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# Church Work.

WE SPEAK CONCERNING CHRIST AND THE CHURCH.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

VOL. VIII.

HALIFAX, N. S., MAY, 1883.

No. 3.

"The Communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the cross."—FROM THE WILL OF BISHOP KEN, A. D. 1710.

## I AM WITH THEE.

"Lo I am with you alway, even unto the end of the world."—*St. Matthew* xxviii, 20.

"I am with thee!" He hath said it,  
In His truth and tender grace!  
Sealed the promise, grandly spoken,  
With how many a mighty token  
Of His love and faithfulness.

He is with thee! with thee always,  
All the nights, and all the days;  
Never failing, never frowning,  
With His loving kindness crowning,  
Turning all thy life to praise.

He is with thee! thine own Master,  
Leading, loving to the end!  
Brightening joy and lightening sorrow,  
All to-day, yet more to-morrow,  
King and Saviour, GOD and friend.

He is with thee—yes, forever!  
Now, and through eternity!  
Yea, with him, forever dwelling,  
Thou shalt share His joy excelling  
Thou with Christ and Christ with thee.

—*Selected.*

"I WILL not leave you comfortless; I will come unto you."

## THE CHURCH THAT IS NOT A SECT.

THE CHURCH IS THE TRUE:

1. *Baptist Church*: for, distinctly affirming the Sacramental character of Holy Baptism, and refusing to regard it merely as a symbolic act of profession of faith, She denies not the Holy Sacrament to infants, nor to those seeking (but who have not yet attained) salvation, a knowledge of forgiven sin, and peace with GOD. She is the true:—

2. *Congregational Church*: for She recognizes the right of the whole congregation to all her sacred privileges, not confining them to the professedly redeemed portion of the assembly, and thus dividing it into "the Church and Congregation." She is the true:—

3. *Methodist Church*: for all her Services are methodically pre-arranged; system and order are seen in all her provisions for worship and work; while by the appointed routine of "the Christian Year," She (1) brings before the people every portion of Divine truth, each

in its turn, and in due relation to the whole; (2) celebrates the leading events of our Saviour's life; and (3) commemorates the memory of the Holy Apostles, and other glorified saints, to whose example of faith and patience, zeal and holy living She points for imitation. She is the true:—

4. *Presbyterian Church*: for She confines to the presbyters the Celebration of the Holy Eucharist, and recognizes the sole authority of each in the spiritual affairs of his parish. She is the true:—

5. *Bible Christian Church*: for She provides more largely than any other Christian body for the public reading of God's Word, unaccompanied by human comments, and uninspired "explanations," in the public worship of God. She is the true:—

6. *Disciple Church*: For She welcomes as members all who are willing to become disciples of Christ not demanding that they should have apprehended all Christian truth, nor attained to full salvation or sense of pardon, before receiving them into her sacred fold. She is the true:

7. *Christian Church*: for she gives special prominence, as the highest act of worship, to the Holy Eucharist, the one sacred rite peculiarly instituted and commanded by our Lord in remembrance of Him, and observed by the Holy Apostles as the distinctive feature of Christian worship. She is the true:—

8. *Apostolic Church*: for she remains faithful to Apostolic organization and doctrines, and retains the Apostolic Orders in direct succession. She is the true:—

9. *Reformed Church*: for, re-

taining the Apostolic ministry, She has rejected the errors grafted on Apostolic teaching by the Church of Rome, and has cast off her usurped authority. She is the true:—

10. *Free Church*: for she repudiates all bondage to any man or body of men, and asserts her liberty in Christ Jesus, owning no Lord but Him, no laws but those promulgated by Him, as expounded by His Holy Apostles and the General Councils of the Church moved by the Holy Ghost. Popes, Synods, Parliaments, Sovereigns, and associations of Churches or men being denied by her 'to have power to define the Faith or constrain the conscience. She is the true:—

11. *United-Brethren-in-Christ Church*: for She recognizes all branches of the Church of Christ as, with her, members of the Catholic Church of Christ, the family of God wherein all are baptized are brothers. She is the true:—

12. *Second-Adventist Church*: for She proclaims and cherishes, as the hope and glory of the Church, the expectation of the Second Advent of our Lord, to gather His Jewels, and call His Bride to Himself, that She may be with him forever. She is the true:—

13. *Primitive Methodist Church*: for She adheres more closely to primitive doctrine and ritual than any other body of Christians. She is the true:—

14. *Evangelical Church*: for the Gospel of our Lord and His apostles is the Alpha and Omega of her teachings, and the rule of her practice. She is the true:—

15. *Universalist Church*: for, simply repeating GOD's own words respecting the consequences of

sin, and the eternal condition of those who die unreconciled to God, and not affirming, in her Creed and other standards, eternal suffering to be necessarily the teaching of Scripture as respects the fate of the lost, She forbids not the indulging of any "larger hope" which it may be thought the Scriptures justify. She is the true:—

16. *Society of Friends*: for, with a special exaltation of the work of the Holy Spirit and His influence in the heart of man, She combines a peculiar recognition of the claims of the poor and neglected upon her, for religious consolation and material relief.

*The Church is not*—Armenian, Calvinist, Campellite, Lutheran, Sandemanian, Southcotian, Swedenborgian, nor Wesleyan; for, in obedience to her Sacred Head, the Lord Jesus, She "calls no man Master," and denies that any of these were "crucified for her," or that any of her members "were baptized in their name."

### REGENERATION.

Do our grown up Church-people study their Prayer Book? Are they seeking to be made acquainted with what they ought to know and believe to their soul's health? Is it not a very precious and soul stirring doctrine that "being by nature born in sin and the children of wrath we are hereby (by Baptism) made the children of grace?" Should it not awaken in us love and devotion towards God when we have revealed to us, that "while we were yet sinners Christ died for us," and that this free salvation which he purchased with His own most precious blood was made per-

sonal and applied to each individual freely and fully in his or her Baptism; when, without any effort or will of our own, and solely through God's election and grace, we were brought from a state of sin into a state of salvation? Let us heed and make real our Catechism promises, "Dost thou not think that thou art bound to believe and to do, as they (God-fathers and Godmothers), have promised for thee?" "Yes, verily, and by God's help so I will, and I heartily thank my Heavenly Father that He hath called me to this state of salvation through Jesus Christ our Saviour, and I pray unto God that He will give me His grace, that I may continue in the same unto my life's end.

### FAMILY PRAYER.

Bring out the old Bible; there are holy memories that cluster about it. You can call to mind the last time it was used. Perhaps the old eyes, aided by the silver spectacles you still keep and prize, could with difficulty trace out the works of life, and yet you remember the eagerness in the look and voice, and the strange sweetness of the quivering tones, and the last call to prayer. You can never forget that. O! let your children hear your manly voice and read the same precious lessons, and teach them to join you in worshipping your father's GOD, at the same altar where for years he pleaded for you. And God's blessing will be on you and your house. Care will be lightened and life will become more sweet, while home will be rendered more attractive by far. Rather neglect other claims, if neglect at

all be necessary, which we do not believe, for a well ordered household can be so regulated that the hour for devotion shall exactly fit in, and not even jostle the other duties of the day. Let the presence of strangers in your home not incommode you, and never hurry eagerly through your devotions to reach other pursuits, for you will naturally learn to love the latter only too well. The poor, ignorant Hindoo idolater has daily a sort of worship in his hut. Contrast your knowledge and neglect with his ignorance and devotion, and promise hereafter daily to serve as priest in your own home.—*Selected.*

### CONVERSION.

THE parable of the Prodigal Son makes very real the condition which we all occupy if we forsake God. We were each made a member of His Family—a Son and Heir—in our Baptism, “a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven.” But if we wander away from the Home and comforts which He so freely has provided, and go into the haunts of vice, forgetting His commands, and loving the ways of sin; if we have given up our hearts to work wickedness, and have neglected the service and House of our Father, we must return unto Him, loathing ourselves, feeling the exceeding sinfulness of our past life, and seeking forgiveness at His hands. Coming to Him, as the sweet words of the well-known hymn point out, “Just as I am without one plea, save that Thy Blood was shed for me, and that Thou bid’st me come to Thee, O Lamb of God, I come,” Christ

will accept us and restore us to the favor of our God. “Repent and be converted every one of you that your sins may be blotted out.”

### EXPLANATION OF THE LORD'S PRAYER.

(1) *Our Father.*—So Jesus teaches us to speak direct to God. not through angels, or spirits, or saints.

“*Ours,*” as we go to God in Jesus’ name (St. John, xiv. 13), so this word teaches us that He goes with us to the throne of grace. It also shows that we must pray for others.

“*Father,*”—by creation by reconciliation (Col. i. 20-22), by adoption (Rom. viii. 15).

a. *Hallowed.*—Take not the name of the Lord in vain, but pray that God may be glorified (1 Pet. iv. 11).

b. *Thy kingdom come.*—Jesus had been speaking of His Kingdom (previous Lesson); and here we specially pray for His coming again (Heb. viii. 11)—that He will “hasten His kingdom” (*Burial Service.*)

c. *Thy will be done in earth as it is in heaven.*—That all men may find their truest happiness, as do the angels, in perfectly obeying His will (Ps. civ. 20, 21; Heb. i. 14).

(3) *Our daily wants:* a. *Give us this day our daily bread.*—So we are taught daily dependence on God for daily supply. *Bread,* the staff of life, includes all our bodies require (1 Tim. vi. 8).

b. *Forgive us our debts,* or sins. Thus as truly as we have daily wants, so have we daily sins that need forgiveness.

*c. Lead us not into Temptation.*

—Our weakness is great, we are liable to fall, and we pray that God may not suffer us to be tempted above that we are able to bear (1 Cor. x. 13).

*d. Deliver us from evil.*—From the evil in the world, and from the power of the “evil one” (New Version). We constantly see, hear, feel the power of evil in this life, and so we need the help of the Lord (St. John xvii. 15).—(*Daily Portion*, Gen. xxxii).

(4) *As we forgive our debtors.*—In the midst of our own wants we must think of others, and desire forgiveness as we would forgive one who offends us.

(5) Finally. *For thine is the kingdom, and the power, and the glory.*—Both in this world and the world to come; and so the prayer ends as it began by ascribing the praise and the glory of God.—*Standard of the Cross.*

### THE CHURCH.

SOME people talk as if a glib and frequent use of the word were all that GOD requires at their hands. But this is in no way enough. Our blessed Lord once said “not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father which is in Heaven.” And the Prophet told the Jews that simply crying “The Temple of the Lord, the Temple of the Lord are these,” and living not as His people would avail them but little in the day of His wrath. It is indeed a glorious position to occupy, to be a member of Christ’s Body, the Church, to be in union with that Church on

earth; but oh! how much more glorious to be a real, living, active member, in Spiritual union with the Church’s Head, and to be holding daily converse with Him in Heaven. Let us who have been made to occupy so exalted a position see to it that we are not members of Christ in name only, but that we are living lives devoted to His service, and are seeking day by day to be more and more like unto our Divine Redeemer.

### HOW TO MAKE A GOOD RECTOR.

We have often heard it said that a good wife makes a good husband, and *vice versa*. The expression, “As with the people so with the priest,” is scriptural, and will make a suitable text for a three-minute sermon. A rector can be made good or bad by his parishioners. We will illustrate the method of making a good rector out of one who is honestly laboring to save souls and to benefit the community in which he lives.

1. Let the impossibility be considered that the rector should always know who is sick; if any one be sick send for your rector, and he will come as quickly as your doctor.

2. Make up your mind to stand by your rector till he has shown himself unworthy of your confidence. The clergy are not all hypocrites or deceivers. Therefore do not ever be on the alert to find fault with a mode or a position in time of service, as though there were a skeleton hid with which to frighten some one by and by.

Men are not all made of the same mould, and ideas differ as to

order, appropriateness and forms. No rector can ever be successful who is constantly aware, of the presence of pickets from the army of complainers, who will report that a hymn in this place is not according to custom, that the use of a slightly different cut of dress imports false doctrine, that the sermon is longer than we are used to or too short to have anything in it.

3. Remember that the man who attempts to please the fancy of everybody will please nobody, and it is easier for a congregation to get accustomed to the ways of one man, than for the clergyman to adapt himself to the ways of a hundred or two.

4. Have patience, and stay his hands as Aaron and Hur did the hands of Moses, till the enemy was discomfited. And if you did not find a reason for any change in the mode of services, or if there is any practice suggested which you do not understand, *go to the rector* and ask politely the explanation.

Lastly, if you want to undo all that he is laboring to accomplish to help men to worship more reverently and to lead better lives, all you have to do is to be always suspecting something wrong, find fault with every matter that you from custom do not prefer, go to your neighbor, get him to tell some one else, and parish, rector and people will soon be ruined for usefulness.

Fair dealing and mutual confidence lie at the root of every successful parish work. And let the end be ever in view—the glory of God and the salvation of souls.—

*Selected.*

If you can do nothing more, you can speak a kind and encouraging word about your minister.

### *WORK WHILE IT IS CALLED TO-DAY*

It is a very solemn thought that life is fast passing away from every human being, and that soon we shall each and all be called to die. But a far more solemn and awful fact, whether it has been realized or not, is the unhappy truth that by far the great majority of the world—aye, even worse than that—by far the great majority of professing Christians, are going so rapidly through their life without working for GOD—without working to bring the knowledge of His love to hearts which need to know it, which need to know Him as their Deliverer and Saviour. What a loss not only to others who might be made supremely happy, but what a loss to themselves, is this indifference or careless neglect to do their duty, to work while it is called to-day. And how dreadful the remorse when the night has been reached when no man can work. Reader, first make sure that Jesus is your Saviour and Friend, and then go tell His love abroad, and in so doing you will both save yourself and them that hear you.

### *PENTECOST OR WHITSUNDAY.*

As on the fiftieth day after the celebration of the Jewish Passover, was ordained that feast, which, taking its name from the season of its occurrence was instituted for the national expression of gratitude on account of the ingathering of the fruits of harvest, and for a perpetual memorial of the promulgation of the law of Moses; so on the fiftieth day after Easter, the

Christian Passover, is celebrated Whitsunday, the Christian Pentecost in joyful commemoration of the sealing of the Gospel by the descent of the Spirit, of the promulgation of the new law of love, and of the endless harvest of the saved who then began to be incorporated into the Church. The Fathers, with one accord, point out the coincidence, and some of them eloquently dilate upon it. We celebrate Pentecost, St. Augustine says, that is the fiftieth day after the Passion and Resurrection of the Lord, because in it, according to His Promise, He sent unto us the Holy Spirit, the Comforter, (Acts ii. 1. 4.); and because the event of this day was presignified by the Passover of the Jews, when, on the fiftieth day after the feast of the slain Lamb, Moses received on the Mount, the law written by the Finger of God (xix. and xxxi).

To a statement of the same connection between the two dispensations, Leo the great appends a doctrine of capital importance. "As to the Hebrew people," he says, "just delivered from the bondage of the Egyptians, on the fiftieth day of the sacrifice of the Lamb, the law was given on Mount Sinai, (Ex. xix. 17); so after the Passion of Christ in which the true Lamb of God was slain, on the fiftieth day from His Resurrection, the Holy Spirit entered into the Apostles and the whole body of the faithful, (11, 3), that the earnest enquirer might understand that the elements of the Old Testament subserved to the principles of the Gospel, and that the Second Covenant was established by the same spirit by which the first was instituted!"

*Selected.*

*"WHAT GOOD WILL IT DO  
THE CHILD?"*

"Will Baptism do the child any good?" Yes, much. First, of all, it will make him "A member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." It is an ingrafting into Christ. In Baptism, a child is made a member of Christ in the very way of His appointment, and thus becomes one of the Elect." Election is not to everlasting life hereafter, but to life here; to grace, to every blessing and privilege of the Church-Militant. The Elect are identical with the baptized. The Church-Militant is made up of all baptized people. They are the chosen, the called, called to "this state of salvation." If, by the grace of God, they "make their calling and election sure," they are saved here, and will be hereafter. In Holy Baptism, a child is made a party to the Covenant with God. As such, it is an heir of the promises. The promises of God are to His Church, that is, to every member in particular of the one body of Christ.

"But can the application of a little water, in the use of certain prescribed words, convey grace and blessing?" No. In itself, the water has no virtue or regenerating power. But the living God, verily and indeed present in this way of His appointment, can and does convey these blessings. The child is baptized in the Name of the Father, and of the Son; and of the Holy Ghost. It thus has union with God through Christ, by the operation of the Holy Spirit. It is not the officiating priest who baptizes. It is the Divine Redeemer



Himself, then and there present in and through his appointed means of grace. Unbelief and impenitence are the bar to the benefits received thereby. But a child is incapable of either. In the case of a child, therefore, there is no bar to Divine Grace. So, when a child has been baptized, we declare with all confidence, that it is "regenerate and grafted into the body of Christ's Church," and proceed to "give thanks to Almighty God for these benefits." Baptism is "by water and the Spirit." That self-same Spirit, Who in the creation of the world "moved upon the face of the waters" has now His especial abode in the Church on earth. Moving on the face of the waters of Holy Baptism, He makes them to be the water of regeneration. As by generation a child is born into this world, so in Holy Baptism it is spiritually reborn, made "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." By "regeneration" we do not mean *conversion*. It does not necessarily imply conversion. But it does imply that if there be no subsequent devotion of heart and life to God, it is because the baptized have sinned against God's grace, and "counted the blood of the covenant wherewith they were sanctified an unholy thing, "and have done despite to the Spirit of grace."

"Do you mean then that the baptized child has grace and blessing which he would not otherwise have?" Certainly. How could it be otherwise? Baptism is by the Living Lord. It is by "water and the Spirit." It is ingrafting into Christ, the true vine. It pledges grace and blessing, the manifold

gifts of the Holy Ghost. It does not however insure salvation here or hereafter; but it does insure all the means thereto. In the very nature of the case, therefore, the baptized child is the recipient of Divine Grace in Baptism. It cannot therefore but have blessing which otherwise it would not have. Will you then, by your neglect, deprive your child of blessing? If, as God's Word doth assert, grace is thereby given and received, will you, by your negligence, keep back your child from blessing? Will you presume to estimate or lightly esteem its value? Oh parents! careful and anxious for your little ones as to many things, can you, dare you, keep your child from the inestimable blessing of being made "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven?" From Christ the great Head of the Church, flows life and grace to every member of His mystical body; just as, from the stem of the vine, its forces flow into every living branch and leaf and twig. There may indeed be the dead branches, and nowise partakers of the life of the vine. So also it may be, and, alas, often is the case, as to those once made members of Christ. See to it therefore, as you fear God and love your little ones as your own souls, that, not only they have the inestimable blessings of ingrafting into Christ, but that, by your Christian example, your watchful care, your teaching and your prayers, they may, by God's grace, remain living members of Christ!—*Rev. A. W. Snyder.*

"SUFFER the little children to come unto Me and forbid them not."

*THE OLD LEAVEN.*

“Purge out the old leaven,” exclaims the apostle, and then he reveals three reasons why it should be done :

1. The toleration of a single sin indicates a general laxity of principle. These Corinthians not only suffered this offender to remain among them, but seemed indifferent even on the question of his removal.

2. The toleration of a single sin endangers the purity of the whole, by infection. “Know ye not,” says he “that a little leaven leaveneth the whole lump?”

3. The toleration of a single sin is contrary to the ideal character of the Christian. “Purge out the old leaven,” he exclaims, “that ye may be a new lump, *even as ye are unleavened.*”

What special reason, or reasons, may there be in our religious experience for the personal application of these words? The crime which drew forth this expression was a foul one, to be sure; are there not other crimes, lower down in the human calendar, perhaps, but no less iniquitous in God's sight, which are frequently indulged in by professing Christians? Take the case of one who is afflicted with an irascibility of temper, and that of another who is given to exaggeration in his speech. There is the Christian who evinces a disposition to think evil of his neighbors. There is the covetous Christian, the factious Christian, the negligent Christian.—Let us read the third chapter of Colossians, together with the latter half of the fifth of Gallatians, and the first half of the thir-

teenth of 1st Corinthians, if we would see the leavened and the unleavened Christian compared.

Grace and duty chase each other in that blessed circle in which Christians dwell. “It is GOD that worketh” in us, and yet we are expected nevertheless to “work out our own salvation.” Spiritual purgation is presented to us as a human obligation. It is to be pursued (1) intelligently; i. e., we must comprehend what is the real nature of our besetting sins. This is to be accomplished only by honest self-examination in the light of God's Word, aided by the Holy Ghost. It is to be pursued (2) methodically. Let us, for instance, take up one sin at a time, and work away on that till not a vestige of it remains in our experience, and then another, and so on until we begin to realize more fully the mighty power of an indwelling GOD. It is to be pursued (3) perseveringly. The devil may not be conquered when we think he is. He leaves us for a season, sometimes, but he means to return again. It is to be pursued (4) prayerfully.—When can we obtain our wisdom, our direction, our patience, our strength, our inspiration, our victory, if not from before the Throne of Grace? It is difficult to fight well in a failing or doubtful cause. Give one an assurance of success and how strong he is! And yet such expectation have we in the gospel! “Greater is he that is in you than he that is in the world” (1 John iv. 4); and “He hath said, I will never leave thee, nor forsake thee” (Heb. xii. 5). “Resist the devil and he will flee from you.” “This is the victory that overcometh the world, even our faith!”—*Covenant.*

## CONFIRMATION,

## CHRISM.

BISHOP COXE, says in the *Kalendar*: "Acts viii., 14. The Apostles heard that St. Philip, the deacon, had gone into Samaria and reaped a great harvest there. This was foreseen by the Master, and it is well worth while to compare the story of St. Philip's Mission with St. John iv., 35-42. But note, St. Philip, as a deacon, had baptized the Samaritans, he could not admit them to further privileges. Did the Apostles leave them in that condition? Did they say, 'St Philip is a good preacher, and if they repent and believe that is all they require,' language which is practically that of nearly all Sectarian religionists? By no means; they instantly took measures to carry them forward in the Covenant of Grace. Under the presidency of St James, at Jerusalem, two of the Apostles were sent on a mission to Samaria; 'who, when they were come down'—did what? Of course they preached powerful sermons and awakened a fresh interest in the Gospel; such would be the answer of Sectarian teachers in our day. And I doubt not it would be true, but, then this is not what the Scripture tell us. The history given us in the Bible goes right to the point of confirmation. Thus it reads: "They sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost.

Then laid they their hands upon them and they received the Holy Ghost.

## THE HEATHEN.

Rev. H. M. Scudder, D. D.; of Chicago, writes in the *Advance* as follows in regard to the heathen:—

"1. The heathen are conscious of sin.—Their religious works contain affecting confessions of sin and yearnings for deliverance.

"2. The heathen feel the need of some satisfaction to be made for their sins.—They have devised many penances, asceticism and self-tortures. These fail to break the bondage. They do not give the conscience peace.

"3. The heathen need a Divine Deliverer, one who can make the satisfaction and inspire the peace.

"4. There is a command in the New Testament to go and disciple all the heathen nations in the name of this Deliverer.

"5. This command emanates from the supreme authority. It is from the lips of Christ himself.

"6. This command is addressed to all Christians, in every age, until every human being is converted. He who said 'Go preach to every creature,' added; 'Lo! I am with you always, even unto the end of the world.' The command and the promise reach unto the end.

"7. The missionary spirit is the spirit of Christ. The soul or the Church that does not possess it is dead.

"8. If we love the truth of Christ, we shall desire that his glory shall fill all lands.

"9. If we love the truth of Christ, we shall be intent upon its proclamation till every false religion is vanquished by it.

"10. We are not Jews, but Gentiles. Our lineage is heathen. The missionary enterprise rescued us

from paganism. Gratitude for our own emancipation and love for our brethren, the heathen of all countries, should move us with a mighty impulse to engage in the missionary work.

11. Success is certain. The Lord has promised it. The apostles illustrated it.—Those twelve men were missionaries. In their time, Rome, with her military force ruled the bodies of men; and Greece, with her philosophy, ruled their spirits. Both arose in enmity to the Cross. The little band of apostles did not fear or falter.—They conquered both.

“12. We ourselves are the offspring of the missionary enterprise. To turn against it is like a man’s turning against his own mother.

“13. Duty, Love, Success—these are three magic words. Let us grasp the ideas they suggest, and pray and work for all men, at home and abroad, until the Church absorbs the whole world and rises up into the millennial glory.

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WHITSUN-TIDE.

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The Doves in early times are sometimes emblems of innocence, and, when they bear olive branches, of the peace attained by those whose graves they mark, but in many cases one of these little birds denoted the Third Person of the Trinity, Whose Self-chosen symbol was manifested at the Baptism of Jesus, when “the Holy Ghost descended in a bodily shape like a Dove upon Him.” (*S. Luke* iii. 22). Raúlin, quaintly reasons on the question as to why this form was selected.

(1) A dove is without gall, and is harmless, and therefore repre-

sents the character of those born of the Spirit. (2) A dove bore the olive branch to the ark, in token of God being reconciled; and by Baptism we are reconciled to God. (3) A dove has seven qualities, resembling the Spirit’s sevenfold gifts. These are: (a) It moans instead of warbling, this representing the spirit of holy *Fear*; (b) It is a gentle bird, and is offered in sacrifice, thus representing the spirit of *Piety*; (c) It is granivorous not carnivorous, thus it shadows forth the spirit of *Knowledge*; (d) It dwells in the clefts of the rock, thus exhibiting the character of the Spirit of *Fortitude*; (e) It brings up the young of others, thus showing the spirit of *Counsel*; (f) It rends not what it eats, but swallows whole, a type of the spirit of *Understanding*; (g) It dwells beside waters; thereby exhibiting the marks of the spirit of *Wisdom*.”

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DR. HEPWORTH, writing in the *Independent* on the advantage of reiterating in the pulpit, tell this story:

A Scotch clergyman once got at the pith of this matter. He preached the same sermon on repentance three consecutive Sundays. A good elder came to him to remonstrate against this breach of custom. “Dominie, the people have heard that sermon before,” he began, mildly. “Ah! have they?” responded the preacher as he looked over his glasses into space. “Yes, they have heard it twice before,” ventured the elder, this time rather doggedly. “Indeed!” said the preacher, with a smile that was full of meaning. “Well, Dominie, to tell the truth, you have preached that sermon three times, and the

people are pretty well tired out." The minister rose from his chair, showing his six feet and two inches of longitude to advantage, and inquired: "Elder, that sermon was on the subject of repentance, was it not? Now, tell me, have the people repented, as I told them to?" The abashed official stammered: "Well, no, Dominie, I don't think they have." "Then," thundered the minister, "go you and tell them that I propose to preach that sermon until they do repent."

OUR GOD is a merciful GOD, long suffering and full of compassion.

## Children's Department.

### THE CHILDREN'S HYMN.

Jesus high in glory.

Lend a listening ear;  
While we bow before Thee,  
Infant praises hear.

Though Thou art so holy,  
Heaven's Almighty King,  
They will stoop to listen,  
When Thy praise we sing.

We are little children,  
Weak and apt to stray;  
Saviour! guide and keep us  
In the heavenly way.

Save us, Lord, from sinning,  
Watch us day by day;  
Help us now to love Thee  
Take our sins away.

Then when Jesus calls us  
To our heavenly home,  
We will gladly answer;  
Saviour, Lord, we come!

### RULES FOR DAILY LIFE.

"Thou God seest me."

1. Say nothing you would not like God to hear.
2. Do nothing you would not like God to see.
3. Write nothing you would not like God to read.
4. Think nothing you would not like God to reveal.
5. Go to no place where you would not like God to find you.
6. Read nothing of which you would not like God to say, "shew it me."
7. Never so spend your time that you would not like God to say, "What art thou doing?"

### THE BEAUTIFUL HANDS.

THREE fair young girls were seated on a mossy bank by the borders of a rippling stream which flowed in silent beauty at their feet. It was a beautiful picture. The sun was gilding all things with a golden brightness, and lighting up the features of the young and mirthful damsels who were merrily engaged in wreathing garlands of wild flowers, and decking each other with the garlands twined by these fairy fingers. By-and-by they began to compare the beauty and size of their hands, and each disputed with the others that hers were the loveliest of all. One washed her hands in the limpid stream; another picked the wild strawberries and stained her finger tips a ruddy pink; the third gathered sweet violets until her hands were redolent with their fragrance. An aged and haggard woman, clad in the garb of meanest poverty, drew near, saying, "Give me of

your charity : I am very poor." All three denied her, but a fourth girl who sat close by, unwashed in the brook, unstained with fruit, unadorned with flowers, gave the poor woman a little gift and received her grateful thanks. The daughter of poverty asked them the subject of their dispute, and they told her, lifting the while their beautiful hands. "Beautiful indeed," said she. But when they asked her which was the most beautiful, she said, "It is not the hand that was washed in the stream, it is not the hand that is tipped with red, it is not the hand with the fragrant flowers, it is the hand that *gives to the poor* which is the most beautiful." As she said these words her wrinkles fled, her staff was thrown away, and a beautiful angel stood before them. "The loving heart and the kindly hand," said she, "are always beautiful, and when these are not, there is no beauty left," and straightway she vanished out of their sight.

The angel's words young friends are true. Beauty is but skin deep, and better far better, is the rough brown hand and warm heart of the plainest and poorest, than the fairest hand that ever wore diamonds, with a proud unfeeling heart behind it. The Good Book tells us of One whose hands were pierced with nails and whose "visage" was more marred than any man's ;" and yet He was the "fairest among ten thousand and altogether lovely" and the more we are like Him, however plain in feature, rude in form, or coarse in raiment, the more truly beautiful we are and the greater will be our happiness and joy hereafter.

### HOW WE GOT OUR BIBLE.

It can hardly be said that we had a Bible of our own, till it was given to us in our own English language. For, although different portions of it were read aloud in the Churches every day in England, still the Bible itself was not in the hands of the people, till about three hundred years ago. In the eighth century a good monk, the Venerable Bede, translated the Gospels into English ; an Aldhelm, an Abbot of Malmesbury, also translated the Psalms about the same time ; and it is said that he used to sit on a bridge with his harp and sing them to the people as they came out of Church. In the middle ages, our old English Prayer Book arranged for the reading of the Psalms and some other Books of the Bible in English ; Isaiah for instance, was read in Advent ; Genesis in Lent ; Samuel and Kings, after Whitsuntide. But as time went on, these readings became shorter and shorter, and the Bible was constantly laid aside for mere legends about saints and martyrs, so that the people could no longer distinguish between what was false and what was true, and the Church seemed in greater danger from the disloyal conduct of her own ministers, than from the open hostility of her enemies. But God did not forget His people in England in the present time of need, any more than when hundreds of years before, they were under the clouds of Pagan darkness, before the sweet light of the Gospel had dawned upon them. He stirred up honest and good men to "protest" against the errors that had gradually crept into the teachings

of the Church. And one of these Reformers, Wickliffe, Master of Balliot College, Oxford, undertook the noble work of translating the whole Bible into English. After this the Reformation proceeded slowly but surely, and by the invention of printing, the greatest possible helps were given in spreading abroad the knowledge of the Scriptures. In the reign of Henry the viii., a copy of the English Bible was placed in every Church, secured by a chain to the reading desk (for fear anyone should steal such a new and precious treasure), and hundreds of people flocked at all hours of the day to read and study it for themselves, or to hear it more frequently by others. From this time the Bible was freely read aloud in the services, except during Queen Mary's reign, when all went back into the darkness of Satan again, and Cranmer's "Great Bible" became improved from time to time, until at last, in 1611 our noble "Authorized Version" was given to the English Church. It is from Cranmer's edition, the Psalms in the Prayer Book are taken, this version being smoother and more adapted to chanting. Long may the Bible remain among us as the great charter of that religious "liberty wherewith Christ has made us free," and the great storehouse of spiritual truths by which the soul is made "free indeed!" And do Thou, "Blessed Lord, Who hast caused all Holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace and ever hold fast

the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

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*WILL YOU DO IT.*

God wants you to love Him with your whole heart. Will you do it?

God wants you to hate sin as He hates it. If you do not, sin will ruin your soul.

God wants you to trust the Saviour who died for you. To trust Him is to be saved.

God wants you to read and love the Bible. He wrote it for you. Will you not carefully study it?

God wants you to praise and pray. Use your lips for this, and not for idle words.

God wants you to leave the broad way of death and to walk in the narrow way of life.

Will you not do it?

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*BE FIRM.*

AN English admiral, who rose to his high station by his own steady exertions, used to be fond of relating, on leaving an humble lodging to join his ship as a midshipman his landlady presented him with a Bible and a guinea, saying; "God bless and prosper you, my lad; and, as long as you live, never suffer yourself to be laughed out of your money or your prayers." The young sailor carefully followed this advice through life, and had reason to rejoice that he did so; while thousands have regretted, when too late, they have pursued a different course.

Never let your honest convictions be laughed down! Be true to yourself, and in the end you will not only be respected by

the world, but have the approval of your own conscience. See to it that whatever you lose, whether it be money, or place, or reputation, you do not lose courage, honesty or truthfulness.—*Selected.*

CHURCH HISTORY.

THE ANGLO-SAXON CHURCH.

*Q.* What was the religion of the ancient Britons?

*A.* Druidism; they worshipped the heavenly bodies, and in addition to other strange ceremonies, it is said they offered human sacrifices to their idols.

*Q.* Were they easily conquered?

*A.* The Romans did not find them so; neither did the missionaries find them easily Christianized.

*Q.* How long did Britain remain a Roman province?

*A.* For about three hundred years

*Q.* With whom were the Britons constantly at war?

*A.* The Picts, living in Scotland, who were their bitterest foes.

*Q.* Whose aid did they seek in contending against the Picts?

*A.* The Saxons, a brave, hardy and adventurous people from the coasts of the Baltic and North Seas.

*Q.* What other tribe joined the Saxons in Britain?

*A.* The Angles from the South of Denmark.

*Q.* To what did their arrival in Britain lead?

*A.* They drove away the Picts and Romans. But they destroyed the towns and cities, plundered the inhabitants everywhere, demolished churches, and caused the Christians to fly to Wales and the mountain fastnesses for safety.

*Q.* What was the final result?

*A.* The Britons were exiles; Christianity was again almost unknown in the land, and the invaders, who were heathens, gave their name to the country, Angles-land, that is, England.

*Q.* What was the religion of these Anglo-Saxons?

*A.* They were idolaters, worshipping many false deities, and they were in addition fierce haters of Christianity.

*Q.* Why did not the ancient Britons seek the conversion of their conquerors?

*A.* They hated their very name, and though fugitives in their own land, bound themselves by an oath not to reveal the true religion to their enemies.

*Q.* Who was at this time Bishop of Rome?

*A.* Gregory the Great, a man full of missionary ardor, and a pious servant of God.

*Q.* How did he learn of the condition of Britain?

*A.* Through some Saxon children in the slave market at Rome.

*Q.* Relate the incident.

*A.* Gregory, touched by their sad condition, asked their name. "They are Angles" was the reply. "They look like Angels," answered he; "from whence come they?" "From Deira," their owner responded. This name was given to a part of Northumbria, and it means "from wrath." "Would that they were delivered from the wrath of God," said Gregory. "And who is their king?" asked he. "Ella" was the answer. "Alleluias must be sung in their land," said the holy man, and from that hour he determined that they should hear the glad tidings of the Gospel.



*Q.* Did Gregory himself set out to accomplish this object?

*A.* Yes, but he was brought back to Rome and made a Bishop.

*Q.* Who was afterwards sent to Britain?

*A.* Augustine, with forty companions, in A. D. 596.

*Q.* Where did he land, and what was his success?

*A.* He landed in Kent, where Ethelbert was king. Bertha, his queen, was a Christian, having been born in France, and her influence augured well for Augustine's success. Soon Ethelbert was converted to the Christian faith and was baptized, and his subjects, to the number of 10,000, followed his example within six months.

*Q.* How was Augustine rewarded?

*A.* He was appointed Archbishop. Gregory, on hearing of other Bishops in Britain, gave them all over to Augustine's care that, as he said, "the unlearned may be taught, the feeble strengthened by persuasion, and the perverse corrected by authority."

*Q.* How did the British Bishops act?

*A.* They disliked any friend or ally of their persecutors, the Anglo-Saxons, and were indignant at Augustine's assumption of authority over them, and refused to obey him.

*Q.* Where did they meet Augustine and with what result?

*A.* At Gloucester in 601. Augustine wished them to unite with him in converting the Saxons, and insisted that they should submit to the Bishop of Rome, and observe the Roman custom of keeping Easter, etc. The Britons plainly and

peremptorily refused to accept the terms, or to acknowledge their proposer as Archbishop.

*Q.* When did Augustine's death take place?

*A.* Shortly after this Conference, in 604. Laurentius succeeded him, but a new king arose, who became a persecutor of the Christians, and soon the districts which had been evangelized relapsed into paganism.

*Q.* To whom is really due the permanent establishment of Christianity in Britain?

*A.* Not to Roman emissaries, but to ecclesiastics connected with the North British Church and Ireland.

*Q.* To whom in particular?

*A.* To S. Aidan of Lindisfarne, a pious and self-sacrificing Bishop, who, aided by many zealous co-workers, spread the Gospel in Northumbria, Mercia, Essex, Sussex, and East Anglia.

*A.* When the two Missionary Schools came in contact what happened?

*A.* The Roman party, backed by contemptible methods and all the power of the Saxons, won the day at the Council of Whitby, A. D. 664.

*Q.* But did Roman ritual and customs henceforth prevail in the Island?

*A.* No, not for many years afterwards, especially in the North, and never without strong objections being made to certain dogmas, as we shall see hereafter.

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*CHURCH WORK is published monthly at 30c. a year; terms strictly in advance. Editor and Proprietor, REV. JOHN D. H. BROWNE, Lock Drawer 29, Halifax, Nova Scotia.*