wish ? Ver. 29.

Now think of these two great men ; are they really free ? Their hands may be, but their hearts are fettered.

What did they need ? To be turned from the power of Satan unto God.

Who was really the free man ? The prisoner, St. Paul.

What should our prayer be ? That God would, by "the pitifulness of His great mercy, loose us" from sin.

The Institute Leaflet for Church Sunday Schools.

Vol. II.—Sept. 24, 1882. PURITY AND SAFETY. 16th S. after Trinity—No. 44.

TEXTS TO BE LEARNED.—Zech. ii. 5; 1 Thess. v. 23.

THE COLLECT FOR THE DAY.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. Amen.

I.—GOD KEEPS HIS CHURCH PURE.

For what did we ask last Sunday? For God's perpetual mercy. What is this Collect a prayer for? Continual pity. Are these two things the same? Yes, because God feels "pity" towards us, therefore He shows "mercy." What is this day's Gospel about? Of what is it therefore our example? The compassion of Jesus. What do we ask God to do for us? To cleanse and defend His Church. Why does the Church need continual cleansing? Because its members daily commit sin. From what else must it be cleansed? From all who hold false doctrine and traitors like Judas.

II.—GOD KEEPS HIS CHURCH SAFE.

What only keeps the Church safe? God's continual succour. What do you mean by succour? "Help." How does God preserve His Church? From harm without, and from harm within. What is the secret of the Church's safety? Keeping pure and holy. How does God protect it from without? From all its enemies. And from what else? From all things harmful and in temptation. How is His defence spoken of? As a wall of fire. (1st text) When will the Church be quite safe? When Christ comes again. What will then mark its purity? It will be a glorious Church, without spot or blemish. Shall we be members of that Church? Yes, if we continue in Christ's holy fellowship.

THE CATECHISM.

Repeat the Seventh Commandment. (Learn answer in Catechism.)

AN EXAMPLE OF CHRISTIAN INFLUENCE.

Read Acts xxvii. 1-33.

Learn Isaiah xxvi. 3.

To-day we are to follow St. Paul on a dangerous voyage.

In whose custody was he placed? Where is he going and why?

Who is with him? St. Luke

How did the Roman officers treat him?

Describe their journey to Myra?

With what was the ship they took here laden? Corn.

How did the vessel proceed? Ver. 7.

Against what had they to contend? Contrary winds.

What fast is spoken of in verse 1? The great day of atonement. Levit. xxiii. 27.

What time is it held? About the beginning of October.

What did St. Paul now advise and why? Ver. 9 and 10.

Why did the sailors push on? They wanted a better place to winter in. Ver. 12.

As they passed Crete what occurred? A north-east wind beat down upon them.

Describe what followed? Ver. 17-29

For how long were they tossed about? Fourteen days

Who would naturally have the most influence on board? The captain, pilot and Roman centurion.

But who evidently had the most? The prisoner, St. Paul

What comfort did he give the passengers? Ver. 22.

What plot of the sailors did he detect? Ver. 30.

Of what did he again inform them? Ver. 31.

How did he encourage all on board? Ver. 33, 34.

What shows his reverence? Ver. 35.

Why had he so much influence? Because he was a true servant of God.

What two things does this so enforce? Yield to Christian influence; therefore

heed good advice. Exercise Christian influence; therefore follow the right.

 "GIVING."

"FREELY ye have received, freely give," is the rule which Christ laid down for His disciples for their guidance in serving Him and His cause in the world. Look the world over and a cheerful conformity to this rule brings spiritual prosperity to individuals and to Churches. There is that withholdeth more than is meet, but it tendeth to poverty, says the proverb." Some Churches furnish striking verifications of this law and its working. They are given to the withholding more than is meet from the Lord's treasury, and He frowns upon it. They rob God in tithes and offerings, and they are cursed with a curse. And yet they wonder why they are not prospered as others around them are prospered. One prominent reason in such cases, that others around them scatter and so increase. When this selfish, self-seeking, self-gratifying spirit is once thoroughly slain by a generous activity in discovering and supplying the wants of others, thrift and vigor come as the ordained result. This is the Master's promise, "Give and it shall be given unto you.—*Christian Secretary.*"

 THE UPSETTING SIN.

ONE night at a meeting a negro prayed earnestly that he and his brethren might be preserved from what he called their "upsettin' sins."

"Brudder," one of his friends said, "you ain't got de hang of dat ar word. It's 'besettin',' not 'upsettin'."

"Brudder," replied he, "if dat's

so, it's so; but I was prayin' de Lord to save us from the sin of 'toxication, an' if *dat ain't a upsettin' sin I dunno what am.*"

Sure enough, the old negro was right, drunkenness is the upsetting sin—upsetting homes and characters, upsetting manhood, womanhood, and sweet childhood; upsetting and down treading loves, hopes and joys. Intoxication is the sin which upsets the strong, able-bodied man, and casts him alongside with the feeble ones; upsets the mighty intellect, and, lo! it is on a par with the mental imbecile; upsets the noble, loving heart, and alas! where tenderness once held absolute sway cruelty has taken possession.

 WITNESSES.

A recent writer has said: "This is one of the positions we, as Christians, occupy for Christ before the world. Truly the dignity and honor that is ours as representatives of the Son of God on earth is very great, and the responsibilities attached to such a position are peculiarly heavy. According to our presentation of the requirements of Christ, as His power over the hearts and lives of men, and the transforming effect of His dwelling presence are exhibited in our conduct through life, so will the world judge and believe. Christ says, 'Ye are my witnesses.' The testimony of a witness is based on his knowledge of the case; knowledge obtained by something seen or heard. Surely we 'speak the things we do know and testify that we have seen; the eyes of our souls have been opened so that in Jesus we can clearly see the ever-

lasting love of God; our spiritual ears have been relieved of the deafness that enchained them, and we can hear His loving voice by His word and Spirit calling us to Himself.

The value of the testimony of a witness in deciding a case depends on the *amount* of knowledge he has respecting it. Christians would you worthily set forth the Lord Jesus till He comes? Are you anxious that your testimony for God should have a positive influence in the extension of His kingdom? Then see that your knowledge of His love is deep and thorough and ever on the increase. If you are "hungering and thirsting after righteousness," and knowing more of the doctrine daily because you do His will, then the power of your testimony to convince the jury, which is the world, will increase in like ratio.

The more important the testimony of a witness is the more closely is he cross-questioned by the opposition to detect a flaw in his statement. "In the world ye shall have tribulation." As we get nearer Christ and become more like Him, the world is often more zealous to find weak spots in our testimony and to lay traps to induce us to contradict ourselves. How necessary then is watchfulness and strict adherence to Him Who is "the way, the *Truth* and the life; and these very persecutions and efforts to trip us up serve to assure us that our testimony is valid and draw us nearer to the Saviour, Whose "strength is made perfect in weakness," Who comforts us by saying, "Be of good cheer, I have overcome the world."

The testimony of a witness is

always accepted whether true or false, unless he be convicted of perjury, and will have its influence on the decision. What a solemn truth. How many are bearing false testimonies as to the spirit of the religion of Christ and its results in the human heart? Reader, are you professing to be a follower of the spotless Lamb of God and yet have not obeyed His command to "Come out from the world and be separate?" Does your work for God consist of profession only? Are you conscious that your lives do not read well for Christ? Then listen to the voice of your dishonored Master saying "Ye are my witnesses." Your life is your testimony of a Christian. If that life is contradictory to the spirit of the Gospel you are dishonoring God; you are damaging the cause of Christ; you are perjuring your soul for Eternity.

SELF-SACRIFICE.

Who, after hearing of the acceptance of the Bishopric of Algoma by Dr. Sullivan, can say that men are actuated only by selfish motives, and that self-sacrifice for the cause of Christ and His Church is only a sham and an unreality? Dr. Sullivan was the Rector of St. George's, the wealthiest congregation in Montreal, and had a position which was probably the best in the Dominion. He is a man of unusual ability as a preacher. His salary was very much larger, probably twice as much as that assigned to the Bishop of Algoma, and he has twice within a few months refused Churches in New York, with salaries attached to them very much larger still. It

seemed almost unreasonable to ask a man of such gifts and filling such a position and doing so great and important a work in Montreal, to go out into the wilderness and take charge of a few Indians and a few scattered congregations of white settlers, most of them poor and uneducated. Yet in obedience to the Church's call he resigns a brilliant position, undertakes exceedingly onerous and self-denying labor, and gives himself up to the work of a Missionary in one of the remotest and roughest parts of Canada. The moral effect of such noble conduct will probably be as great as any one can well represent.—*Churchman's Gazette.*

QUIET LIVES.

CHRIST'S lowly, quiet workers unconsciously bless the world. They come out every morning from the presence of GOD, and go about their business or household work. And all day long as they toil they drop gentle words from their lips and scatter little seeds of kindness about them; and tomorrow flowers of GOD spring up in the dusty street of earth and along the hard path of toil on which their feet tread.

More than once in the Scripture the life of GOD'S people in this world is compared in their influence to the dew. There may be other points of analogy, but specially noteworthy is the quiet manner in which dew performs its ministry. It falls silently and imperceptibly. It makes no noise. No one hears it dropping. It chooses the darkness of night when men are sleeping, and when no man can witness its beautiful

works. It covers the leaves with clusters of pearls. It steals into the bosoms of the flowers, and leaves a new cupful of sweetness there. It pours itself down among the roots of the grasses and the tender herbs and plants. And in the morning there is fresh beauty everywhere. The fields look greener, and the gardens are more fragrant—all life glows and sparkles with a new splendor.

And is there no lesson here as to the manner in which we should do good in this world? Should we not strive to have our influence felt rather than to be seen or heard? Should we not scatter blessings so silently and secretly that no one should know what hand dropped them?

ACQUIRING KNOWLEDGE.

The truth is, and it is a truth as old as the world, that nothing really worth acquiring can be obtained without labor. The early years are those in which principles and rudiments of learning are to be mastered; and once really acquired, they serve as a broad and deep foundation for the knowledge which the truly wise man or woman will be all through life collecting. Education *begins* only in childhood or youth; and subsequent experience must determine in what particular branches or fields it is to be most minutely pursued. Nobody can be at once a proficient in all branches of human knowledge; and to attempt all is to succeed in none.

In imparting religious knowledge to children and youth, we fear that the same error begins to manifest itself. Strong meat is too early

offered to babes. Indeed, many teachers proceed as if, in knowledge, there was no babes, or ought to be none; and children are required at once to become acute theologians, and are expected to dogmatize upon questions which are even now moot points among men. In this way, we fear, much of the practical benefit and advantage of Sunday Schools is lost; and what should be looked back upon in after life, as a delightful season, when good principles were implanted, and leading truths fixed upon the memory, is recollected as a laborious trial which the adult congratulates himself upon having outlived.—*Episcopal Register.*

CHURCH FINANCE.

It is impossible not to notice how great has been the growth of Church thought within the last few years in relation to finance. It is scarcely twenty years since the public began to learn the most elementary lessons in this subject; quite a battle had to be fought on behalf of the Weekly Offering, and a venerable Archbishop of Canterbury in his charge spoke of it as an innovation that would require to be carefully watched. Now it is accepted as sound in principle and efficient in practice, and is in almost universal use. Enormous sums are obtained in this way for Church purposes, with a facility that nothing else can equal. As an instance, we have before us a statement showing that an average amount received through the Offering at all Saints', Clifton, during ten years amounts to £3,880 per annum. We do not know any other process by which so large

a sum, equal during the whole period to £38,800, could have been voluntarily raised. Great results may be obtained in particular years, when special needs call for a great effort; but here is a sustained flow of benefactions, in the natural course of things. It is an instance of what may be done amongst well-to-do people, actuated by Anglican Church principles. Similar liberality is visible in other places, but the exact figures are not before us. Those which we have given are enough to prove our point that the Church is making powerful way amongst the people, and that the parochial returns of this Easter are undeniable evidence of it. The Church has much lee way to make up, but she is overtaking it fast; and if the clergy and laity will work on together as they are doing now, they will in due course win over the great body of the people, and then all danger from adverse legislation will be at an end.—*Morning Post.*

On Tuesday, August 8th, Prince Albert Victor and Prince George of Wales were confirmed at Whippingham Church by the Archbishop of Canterbury, assisted by the Dean of Windsor and Canon Connor. The Queen, the Prince and Princess of Wales, the Duchess of Connaught, Princess Beatrice, Prince Leopold, the Duke of Hesse, Princesses Victoria, Louise, and Maud of Wales, and Princesses Sophia and Margaret of Prussia occupied seats in the chancel, which was beautifully decorated with flowers. On the communion table was an exquisite cross of white lilies.

THE order of Suffragan Bishops is resuming its ancient position in the English Church. The time is not far distant when probably every Bishop of a diocese will have his coadjutor.

THE Bishop of Lichfield has appointed Mr. H. Algernon Colville (the Colonel Colville of the Salvation Army, from which he has now withdrawn) to be a lay-evangelist for the diocese of Lichfield.

THE Rev. Hugh Maguire, of the class of 1871 Kenyon, after a sojourn in the ministry of the Presbyterian Church in Canada, has been ordained deacon in the Episcopal Church, and is in charge of St. George's Chapel, N.Y.

THE Rev. G. S. Gassner, but recently transferred to the Baltimore Methodist Episcopal Conference and appointed to the Church at Ashbury, Md., has resigned his charge to enter the ministry of the Protestant Episcopal Church.

ON Sunday, the 25th of June, Bishop Kip confirmed six persons in St. John's Church, Oakland, California. One of the persons confirmed was the Rev. David McClure, D.D., of the Presbyterian Church in Oakland. Dr. McClure has applied for Orders in the Church.

A CORRESPONDENT draws attention to a serious misprint in the text of the *Speaker's Commentary*, St. Matt. xiii. 43, where the words of our Lord: "Then shall the righteous shine forth as the sun in the kingdom of their father" — appear "Then shall the righteous shine

forth as the Son in the kingdom of their Father."

IN Pompeii, lately, the workmen discovered in hardened mud of new excavations, two empty spaces left by decayed and vanished bodies. The spaces having been filled as a mould would be with plaster, as is the usual practice, the figure of a woman with her arms outstretched to a little boy were brought to light. The child was just beyond her reach, but as the fiery flood flowed in upon her, she had held out her arms to save him—in vain. Eighteen centuries have passed since then. Every atom of that woman's form has passed from sight. Yet there is the mother's love, immortal still.

THE Ven. Archdeacon Iles has again spoken in no hesitating terms on the Pew system. At his recent visitation at Lichfield, speaking of his Archdeaconry, he said: "Most of the new churches are altogether free and unappropriated, and some of their elder sisters are taking up the same system. The kneeling provision made for the seats of the poor and children has been much improved in several churches, and in other churches is about to be improved; but much remains to be done. I do not know of a single church where the clergyman is not provided with a kneeler, and I ought not to know of any where the people are not equally provided."

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