

## PARISH AND HOME.

Christ on the cross and on the throne.

For this the Spirit is given, the Bible circulated and preachers employed.

"For Him shall endless prayer be made,  
And princes throng to crown His head;  
His name like sweet perfume shall rise  
With every morning sacrifice."

H. T. MILLER.

Beamsville, Ont.

## WYCLIFFE AND HIS WORK.

Our illustration this month shows Wycliffe and his church. John de Wycliffe, the greatest of all the "Reformers before the Reformation," was born in 1324, and is supposed to have been a native of the parish of the same name, near the town of Richmond, in Yorkshire. He studied at Oxford; but of his early university career nothing is known.

Wycliffe first emerges into public notice in 1367, when his name appears as Master of Balliol College. In May of the same year he was instituted to the rectory of Fylingham in Lincolnshire. About 1363 he took his degree, and began to read lectures on divinity at Oxford, in which his Anti-Romish views were first expounded. In 1368, he exchanged the rectory of Fylingham for the living of Ludgershall, in Bucks; and in 1374, was presented to the parish of Lutterworth, of which he remained priest till his death. Wycliffe's first great work was in defending the English nation against the claims and exactions of the Roman see; but his greatest work was the translation of the Holy Scriptures and their circulation among the common people. He had a great retinue of poor preachers, who

went from village to village bearing copies of parts of them. He challenged the doctrine of transubstantiation and many other errors of the Roman Church. This brought upon him and his followers great persecution. His books were burned; he was banished from Oxford, but was allowed to retire to his parish of Lutterworth. His health was already shattered by hard work and many anxieties, and on the last Sunday of the year 1384, he was struck down by paralysis while conducting public worship, and two days afterwards expired. So died the Morning Star of the English Reformation.

## FOR PARISH AND HOME.

By the Rev. N. I. PERRY, M.A., Rector St. Thomas' Church, St. Catharines.

John 1: 51.

If you turn to the first book of the Bible you will see the prophecy of which this is the fulfilment. The Old Testament has its fulfilment in the New. The past ages have been preparing for the present—the gropings and dreams of men who lived many centuries ago have found their realization in the ages which have followed. God's revelation is a progressive one. It always says, "Greater things than these shall ye see." Jacob dreamed a dream; it was a ladder that he saw, a ladder which reached from earth to heaven. It was significant to him, because it led him in thought above his deception, above his doubt and fear, above his loneliness of life to live for the time in the very presence of the God whose laws he had violated.

Here was a man who had been trying to escape his conscience which is the self judgment of his conduct, trying to escape his sin and perhaps even his God, and instead, on that lonely road between Beersheba and Haran in the loneliness of an Oriental night he met the God from whom he was fleeing. Rebekah sent him away from his home that he might escape the anger of his brother, but she knew not that by that very act she had opened the universe to him—the uni-



John Wycliffe and his Church.