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# Church Work.

WE SPEAK CONCERNING CHRIST AND THE CHURCH.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. VIII.

FEBRUARY, 1884.

No. 12.

"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.

"CERTAINLY I WILL BE WITH  
THEE."

NEVER, never so near,  
As in the time of tribulation ;  
When men's hearts faint for fear,  
God is our Help, our sure Salvation.

Never, never so true,  
As when all else seems false and vain,  
When human friends are few,  
Christ can our faith and hope sustain.

Never, never so dear,  
As when our loved ones sink and die,  
We feel Him drawing near,  
And saying, "Fear not—it is I."

Never so strong to save,  
As when we own our utter weakness,  
The humblest heart grows brave,  
That leans on Him in faith and meekness.

Saviour, most true, most dear,  
May grace to all our souls be given,  
To *know* and *feel* Thee near,  
Until we see Thy face in heaven.

—Selected.

## PREACHING AND SACRAMENT.

It may be well to notice an ob-

jection to the view of the Christian Ministry and Sacraments as held by the Church. It is said that the Apostles especially designate themselves as teachers and preachers, and not as priests and administrators of Sacraments; and it is assumed that there is some antagonism between "preaching" and "administering Sacraments," or, at least, that the importance ascribed to preaching necessarily takes from the importance of Sacraments. Now, unquestionably, preaching or teaching is the first thing in the kingdom of God, for without it we cannot apprehend that the kingdom of God is His kingdom, or that Jesus Christ is His Son, or that the Blood of Christ is our atonement, or, indeed, any truth of God whatsoever. But the matter at issue is, do we "preach" as an *end* or as a *means*? Do we preach for mere preaching's sake, or do we preach to lead men to something further? We shall be able to ascertain the respective places of preaching and Sacraments, and the folly of instituting any comparison between them, by considering the

great Pentecostal sermon and its effects.

This sermon, preached by St. Peter, was followed by the conversion of a large number of persons. It led to those persons asking what they were to do to be saved, and this led the Apostle to bid them "repent, and be baptized in the name of Jesus Christ, for the remission of sins." So that the first Christians converted through the *preaching* of the Apostles were told that on their repentance, they must be grafted into Christ's mystical body. In telling them this, the Apostle acted strictly on the commission which he had received from his Master, which ran thus:—"Preach the Gospel to every creature. He that believeth and is baptized shall be saved."

Again, we read that these converts continued steadfastly in the fellowship of the Apostles (Acts ii, 42). How is it that they did this? Evidently because of the "preaching" of the Apostles. The Apostles, no doubt, taught their converts what their Master had taught them, about His Church or kingdom; that it was the vine of which He was the stem—that He had prayed most earnestly for its unity on His way to the Garden of Gethsemane, and such-like things; and this teaching or preaching led to the continuance of the converts in the "fellowship of the Apostles," *i. e.* continuance in all that such unity involves; and this fact, because of its importance, is duly chronicled by the sacred writer.

Again, these converts are said to have continued steadfastly in the "breaking of bread." This they never would have thought of doing, unless the Apostles had preached

to them that Jesus was the "bread from heaven"—that the bread which He gives is His flesh; and that on the night of His betrayal He had blessed and broken bread, saying, "take, eat, this is my body." Their steadfast continuance in the reception of the Eucharist was the consequence of their attending to the "preaching" of the Apostles.

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### EPIPHANY.

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WHAT a wonderful emphasis Epiphany gives to the words so oft repeated in our ears, "*Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.*" Epiphany is the especial season for the manifestation of light—light as it shines out from the well-rounded life of the Christian; from his faith in the risen Lord, and his offerings for the extension of His blessed Body, the Church, "*Let your light shine!*" Not simply within the small circle of your own village, or city, or country, but let it pierce into the darkness which surrounds those who as yet know nothing of the dear Christ and the comforts and blessing of His Gospel and Church. "O, that is all very well," says one, "but I don't believe in foreign missions; the work and money is wasted when expended in foreign lands." Such a remark may be honestly made by some Christians, but if made at all it is by those who have not given the subject the attention it deserves.

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### THE PRAYER BOOK COMPARED WITH OTHER BOOKS.

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The Prayer Book is incompara-

bly more Scriptural than such documents as the "Westminster Confession," or Calvin's "Institutes"; and this quite apart from the truth or falsehood of any particular doctrinal statements contained in these books, for in these books Christianity is cast into a different form altogether from what we find it in the Bible. In Scripture, what is now called "doctrine" almost invariably comes in incidentally. It is almost inextricably mixed up with narrative, always suggested by circumstances which must be understood and taken into full account if we would ascertain the exact view which the writer himself took of the doctrine. Thus, to take an example, the abstract doctrine of election is never discussed in Scripture. It always appears either in connection with the choosing of the Apostles, or with the casting away of the Jews, and the calling of the Gentiles. Of course certain Scripture texts can be adduced for each doctrinal statement in the books which I have alluded to; but these texts, multiplied tenfold would not make such books Scriptural, for they would still fail to present Christianity to us under the form in which God has presented it. Scripture is not a collection of texts arranged in order after the manner of Bishop Gastrell's "Institutes," or Chalmer's "Scripture References." Its order is of an immeasurably higher character, and betokens some far deeper design on God's part than to furnish us with a magazine of texts wherewith to support some systematic view of His truth.—*Sadler.*

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A MAN is divinely empowered for all he is divinely called to do.

### THINK OF IT.

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IF Mr. Ingersoll were to lose his eyes would he seek refuge in the Voltaire Blind Asylum? If Mr. Charles Bradlaugh were to become insane would he be sent to the Tom Paine Insane Asylum? If Mr. G. Miln were to be struck with an incurable disease, would he resort to the Hume Hospital? If any uncared for vicious child belonging to a Freethinker were to be found at large, would it be sent to the D. M. Bennett Society for the Suppression of Vice? There are no such institutions? No? Well, brethren and sisters, continue to abuse Christianity, and when you or your friends become blind, or lame, or sick, or deaf, or insane, or intemperate, send them to some good Christian institution. They will be taken care of free of cost, and no reproaches thrown in.

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### THE CHRISTIAN YEAR.

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A GROWING appreciation of the value of the Christian Year is general among intelligent people. If we of the Church have attained a higher esteem of it than some of our neighbors, that is no more than should be looked for as the result of our more constant enjoyment of its advantages. The *Christian Union* (Presbyterian) prefaced a recent article setting forth some of these advantages with the regret that the ancient round of anniversaries commemorative of our Lord should be hampered with saints' days. These it looked upon as mere interruptions of the course of doctrine derived from following the life of our Lord. The standpoint of this view is perhaps at fault from

its obscurity to the whole subject of the relation of the Apostles to Christ. Why did our Lord make use of them at all? Why did He need to be surrounded, when Himself present, and represented, when absent, by chosen men? And what was the importance of the choice, that our Lord should spend a whole night in prayer before making it? Reflection will surely deepen the sense of our debt to these men: for all that we know of Christ, and make us the more anxious to do what we may to "receive" them, that we may "receive" Christ. Even if we knew nothing of the personal character or work of any of them, it would be fruitful of a stronger regard for the Apostles' fellowship to turn from time to time in our study of Christ to consider the grace and authority given to His appointed teachers. Their modesty should only stimulate us to honor them. But in spite of their marvellous reticence we are able to know much concerning them. Why the impulsive Peter was called a Rock; the devotion of the Boanerges; the character of the Israelite indeed in whom was no guile; the permission to doubt given to St. Thomas; the fuller portraiture to be derived from their own literary work in the case of the eight or nine writers of the New Testament; all these are ample and profitable subjects for the reflection of those whose acceptance of Christ is something more than admiration of their own subjective image of Him. Once perceive that our whole relationship with Christ is a matter of human transmission, by His appointment, and all that is discoverable of the connecting links of Christian history become worthy of our devout attention.

### *THE PASTORAL STAFF.*

NEARLY all the English Bishops now use pastoral staffs. There are some who object to these, alleging that their use is a sign of Roman tendency. The same argument would apply as well to the surplice and stole, or even to that marvellous mixture of vestments known as "Bishops' Robes." The crozier is the symbol of Episcopal dignity and authority, of solicitude and correction. Christ was the first "Good Shepherd," and the crozier is the ensign of pastoral authority. Kozma de Papi, a well-known liturgical writer, traces its origin to the earliest times. St. Augustine, the great Bishop of Hippo, who was consecrated 395, was invested with a pastoral staff made of solid ebony, which after death was taken with his remains to Sardinia, and afterwards to Valentia, where it is exhibited to this day. In the fifth century, we know that St. Remigius, whose name is preserved in the English Calendar, wielded a staff made of plates of gold, and brilliant with precious stone; whilst old pictures of Gregory the Great represent him continually with a white dove whispering in his ear, and in his right hand a crozier cut from a cypress tree. By the seventh century, as is evident from the acts of the Spanish Councils, and from the writings of St. Isidore, pastoral staffs of bone or wood, or precious metal, more or less elaborate and rich, were in the hands of all the Bishops of the Church. Thus the Crozier is, at least, nearly as old as the New Testament, if not older, and it typified, at the first, that authority and power of which it is the significant

emblem to this day. This authority and power is summed up in the characteristic line of Mediæval Latin: "*Attrahe per curvum, medio rege, punge per inum.*" Draw towards you with the crook, rule with the middle, strike with the foot. Evidently these words are meant to express authority and jurisdiction; an authority and jurisdiction exercised throughout the Christian world for eighteen centuries, and, whether the world will or not, exercised to-day over willing hearts in the Holy Catholic Church.

IN a sermon on the feeding of the five thousand by our Lord, a minister lately spoke of the lad who brought the barley loaves and the woman who made them. Little did she think as she pounded the grain, and mixed the dough, and tempered the heat of the oven, that her loaves were to feed the gathered companies, who sat down in orderly ranks on the green grass, and were refreshed by a meal presided over by Christ. As little do we know whereunto one small act of ours may grow. The obscure in this world are often stronger than those who are seen.

THE man who wishes to teach virtue and religion to other men must embody his teachings in his own character and life. If he teach truth with his lips which he contradicts by his own spirit and acts, men will not be influenced by the former, but by the involuntary teaching of the latter. As a good and great man once observed, "That which we shall teach, not voluntarily, but involuntarily." What, O reader, judging by this rule, is the character of thy involuntary teaching?

### THE ARCHBISHOP OF CANTERBURY'S DESCENT. CENT.

BUT to come to Canterbury. Bede States that Augustine, supported by the King (Ethelbert), recovered at Canterbury a church which he was informed had been built by the ancient Roman Christians. Mr. Brock then refers to the ruins of St. Pancras' Church in the cemetery of St. Augustine's Abbey, Canterbury. He says the ruins are those of a Roman building, and so church-like in plan as to warrant the belief that they formed a portion of a Roman Christian church. Bede says again, there was a church on the east of Canterbury dedicated to the honor of St. Martin, built whilst the Romans were still in the island. From the structural records of three buildings, then, in and near to Canterbury—Christ Church, St. Pancras', and St. Martin's—Mr. Brock concludes that he has evidence of three churches which actually existed when the Roman power prevailed in Great Britain, and of the extent of Christianity in Canterbury in Roman times, and of course, long before the time of the Saxons or the mission of Augustine.

"The Church of England dates neither from the Reformation, nor from Augustine, A. D. 600, nor from St. Alban, A. D. 303. It dates probably from the earliest periods, and from a time before the whole of the sacred Scriptures had been written. It is by no means unlikely that Claudia (2 Tim. iv. 21) was one cause of the Gospel reaching Great Britain, although: it is not impossible that it was known here before her marriage with Pudens.

Without pretending to know how the Gospel first reached Great Britain, the great blessing is that it did reach here. And while thanking God that Dr. Benson sits in the chair of Augustine at Canterbury, it is a matter of thankfulness to believe that he sits there as Archbishop of the Church of Great Britain, whose existence is certainly by many centuries older than the time of that pious though rather ambitious monk, from the then comparatively pure Church of Rome, Augustine.—*Church Bells.*

*THY WILL BE DONE.*

REPEAT these words with every breath, and with every pulsation of your heart, with every movement of your lips. God will always understand them *as you intend them*; sometimes as a *prayer*, as an *act of resignation*, as an *act of faith* in time of trouble, as an *act of hope* in time of fear—always as an *act of love*.

*THE CHURCH OF ENGLAND NO HUMAN CREATION.*

"Where was your Church before the Reformation?" is a question often put to us by Romanists. And there have been some English Protestants, and still are, who do harm to the cause of the Church of England, and who promote the interests of Rome by denying that the Church of England, when she was corrupted by Romish error before the Reformation, was a Church of Christ; and by representing Cramner, Ridley, and Latimer, and even King Henry VIII., as founders of the Church of England in the sixteenth century.

Let such persons read our own Richard Hooker's reply to the Puritans, in the third book of his Ecclesiastical polity. They will then contemplate the Church of England in her true light, namely, not as a Church of human creation or of recent origin, but as essentially one and the same Church, though with different degrees of soundness, at different times, for eighteen centuries, from the days of the Apostles to the present day. They will learn that a Church does not cease to be a Church, because she may have erring members, or even heretical Ministers, in her Communion. No Church has ever existed without such admixtures. They will learn that wilful separation from a Church which has the Holy Scriptures, and a duly ordained Ministry, and the Christian Sacraments, is sinful, unless the said Church *enforces* in her members *heretical doctrines*, as terms of Communion; and then the *guilt of schism* (and there is no wilful schism without guilt) is with the church which enforces such terms as make communion with her to be impossible, and is not with those, who do not accept, and who cannot accept those terms, consistently with their loyalty to Christ who is the Truth.

*BUT IT DOES MOVE.*

THERE are those who may not rejoice over the subjoined figures—some whose wish has been father to quite a different statement.

But they tell of a power and influence exerted over mankind, and that in spite of mankind, which has never had a precedent in the annals of the beneficence of Christianity; and if the promises of its Author

were wanting, its progress alone would be the earnest of its ultimate success. The estimate we give is from the Pulpit Treasury :

In the first 1,500 years of the history of Christianity it gained 100,000,000 of adherents ; in the next 300 years, 100,000,000 more ; but in the last 100 years it has gained 210,000,000 more. Please make these facts vivid. Here is a staff. Let it represent the course of Christian history. Let my hand represent 500 years. I measure off 500, 1,000, 1,500 years. In that length of time how many adherents did Christianity gain? 100,000,000. I add three finger-breadths more. In that length of time how many adherents did Christianity gain? 100,000,000. In the 300 years succeeding the Reformation, Christianity gained as many adherents as in the 1,500 years preceding ; but now I add a single finger's-breadth to represent one century. How many adherents has Christianity gained in that length of time? 210,000,000 more. Such has been the marvelous growth of the Christian nations in our century, that in the last 83 years Christianity has gained more adherents than in the previous 18 centuries. These are facts of colossal significance, and they cannot be dwelt on too graphically or too often. By adherents of Christianity I mean nominal Christians—that is, all who are not Pagans, Mohammedans, or Jews. At the present rate of progress, it is supposed there will be 1,200,000,000 of nominal Christians in the world in the year 2000.

THE Rev. Dr. Dix used these forcible words to characterize the course of many Churchmen toward

outside interests : "Shut up selfishly in our own parishes, a set of pure Congregationalists, we turn a deaf ear to what is going on outside, and care not whether the general institutions thrive or die."

### THE PASTOR TO HIS PEOPLE.

The following circular has been addressed by one of our pastors to his parishioners, as an aid in self-examination and as a preparation for pastoral visits :

Is it your *rule* to attend Service on Sunday ; and to receive the Holy Communion regularly ?

Do you realize that it is sinful to absent yourself from church on Sunday, and from the Holy Communion without good reason for doing so ?

Do you try to attend the week-day Services, and do you realize the benefit of a Service without a sermon ?

Do you conscientiously and in the sight of GOD weigh your excuses for not performing religious duties ?

Do you inform yourself about your faith and your Church ? Are your children baptized ?

Do you instruct your children about the Bible and the Church, and do you prepare their minds for Confirmation ?

Do you encourage and *require* your children to be regular and punctual in attending Sunday School ?

Are you and your children regular in your private devotions ?

Do you say grace at meals, and have Family Prayers ?

What is your *rule* for giving of your substance to the Lord ?



Do you take a Church paper, or read Church literature?

Do you think of your responsibility as a parishioner? Do you pray for your Parish, your Minister, and your Bishop?

Do you ever want to ask your Minister questions concerning the Bible and the Church?

When you are sick will you use the Church's Prayers, and her Minister for your comfort and consolation, and not wait until recovery is considered hopeless?

Will you contribute five or ten cents (or more) weekly for Missions?

A CONTEMPORARY says that "free churches are urgently needed for two classes of people—the really poor and the stingy rich." We believe in free churches and a free gospel, but these do not mean exemption from the duty and privilege of giving. No one supposes that pews were rented in Apostolic times. There were no pews to rent, but the injunction was to "give as GOD hath prospered you."

#### AN IMPORTANT CONVERT

"MONSIGNORE Saverese, who resigned his place as a Domestic prelate of the Pope and was received into communion in St. Paul's American Church, Rome, by the Rev. Dr. Nevin, on the 8th of Dec. last, was one of the foremost theological writers and jurists in the Roman Curia. He has published many important works, the last of which "*La Chiesa e la Democrazia*," was written at the request published at the expense of the Pope, less than a year ago. He was a member of the Commission representing the

picked theologians of the Roman Church, which Pius IX. charged with the preparation of the famous syllabus against modern errors."

#### SABBATH OR SUNDAY.

"DID you go to Sunday-school last Sabbath?" "Yes; I make it a point to go to Sabbath-school every Sunday, when I am in town.

Not many, perhaps, are guilty of such jumbling of words, but the confused manner in which the words Sabbath and Sunday are often used, shows a want of definiteness in the meaning attached to each. They are by no means synonymous. They who are careful of speech will say Sunday, or Lord's day, when they mean the Christian holy day. But we hear in the Decalogue, every Sunday, "Remember that thou keep holy the Sabbath day." This language, constructed strictly, means—keep holy the seventh day of the week. But that is not the meaning the Church now attaches. While the substantial idea of the original holy day remains, and its observance is enjoyed by a perpetual decree, its tone and spirit have greatly changed; and with this change has come a change of day, so as to associate the holy day of the week with the grandest event of Christian history—the resurrection of our Lord.

The Church says with the utmost propriety, "Remember the Sabbath day and keep it holy," for that is her warrant for her keeping the day at all. But inasmuch as the idea has, from its original meaning, expanded into a more beautiful and significant one, we now very properly use the term to express the advance.

The most beautiful flower is, in one stage, a bud, but in its bloom and perfection, we call it a rose. So in respect to the Holy day; in its germ, it is Sabbath; in its perfection, it is Lord's day, or Sunday. Let us always give it its best name, while we keep it in the spirit of its best and most spiritual meaning.

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*THE EVIDENTIAL VALUE  
OF THE HOLY EU-  
CHARIST.*

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Before His death our Lord instituted the memorial of it which was to continue through all time, and be celebrated around the world at every circling of the sun. The evidential value of this memorial perpetuated without reference to any sacred writings, and handed down by Apostolic authority and usage, has not been sufficiently understood. Even if none of the Gospels had been written this Institution would have continued to show forth the Lord's death and the fact of his fore-knowledge of it. No other evidence so convincing, so little open to question and doubt, can be imagined, as this evidence of a public service coming down from the very time of the event which it commemorates.

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*WHAT PARENTS OWE TO  
THEIR CHILDREN AND  
TO GOD.*

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Parents, do you send your children regularly to their Sunday School? Do you realize its importance? If you answer "yes" it is well. But do you suppose that in doing this you have fulfilled your duties as parents in the religious instruction of your children?

then you are greatly, sadly mistaken. No instruction once a week for an hour or two, by teachers however competent, but *not* the natural teachers of the child, can compensate for the want of the DAILY HOME training which you to the best of your ability should give the little ones whom God has blessed you with, and for whose eternal welfare you will by Him be held responsible.

Some of you will plead a life so full of household cares or trials that you have literally *no* time to devote to your children, others may say that you feel yourselves to be so deficient in religious knowledge that you are incapable of imparting any to your offspring—others of you alas! may be so taken up with worldly considerations, your hearts so filled with worldly ambition for your loved ones, that there is no room for thought of that life beyond which is the *ONLY REALITY*, and to which each day is bringing us nearer and nearer. Is there any excuse in all this? When the Great Day of Reckoning comes will it clear you in the sight of God to plead that you were so busy with this life that you could find no time to devote to the next?

No parents, whatever their position in life, can free themselves from their responsibility in the sight of God! He has given you children to be brought up for Him—they are His souls, committed to *your* keeping. And remember that in the vast majority of cases their characters and lives are what you make them. Do you realize the awfulness of this fact? They are given into your hands to mould them—either to fashion them into what is beautiful and clean and ac-

ceptable to God, or to mar His image in them and to rob Him of His own!

Do not be content then to hand over to the Sunday School teacher whatever training in religious knowledge and principles your child may receive, but look upon it as the FIRST and PLAINEST of your duties to bring up your little ones in the faith and fear of God.

There is a way in which you are always teaching them. Your *example* is always before their eyes to be followed as naturally as the young bird learns flight from watching the parent-bird. Your influence *cannot* be neutral. It must either be for good or for evil.

If then you are conscious of your own shortcomings, of your own carelessness in religious matters, of ignorance of the blessed teaching of the Church of Christ, redeem the past as far as in you lies. Become learners for your children's sakes as well as for your own, do not let them in their Sunday Schools acquire knowledge which you are careless about acquiring yourselves, but learn to know God and serve him better day by day that so you may be fit teachers of the children he has given you, that when God sees fit to remove you from this life you may in sweet confidence await their coming in the rest of Paradise.

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### PASTORAL VISITS.

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SPEAKING of pastoral visits, a writer in an exchange says: "When I hear of a city pastor who has made 1,000 or 1,500 calls during the year. I am inclined to think that, where one slice of the pastoral work is buttered so thick, it must be cor-

respondingly thin somewhere else." Nevertheless, it is expected that the pastor shall frequently meet his people at their homes. He must know his sheep and call them by name. He must have a personal and intimate acquaintance with young and old, and show a loving interest in their temporal affairs, if he would know what to say to them in his sermons, and how to say it so as to reach the consciences and touch the hearts of his hearers. There is, doubtless, much precious time wasted in "peddling civility around the parish," but pastoral visitation is a power that should not be despised.

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A missionary of the China Inland Mission, in the province of Kansuh, says that in Thibetan families every other son is given up to the service of the gods, and is supported by his family. A principal temple has 300 priests: another has 100. Is there not a suggestion here for Christian parents as to what they might and should do in the service of Jehovah? Every Christian household might well covet the honor of having one of its members connected directly with the ministry of the Gospel.

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### EPISCOPACY.

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Gibbon, the great historian, who had no preference for any religion, Christian or heathen, says that Episcopacy was the *universal mode* of Church government at the end of the first century. As many of the clergy of that age had been taught by the Apostles themselves, and as some of the Bishops, living then, had been ordained by the Apostles, it seems a little strange

that this practice of Episcopal government should have prevailed, without a single protest, in every part of the world. It must have spread like wild-fire when it did start; or, rather, it must have appeared spontaneously in every part of the world at the same time, since it was found in countries remote from each other and entirely isolated at that time. Considering that nine-tenths of the Christian world has continued in this delusion to the present day, and probably always will so continue, Episcopacy may be regarded as the most extraordinary imposture the world has ever known—*unless* it be of Apostolic origin. John Calvin, the father of Presbyterianism, was not a Presbyterian from *choice* but from a supposed necessity. He desired Episcopal ordination, and has his opinion on record. He says: "The Episcopate had its appointment from GOD. The office of Bishop was instituted by authority, and defined by the ordinance of GOD." Philip Melancthon, a Presbyterian, one of the most distinguished of the continental reformers, thus speaks of Episcopacy: "I wou'd to GOD it lay in my power to restore the government of Bishops. For I see what manner of Church we shall have, the Ecclesiastical polity being dissolved. I do see that, hereafter, there will grow a greater tyranny in the Church than ever there was before."

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### SUPERSTITION.

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SOME theologian has remarked that all popular religion is more or less superstitious. By this was not meant that religion itself is superstitious, but that the popular use or

abuse of it is likely to be so. The fact, if it be a fact, proves nothing against religion. It only shows that human nature tends to exaggeration and one-sidedness, in religion as in everything else. Superstition is simply misapplied reverence. It is a perversion of reverence as heresy is a perversion of faith. It is a lack of proportion. Superstition exalts some object or observance of a religious character to undue prominence, and magnifies it at the expense of all else. It worships what it should only venerate, and has no real reverence for that which is of highest importance. There may be Protestant superstition as well as Roman Catholic. Church teaching tends to the proportion of reverence as well as of faith.

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WE all can set our daily deeds to the music of a grateful heart, and seek to round our lives into a hymn—the melody of which will be recognized by all who come in contact with us, and the power of which shall not be evanescent, like the voice of the singer, but perennial, like the music of the spheres.

THE island of Peru, since the missionaries began their labors, eleven years ago, has been thoroughly evangelized. Not a heathen is left, and the people have built Churches, Chapels, and mission-houses, and now support their own pastors, and contribute to the Society to whom they are indebted for the good work.

To have respect for ourselves guides our morals, and to have a deference of others governs our manners.

"God's Church, God's Book, and God's Day are the three pillars of American society. Without them it must go the way of all flesh, and God will raise up some other nation or continent to carry on his designs; but with them it will continue to prosper, notwithstanding all hindrances from without and within."

The real evils of the Papal system I suppose to be, its setting the *letter* above and instead of, the *spirit*; *authority* above and instead of *conscience*; *dogmatic formula* above and instead of *evangelic faith*. Little is to be accomplished, in my opinion, by backing at the boughs and foliage of the Upas tree nourished by those roots.

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## Children's Department.

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### THE CHRISTIAN YEAR.

Advent tells us, Christ is near :  
 Christmas tells us, Christ is here !  
 In Epiphany we trace  
 All the glory of His grace.

Those Three Sundays Before Lent  
 Will prepare us to repent -  
 That in Lent we may begin  
 Earnestly to mourn for sin.

Holy Week and Easter, then  
 Tell Who died and rose again :  
 O that happy Easter Day !  
 "Christ is risen" again we say.

Yes, and Christ ascended, too,  
 "To prepare a place for you ;"  
 So we give Him special praise  
 After those "Great Forty Days."

Then, He sent the Holy Ghost,  
 On the Day of Pentecost,

With us ever to abide ;  
 Well may we keep Whitsuntide !

Last of all we humbly sing  
 Glory to our God and King  
 Glory to the One in Three,  
 On the Feast of Trinity.

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### LEFT TILL CALLED FOR.

A TALE FOR CHILDREN AND  
 OTHERS.

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#### CHAPTER II.

We read in the Gospel how "Jesus took a child and set him in the midst," and I think we can sometimes see the same thing being done over again. I mean how God can soften hard hearts and reclaim erring souls, not always by thrilling calls, but by the simple, outspoken teaching of a little child's innocence.

"My name is Henry Dane, but daddy always call me Hal, you know. Daddy's a great man, he makes churches; he's an ar—arti."

"Choke," suggested the station master, who had been listening with much interest to the little boy's account of himself; having been in fact, quite put out by the failure of all his inquiries concerning the young boy.

"No," responded Hal gravely; "those come *from* Jerusalem, and daddy's gone *to* Jerusalem, you know."

"And left you knocking about by yourself, Dale broke in, rather savagely. "He's a nice sort of daddy, to my thinking!"

"Yes, he's the nicest daddy any one could have."

"Well, he don't seem to fret himself much about you."

"No ; because daddy's so good. He does all his work for GOD— ('And a pot of money as well', added Dale under his breath)—because churches are GOD's houses. So sometimes he has to go a long way to learn how to make them grand enough."

"Well, seems to me it's a rum kind of goodness not to care for a nice little chap—your own flesh and blood, too !"

Hal's eyes got very round as he slowly gathered the drift of Dale's remarks.

"Daddy not love me ! Oh, you must'nt say that ! Daddy's a man, and men don't cry—nor boys either," the little fellow added, drawing up his curly head, while a slight quiver in his voice rather contradicted his words. "No, I never cry now—at least, only sometimes. Daddy says Abraham had to kill his little boy, because GOD told him to, and that was much worse, for GOD only tells daddy to go on with his work and leave me for Him to take care of ; so I never am frightened now, except when big dogs try to bite Tulip.

It seemed from Hal's account, that he had been on his way from London to spend Christmas with his grandmother, somewhere down in Southshire, travelling as far as Ball's Road under the care of a friend of Daddy's. This friend had left him there with injunctions to sit still and look sharp for the mysterious somebody who was to meet him at Dartminster.

Beyond this Hal knew nothing, not even granny's name, as she was not his father's mother and he had never been to see her before. So as the day passed on, Mr. Jordan, the stationmaster, having given in-

formation and made inquiries in all directions, felt rather at a loss what to do next, and there seemed nothing to be done but await the issue of events,

The observance of Christmas at Briarly consisted chiefly in squabbling over the Christmas doles of beef and coals among Sir John Strangway's tenants ; while at the Strangway's Arms goose, pudding, mistletoe, drinking and dancing, with the usual consequences prevailed. This year, too, the roads being blocked with snow in all directions, family gatherings were out of the question ; and it was a dull Christmas even for Briarly.

Dale's "missus" took kindly enough to little Hal Dane, and did for him in a rough, motherly sort of way that was at least affectionate and agreeable. The young Dales regarded him with admiration mixed with awe, as a being from a strange and better world ; and I think they hold this opinion to the present day in common with some of their elders.

"You don't seem to mind being left here much, seemingly, Mrs. Dale observed, as Hal sat placidly in the chimney-corner, watching her domestic operations, while Tulip, having successfully ousted the cat, basked in the warm glow at his feet.

"Oh, it's all right," the child said confidently ; "daddy's sure to send for me soon."

"Where were it you said as he's gone?"

"Jerusalem ; you know where that is, don't you?"

"Yes ; in the Bible, ain't it, somewheres ? I mind my dear mother used to read about it before she died. Here, Billy, you run and

pull the box out from under the bed, and you'll find the Book wrapped up at the bottom. May be the young gent might like to read a bit, seeing as his good father's there."

*(To be continued.)*

### THE FIRST FRUITS.

A little girl was once made the owner of some grapes upon a large vine in her father's yard. Very anxious was she that the fruit should ripen and be fit to eat. The time came.

"Now for a feast," said her brother to her, one morning, as he pulled some beautiful ones for her to eat.

"Yes," said she; "but they are the first ripe fruit."

"Well, what of that?"

"Dear father told me that he used to give God the first fruit out of all the money he made, and then he felt happier in spending the rest; and I wish to give the first of my grapes to God, too."

"Ah, but," said her brother, "how can you give your grapes to God. And even if you were able to do such a thing, he would not care for them."

"Oh, I have found out the way," she said. "Jesus said, 'Inasmuch as ye have done it unto one of the least of these my disciples, ye have done it unto me;' and I mean to go with them to Mrs. Martin's sick child, who never sees grapes, because her mother is too poor to buy them."

And away ran this little girl with a large basket of the "first fruit" of the vine, and other good things, all beautifully arranged, to the couch of the sick child.

"I have brought Mary some ripe fruit," she said to Mrs. Martin.

"Dearest child, may God bless you a thousand fold for your loving gift! Here, Mary, see what a basket of good things has been brought to you! The sick one was almost overcome with emotion as she clasped the hand of her young benefactress and expressed her sincere thanks.—*Sel.*

### CHILDREN AT PUBLIC WORSHIP.

The question is often asked, How shall we get the masses to attend public worship? The answer may be supplied by an incident of my boyhood. On the mantel shelf of my grandmother's best parlor, among other marvels, was an apple in a bottle. It quite filled the body of the bottle; and my wondering inquiry was, how could it have been got into its place? By stealth I climbed a chair to see if the bottom would unscrew, or if there had been a joint in the glass throughout the length of the vial. I was satisfied by observation that neither of these theories could be supported, and the apple remained to me an enigma and a mystery. But as it was said of that other wonder, the source of the Nile,

"Nature well known no mystery remains,"

so was it here. Walking in the garden I saw a vial placed on a tree, bearing within it a tiny apple, which was growing within the crystal. Now I saw it all. The apple was put into the bottle while it was little, and it grew there.

Just so must we catch the little men and women who swarm our

streets—we call them boys and girls—and introduce them within the influence of the church, for alas! it is hard indeed to reach them when they have ripened into carelessness and sin.

### CHURCH HISTORY.

#### FOURTEENTH AND FIFTEENTH CENTURIES.

Q. Before whom was Wycliffe summoned to explain his strictures?

A. Before the Primate and Courtenay, Bishop of London.

Q. What was the next step?

A. A bull was sent to Oxford ordering the suppression of Wycliffe's teaching.

Q. What saved him from the vengeance of the Papacy?

A. The schism which followed on the death of Gregory XI.

Q. What finally led to Wycliffe's expulsion from Oxford?

A. Evidently his denial of the doctrine of Transubstantiation.

Q. On this subject did Luther recant or change his views?

A. Most certainly not, judging from his confession of faith.

Q. What expression does he then make use of?

A. He says "the sacrament of the altar is very God's Body in form of bread." He thus upheld the doctrine of the Real Presence.

Q. During his retirement at Lutterworth, what was his chief work?

A. The *Dialogue*, a doctrinal treatise.

Q. How does he speak of the Pope?

A. No man, he says, should follow the Pope except so far as he

followed Christ, and he advised the Pope to leave his worldly lordship unto worldly lords, and move speedily all his clergy to do the same.

Q. What is the true value of his work as a reformer.

A. He was simply a pioneer, who in clearing away rubbish some times attempted to sweep away what was beneficial.

Q. What is the chief merit of his system?

A. He set up a religion of individuality based on the Scriptures, and taught his followers to rely solely on the Saviour's atoning merits.

Q. What special error did he hold disallowed in our Articles?

A. That the ministrations of clergy who are in mortal sin are null and void. See Article xxvi.

Q. To what did he ascribe most of the evils in the Church?

A. To the existence of endowments.

Q. What did he argue concerning them?

A. "That it was a greater sin in Constantine to endow the Church than it was in Paul to persecute it." *Dialog*, iv; 17, 18.

Q. What other errors are charged against Wycliffe?

A. He seems to have supposed that priests and deacons were the only orders instituted in primitive times.

Q. What were some results of Wycliffe's teaching?

A. The great increase of Lollardism and the spread of erroneous doctrine.

Q. Who were the Lollards?

A. The earliest *Protestants* of England who opposed Romish errors. Coming originally from



Holland, they derived their name from *lollen* to sing, because of a low chanting they used at services.

Q. What is charged against the Lollards after Wycliffe's death?

A. They were accused of creating political discussions and were looked upon as revolutionists.

Q. How were they treated?

A. They were bitterly persecuted. Parliament strove to put down religious error by brute force.

Q. What law was passed in Henry IV's reign?

A. A statute enacting that all persons convicted of teaching heresy must either renounce their errors or be burnt before the people.

Q. Who was the first victim of this cruel law?

A. William Sawtre, a London priest, who suffered death at Smithfield, in March, 1409.

Q. What was the results of this persecuti<sup>o</sup>n?

A. The Lollards were imprisoned by hundreds and many suffered death, among others, Lord Cobham in 1417.

Q. What revenge was taken on Wycliffe's dead body?

A. It was dug up and burnt, and the ashes cast into the stream at Lutterworth. But the seed sown by Wycliffe ultimately produced the fruits of the Reformation.

Q. What measures were taken to nullify Wycliffe's teaching?

A. The reading of the Scriptures in his version was forbidden and all unlicensed preaching was silenced.

Q. Who was Reginald Pocock?

A. Bishop of Asaph in 1444, and afterwards Bishop of Chichester. A strong Romanist, and, a somewhat unscrupulous divine,

who is sometimes classed among the Lollards.

Q. Explain his peculiar views?

A. He strongly maintained the supremacy of the Pope and argued in favour of money payments to Rome. But though he rejected transubstantiation, he denied some of the chief doctrines of Christianity.

Q. When examined in 1457, what was the result?

A. He exalted the Pope over Councils, but subsequently abjured his opinions and was permitted to end his days in peace at Thorney Abbey.

Q. Show some marks of improvement in Church matters in this age.

A. It was now that the "Imitation of Christ" was written and widely circulated. Savonarola was waging war against vices, in Italy: Ximenes was working earnestly to reform abuses in Spain. At three Councils, Pisa (1409) Constance (1415) and Basle (1431) earnest attempts were made to effect reformation.

Q. Still how does this period close?

A. On a scene of general depravity. Bellarmine says of it there was "in morals, no discipline, in sacred literature no erudition, in divine things no reverence: religion was almost extinct."

*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.