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# Church Work.

WE SPEAK CONCERNING CHRIST AND THE CHURCH.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. VIII.

JANUARY, 1884.

No. 11.

"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.

## NEW YEAR'S HYMN.

BENEATH the moonlight and the snow  
Lies dead my latest year ;  
The winter winds are wailing low  
Its dirges in my ear.

I grieve not with the moaning wind,  
As if a loss befell ;  
Before me, even as behind,  
GOD is and all is well !

His light shines on me from above,  
His low voice speaks within—  
The patience of immortal love  
Outwearying mortal sin.

Not mindless of the growing years  
Of care and loss and pain,  
My eyes are wet with thankful tears  
For blessings which remain.

Be near me in mine hours of need,  
To soothe, to cheer, or warm  
And down these slopes of sunset lead  
As up the hills of morn !

—*J. G. Whittier.*

## THE OLD YEAR AND THE NEW.

THE new year may be the same

and yet another. It may be the same in its manner of living, its broken resolves, its failures ; or it may be another in its more worthy living and aspiration. With too many, passing from one to another is like crossing the equator. It is little more than passing an imaginary line, with no reformation, no new experience, no improvement or change of any sort. They wish, and are wished in turn, a happy new year ; but they are not happier, save for the moment ; nor more hopeful, nor more true and steadfast to the real purposes of life. The same sunshines in 1884 as in 1883 on the evil and on the good ; but the evil are not necessarily any better, make no better use of God's gifts. And if not better, then worse. The new year is old in old habits, hearts, characters, in unsatisfactory and unworthy lives. It is the old story over again, only the worse for the repetition. The wheel has made another revolution, and yet made no real progress ; it is rather a progress backwards.

To all, then, who have entered on the new year it is pertinent to ask,

"What is the new year to me? New in what object or purpose? in what more faithful work or greater fidelity to obligations? Am I being carried forward in righteous living and striving? Am I drawing nearer the goal of duty and perfection. In what respect will my life be more satisfactory to myself, more beneficial to others, or more pleasing to GOD? How will the new year be freighted with more cheerful and unselfish burdens, with more helpful tasks and charities? What sweeter perfume of love and sacrifice, of devotion and piety, will be the issue of it?" To those to whom the year brings this increasing good it is a new year indeed. The flower which budded yesterday and blooms to-day may well rejoice in passing from one day to another. The stream which becomes purer as it flows may well rejoice in its progress towards the sea. And what of that human life which, as the years roll on, is gathering to itself an added purity and beauty? Each new year is happy; each new year is happier. It is the joy of a traveller who knows that in crossing each meridian he is drawing nearer home. It is the joy of those saintly and faithful ones who, while they might have sought the country from whence they came out, sought a better country; that is an heavenly. No greater joy can we wish the reader than this. The year that is worse may well be gone. The year that is better may well be welcomed. Time is nothing save as it yields richer fruit. The years will quickly fly, and only signify as they accumulate that golden harvest which brings happiness in this life, and fruition in the next.

### CHURCH LIFE.

DOCTRINAL purity is the core of sound prosperity. Men must be instructed, not merely roused; made to think as well as to feel.

Look around. Where are the strongest and best Churches? Where there is a due admixture of doctrinal teaching—Where Christ crucified is held up as the stronghold. You cannot have noble, Christian sentiments and ideas; nor a healthy muscular Christianity, without strong meat. "I find the word *faith*," says a preacher, "occurs oftener in the Bible than any other word, except the name of GOD; and I ask myself, Is it so in my preaching?" If the pulpit were more pronounced in its utterances of the truth as it is in Jesus—more intent upon fidelity than novelty—there would be more stability in the pew.

This faith is an active, operative principle, not a mere bundle of opinions—not a cold assent to an orthodox creed. It is spirit and it is life. When the "doctrine which is according to godliness" takes captive the heart, it permeates the whole man. Its working is to make him sound all over—give him a new cast of character. You don't see leprous spots on a healthy man, nor foul blotches on the flourishing Christian; nor festering corruption in a prosperous church. The impure leaven must be purged out to prepare the way for the Spirit's outpouring.

The purer the atmosphere that pervades the Church, the more healthful and thriving its life will be. Its creeds find the best commentary in the lives of its members. *In* the world yet not *of* the world, In mart of business conducted on

Christian principles. Place them with Lot in Sodom, you cannot Sodomize them. Their patriotism and their principles are not in the market. Courteous and obliging, they take kindly to you; their hearts go out for you, willing to yield everything but conscience. A church composed of such members, sound in doctrine and pure in life, has in it the elements of a healthy, vigorous growth, and cannot fail to stamp its impress upon the ages.—*Christian at Work.*

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### EPIPHANY.

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It belongs to the calling of a Church of Christ to preach the Gospel, not only in Christendom, but to all mankind, for the purpose of leading men to their Saviour.—*Old Motto Spirit of Missions.*

This old motto strikes the keynote of the season. Well-nigh nineteen centuries have rolled into the past since the wise men brought gold, frankincense, and myrrh, and laid them at the feet of Him who has just risen as the "Sun of Righteousness with healing in His wings." Now, as then, there are thousands upon thousands, nay, millions upon millions, of human beings who, in the figurative language of Holy Scripture, are "sitting in darkness and the shadow of death," And yet "GOD so loved the world that He gave His only begotten Son that the world through Him might be saved,"

Without an audible question being asked why this is so, the answer comes to mind; This is because of man's fault. GOD has blessed us abundantly, not only in that visible success which has come in answer to the prayers and labors of the givers and workers of a generation, but also in that He has brought be-

fore us enlarged opportunities for Christian work with such plain indications that there is no difficulty in "assuredly gathering that the Lord has called us for to preach the Gospel unto them" also. Thus, as when the Apostle wrote, He permits us to be "ambassadors for Christ, and workers together with Him."

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### CHRISTIANS' LIGHT-BEARERS.

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MIGHT not all who profess and call themselves Christians ask if their lives had been like lights set upon a hill; if the world could see that religion purified their hearts and regulated their conduct; if they avoided temptation and sin and sought after holiness? If, upon examination, they found themselves careless and indifferent; if love was cold, if not dead, in their hearts; if they threw off the restraints of religion and of the Church, could they wonder at the want of interest of their friends and neighbors? If the green tree bore such fruit, what could be expected of the dry; if GOD was not served in Israel, would it be surprising if He was blasphemed in Edom? Could there be any hope that for such an example and such influence they would not be held responsible? As a man soweth, so shall he reap, Evil communications corrupt good manners; it is a law of nature and reason as well as of GOD.

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### AGGRESSIVE RELIGION.

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"True religion is essentially aggressive." It would, fain "compel" all to come into GOD's house. It "earnestly contends for the faith." It abhors indifferentism,

believing that its true source is not faith and charity, but the very contrary of these, lukewarmness and tacit infidelity. Toleration of error on the part of the Church would render useless God's revelation of truth, would make God the abettor of error, would either destroy the Church as a Society of believers, or contract the divine order which establishes it as the way of Salvation.

What then are the means of conquering the world of unbelief? What the weapons to be used? What the mode of contending for the faith?

The Church as such uses only spiritual weapons—the earnestness of entreaty, the force of prayer, the terrors of conscience, the powers of the Gospel.

There is a weapon, ready to the hand of every faithful soul, to attack the stronghold of Satan and help conquer the world for Christ. It is the weapon of Love.

There is a power with which every believer is endowed, the power of EXAMPLE, most potent to draw others to the feet of the Saviour. Let us members of the Church of Christ, let the light of our love, our faith, our holy lives shine before the world, and our witness will not be in vain. Let us be zealous for our Master, but let our zeal be shown in our obedience to His word and will.

#### *KNEELING AT PRAYER.*

It has not only plain Scriptural authority, but may be said to have its origin in the natural feeling of a reverent heart. When one approaches "the Majesty of the Great King" reason tells us that our

position should be a humble one, that as suppliants we may be heard and answered. "O come let us worship," says the Psalmist, "and fall down and kneel before the Lord our Maker. For He is the Lord our God, and we are the people of His pasture and the sheep of His hand." At the dedication of the Temple Solomon "kneeled down upon his knees before all the congregation of Israel." At the re-building Ezra "fell upon his knees." "Daniel kneeled upon his knees three times a day." Our blessed Lord Himself in His agony "kneeled down and prayed." The first Martyr St. Stephen, St. Peter and St. Paul also knelt in prayer. In harmony with these examples, we find kneeling to have been, in early Christian times "the most common and ordinary posture of devotion."

The eighteenth Canon of A.D. 1604 directs all to "reverently kneel upon their knees when the general confession, litany and other prayers are read, \* \* \* testifying by these outward ceremonies and gestures their inward humility."

#### *EPIPHANY.*

The Eastern Church of old commemorated our Lord's Nativity and that of his Baptism, by the self same celebration on the Feast of the Epiphany, as representing the first or natural birth of our Lord, and that which is figurative of our own second birth, our Lord's Baptism in the river Jordan.

A very early tradition has connected this Festival with the commemoration of our Lord's Baptism. Hence this Feast was also called the Day of Light, and in the

Eastern Church was one of the three solemn Festivals at which the Sacrament of Baptism was administered.

In the Western Church the Festival has always commemorated the guiding of the Magi to Christ by the miraculous appearance of a star in the heavens.

Other circumstances of our Lord's early ministry have been connected with the Epiphany.

The miraculous guidance can only be accepted as the plain statement of which Scripture has presented to us the record. What it was we know not; whether it will return with a periodicity connected with Man's spiritual hopes we know not. The occurrence of such a marvel can hardly be called a difficulty, when the whole of our religion has been established by events that are altogether beyond the ordinary powers of nature to bring about. We can only accept the account with reverence.

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### THE CHURCH A DIVINE BODY.

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*The Church Advocate*, of Indianapolis, gives an excellent statement of the Divine origin of the Church: "It is a maxim of political science that the only way to preserve a principle or idea is to embody it in an institution. Liberty, for example, does not spring from nor is it insured by the Declaration of Independence; it is only safe when it is enshrined in living institutions.

"This law holds true in all the departments of life and nowhere is it so emphatically true as in religion. The great Dr. Johnson says, in his life of Milton: "To be of no church is dangerous, Religion, of

which the rewards are distant, and which is animated by faith and hope, will glide by degrees out of the mind, unless it be reinvigorated reimpresed by external ordinances, by stated call to worship, and by the salutary influence of example."

"Now, Jesus Christ came to earth, let us suppose as many do, to establish nothing but a sentiment or an idea. He knew our nature because He had it; this being so, is it likely that He would be willing to leave that idea to struggle for recognition among men enforced simply by His three years' preaching, which had been heard by a mere handful of people.?"

"It seems too plain for argument that if Christ wished His principle to be a power in the world, the first thing He would do would be to organize an institution to embody that principle, and by its life and work to spread it over the world and force it in upon the human mind. We believe He did organize such an institution—His Church."

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### HOLD UP YOUR RECTOR'S HANDS.

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Do not fill his hands with heavy burdens by letting him have all the activities of the church, secular and spiritual left to his efforts to push forward. The very best way to help the rector is to see that everything not belonging to his office shall be attended to without his having to worry about the ways and means. His time should be free to attend to his highest work and his hand unencumbered to help others. Now at the beginning of the year, make it clear to the rector that he may feel free to concentrate his strength and occupy his time in

devotional work. The layman who assumes the financial cares for a Church takes a fetter off the hands of the clergy, and leaves them to do their higher duties without previous exhaustion in semi-secular occupations. Not only ought the hands to be relieved of under weight but actually upheld. Prayerful men are commonly warm-hearted and in need of sympathy. Even though by nature a man is cold and repellant, yet in prayer he gets softened and becomes weary in proportion as he intercedes for his people. No matter how self-contained the rector, he who has to bear another's burdens must need constant support.

Never then let him stand alone. If the laity stand apart from their clergyman, it will inevitably be to criticize him under the pressure of burdens which they have shirked. If they lend a hand and get to know the weight of his yoke, it stops the flippant fault-finding which is so hard for the jaded worker to bear. Bearing the cross together as yoke-fellows makes it easy.

### PROFANITY.

PROFANITY in a child is a terrible thing. We encountered a lad some six or eight years old on the street the other day who was swearing terribly at a companion. Where he had learned to profane the name of the Deity we do not know; but if he has parents—a mother who loves him, and a father who cherishes great hopes for his future—we pity him. Their boy can never be anything else than a curse and a shame as long as his lips utter blasphemies. The swearer, however proud or elegant he may be,

however elevated his social position, has nothing of the true gentleman in his nature, and the halo of divinity will never consecrate his achievement.

Let no one indulge profanity, in the hope to acquire an appearance of manliness, for the good and the true will regard him as a bolt on God's beautiful earth, and will shun him as a pestilence. Wherever he may walk the flowers will wither under his tread, and his memory will be in the heart of men a bitter thing forever.

### THE CATHOLIC CHURCH.

If the question were asked in any day or Sunday school throughout the kingdom, "What is the meaning of the word Catholic?" no doubt there would be a response by a chorus of voices, "Universal!" "General!" "All over the world!" And in church on Sunday you will hear the congregations joining in saying that they believe in the Catholic Church; but if you meet any of them during the week and hear them speak of the *Catholic Church*, and you ask them what Church they mean, you will have no difficulty in learning that they mean the Romish Church. If you further ask them if that is the Church in which they expressed their belief, in the words of the Creed on Sunday last, they will tell you it is not. You will have some difficulty in many cases in ascertaining what, if any, meaning was attached to the words, "I believe in the Holy Catholic Church." It is simply astonishing to think of the loose and senseless way in which many most important historical, theological, and ecclesiastical words are used, and the little

trouble that is taken to fix to them their historical meaning, or indeed any definite meaning at all. Even the *Times*, in one of its leaders the other day, referred to the Church of Rome as the *Catholic Church*. And yet it is not unlikely that the writer, if a Churchman, on the Sunday preceding his writing this article stood up in church and expressed his solemn belief in the Catholic Church; but if so, in all probability he did not mean the Roman Church.

Now, to describe the Roman Church as Catholic is to concede to her a monopoly of the title *Catholic*, ignoring at once the claims of the Greek Church, our own National Church, and all other historical National Churches to participate in that designation. Further, it is describing the particular with the universal, when we speak of the Church of Rome as the Catholic Church. How can the Church of Rome be locally Roman and universally Catholic at the same time? She may be, and is, a branch of the Catholic Church, though an erring one; she is not *the Catholic Church*, and it is wrong and misleading so to describe her.—*Church Bells.*

THE *S. S. Times* says that an English Egyptologist has called attention to the fact that in the ancient hieroglyphics "love" was represented by the figure of a "hoe." Love will prompt a man to dig. He will dig cheerfully for love's sake. And again, it is suggested that the Latin word for "worship" is "cultus," from the same root as that for "plough." Worship involves work.

### THE LITURGY.

The primitive name for "the Order of the Administration of the Lord's Supper or Holy Communion" was *the Liturgy*; a word derived from the Greek, and used to denote (1) any public service, religious or secular, (2) the ministry of the Levites, (3) the ministrations of the Jewish Priesthood, and (4) the ministrations of Christian prophets and teachers.

In Ecclesiastical writers the word *Liturgy* is used for *any sacred function*, and in a special and strict sense for the Eucharistic Office. Thus we speak of the Liturgies of Antioch and Jerusalem (or St. James'); Cæsarea (or St. Basil's); Constantinople (or St. Chrysostom's); Alexandria (or St. Mark's and St. Cyril's); Ephesus, Rome, Milan (or St. Ambrose's); Africa (same as Rome), Gallican, Spain (or Mozarabic.) These Primitive Liturgies, now extant, were the services used in celebrating the Lord's Supper in the Churches of Antioch, &c.

Hence naturally arose the use of the word *Liturgy* to designate the Form employed by the Church in celebrating that Office which used to be called *the Mass*, and which we now call *the Lord's Supper or Holy Communion*, and the Eastern Church, *the Divine or Mystical Liturgy*.

In the present day, the word *Liturgy*, as commonly used, is synonymous with the term *Book of Common Prayer*.

It is rare when injustice, or slights patiently borne, do not leave the heart at the close filled with marvelous joy and peace.



*THE CHILD'S FUTURE.*

The message of the coming of the Son of God in the form of a child shows that He not only took the children up in His arms outwardly, but was willing to enter into the children's hearts and dwell there. As the leaf is the pattern of the tree, so the child is the pattern of the man and woman. Children are much influenced by what is expected of them. Consider the expectations which this message to Mary awakened about her child. Baptism teaches us how the best things may be expected of children. The message of their growth in the image of God communicated to them, has a most ennobling influence. As a tree is clothed with the leaves that spring out of its own inward vitality so the life of men and women is clothed in the beauty of holiness by the words and deeds which spring out of their own character.

*USES OF THE CATECHISM.*

BY HOPE LEDYARD

It is a matter for sincere regret that a Church which owns such a remarkable Catechism as ours should make so little use of it. In a few short answers are given all the vital points of our belief; we are shown our duty to God and man, are reminded of the blessings offered to all who care to accept them, and have our vows—for which we are held accountable—clearly stated. Now see what a help this Catechism may be at our devotions.

In the first place, we need, before we pray, to remind ourselves Who it is we are approaching. Some one has recommended repeating

the Creed as a help, but all may not have the time. Then use the answer following the Creed. Say reverently and thoughtfully, "I believe in God the Father, who hath made me and all the world; in God the Son who hath redeemed me and all mankind, and in God the Holy Ghost, who sanctifieth me and all the people of God." The thoughtful repetition cannot but give you subjects for praise, with which your prayers may begin.

Then, you would confess your sins, but your remembrance of the day's doing is but vague. You dislike using a book, and so self-examination is slurred over, or, perhaps, given up entirely, and a most valuable means of grace lost. But repeat the "duty toward God" in this way; "My duty is to believe in Him, to fear Him, and to love Him." Do I? With all my heart? Soul? Mind? Strength! Do I call upon Him? Do I honor His holy name and His Word? How quickly these questions will recall sins of unbelief, or careless, irreverent words, or of want of gratitude for ordinary mercies!

In the same way the "duty toward your neighbor" suits all lives; the question are by no means general, but searching and personal, and suit old and young, rich or poor. This of itself may be all many have time for, but when looking forward to the Communion Feast you can use the other questions in the same way. Ask yourself prayerfully whether, having received the outward and visible sign, you have the inward and spiritual grace. Are you dead unto sin and living unto righteousness? Do you repent and forsake your sin? Have you the faith which steadfast-

ly believes in God's promises? And then the last answer of all is of itself a means, and a very precious means, of preparation for the Feast.

Let us hope that more of the great army of Churchmen may use the weapons here provided for them, and may by them ward off many of the blows of the great adversary.

No man will ever be an earnest Christian who neglects the study of God's book. Men may read it as a habit, we speak of no such reading; the reading we mean is that which can say, "O, how I love thy law; it is dearer to me than thousands of gold and silver." Thus read, the book will keep us from the worldly spirit; the book will keep us from regarding its truths as obsolete. Read the book; study the book, and we will not get far from God and the truth of God.

### THE HEBREW TONGUE.

THE *American Antiquarian* gives us light on tongues and tools. It says of the Hebrew tongue: "The striking similarity which the Assyrian and Babylonian languages bear to the Hebrew has been dwelt upon lately by Prof. F. Delitsch, showing that the three people at one time dwelt together. The names of plants are held in common. Many terms which occur only once in the Old Testament are used in the Eastern languages. This is an interesting line of study."

It also says about the tools of the pyramid builders: "It has long been a puzzle to antiquarians to know how the round holes, used for pivot holes of doors of temples

in Egypt were made. It is now clear that they were made by tubular drills, supposed to have been made of bronze; the cutting edge set with hard jewels, probably corundum. The Egyptians were also acquainted with circular cutters or saws, the cutting edge being set with gems. Fragments of hard stone have been found having marks of circular scourings. Mr. Wm. Flinder Petrie has contributed much information on the subject."

### RULES TO BE OBSERVED.

IN choirs and places where they sing, *don't* sit down.

Whatever be the posture prescribed by the Rules of the Church and generally followed by the congregation, *don't* violate them.

*Don't* sit down when others stand or kneel. *Don't* attempt to join in singing, chanting, or any other part of the service, unless you can do it as it is being done.

*Don't* say the Creed, the Lord's Prayer, the General Confession, or the Amens at the end of collect or prayer, on any other note or in any other manner than that which you hear the choir or clergy take. *Don't* talk, fan yourself, fuss with your gloves or clothes, gaze about the Church, until the bell runs down, the voluntary on the organ begins, or the first notes of the Processional Hymn fall on your ear, as though the sacredness of the place was determined by its being used.

*Don't* forget that good manners may be shown, and that it is quite as desirable that good behaviour should be manifested by a careful observance of certain rules in the House of God, as in any other house.

### LEARNERS.

THE world is at school. The Church is learning. The universal rage is study. One calls it investigation. Another says it is research. With one it is science, with another art. With all it is learning. The millions are ready to do what the disciples of old were doing, to go to school by the lakeside or on the sea-shore. In all this seeking after knowledge there is a forcible disturbance of self-satisfied ignorance. Settled convictions are questioning their own sincerity, and the catechism is being said over again in secret by men of three-score years. Most men grant that better methods of study are in vogue now in Biblical learning. Our Scriptures speak to us less vaguely than fifty years ago. Our life-long convictions, re-examined and freshly grasped, are doubly precious for the struggle with which the good-fight of faith has been re-fought. The best and highest convictions we have are known to be incomplete, and in this humbling reflection we become merciful to others who are struggling up toward what may be the best attainable view to them.

### LIFE IN THE CHURCH.

SOME think the Church of England is a very dignified "establishment," and that is about all. That its chief features are titles and big incomes and social position. But Dr. Dixon, a distinguished English Wesleyan minister, gives the following testimony concerning the Church of England, in a letter to an American Methodist paper, *Zion's Herald*, of Boston.

Be not startled: but there is more *true religion* in the Church of England, than anywhere else in the country. This Church is the only Christian body which is making prosperous advances. The Church of England is, as we think, the most prosperous in the country. \* \* In the lower grades of the Church, there is a very large and constantly increasing body of faithful, laborious and excellent men, who are the ornament of their profession, and a blessing to the country. The large towns are full of these men, who are exercising a most powerful and beneficial influence.

### SECTARIAN INCONSISTENCY.

It is a strange thing that the Sects admit the canon of Holy Scriptures, some practice Infant Baptism, and all observe Sunday as a day of sacred rest, while they reject Episcopacy, and yet the evidence for each and all of them is precisely of the same kind. As Archdeacon Evans tersely puts it: "Seeing that the Episcopacy, or the threefold ministry of Bishops, Priests, and Deacons, rests upon the one and the same, and even stronger testimony, than that on which rests the canonicity of Holy Scripture, viz., *the evidence of the Visible Church*: we cannot reject the one without sooner or later undermining the authority of the other. This being the case, it behoves all who thankfully accept the canonicity of Holy Scripture to be very careful not to despise Episcopacy. Long before we come to the last author whose testimony completes even the *first*

*universal canon of Holy Scripture, we find Episcopacy universal, everywhere ascribed to Apostolical Institution, and its regular succession referred to in proof of the genuineness of that canon."*

THE communicants in the American Church 1882, were 352,814, this year there are 373,088 an increase of 20,274.

DURING the last thirty years the Church of England has raised \$250,000,000 for the building and repairing of churches and cathedrals, and \$8,000,000 for endowments.

THE origin, charter, doctrine and policy of the Apostolic Church are all laid down in the New Testament and illustrated by the writings of the early Fathers. The true Church now must be one which is in agreement with this primitive Church in all essentials.

#### RECENT ACCESSIONS.

Mr. Cyrus B. Durand, for many years the esteemed pastor of the Reformed Dutch congregation in Hackensack, N. J., has just been admitted to the sacred order of deacons in Trinity Church, Newark, by the Bishop of the diocese.

Mgr. Savares, Doctor of Civil and Canon Law, until recently the Pope's domestic prelate, has just left the Roman Catholic Church, and the other day was received into communion with the Episcopal Church by Dr. Nevin, in St Paul's American Church, on confession of the Nicene Creed and abjuration of the dogmas of the Immaculate Conception and Papal infallibility.

The Rev. S. S. Pentz, formerly

a Methodist minister, was ordained to the diaconate at Calvary Church, Louisville, Ky., Sunday, November 25th, by Bishop Dudley.

The Bishop of North Carolina has just admitted to the diaconate the Rev. James H. Postette, late a minister of the Methodist Protestant communion.

Bishop Kip recently confirmed, in St. James' Church, Fresno city, Mr. Henry H. Clapham and wife, Mr. Clapham having lately been a British Wesleyan minister. He is a gentleman of culture and highly educated, and has applied for Holy Orders.

On Sunday morning, December 9th, St. George's Church, Mr. Lindsay Parker was made Deacon by Assistant Bishop Potter. The Rector, W. S. Rainsford, presented the candidate. Mr. Parker was a Methodist minister, and is considered a very eloquent preacher.

Senor Parmenio Anaya, a Spanish convert from Romanism, was ordained to the Diaconate in the Church of the Covenant, Philadelphia, last week. He will work among the Cubans.

Mr. Charles E. Barnes of Salem, an Adventist preacher, has recently signified to the Bishop of Massachusetts, his desire to become a candidate for Holy Orders, and has been informally accepted. He began to preach about fifteen years ago, and has been highly esteemed by the Adventists.

In Trinity Church, Collinsville, Connecticut, on Friday, December 21st, Mr. Ralph H. Bowles was ordained to the diaconate by the Right Rev. the Bishop of the diocese. Mr. Bowles was for more than thirty years a minister in the Baptist denomination.

## Children's Department.

### THE OLD YEAR AND THE NEW.

"FAREWELL, little children!" the old year said—

I shall leave you to-night when you're snugly in bed,

So come, let us gather around the bright fire,

I have something to tell you before you retire.

I leave you to-night, but with me I bear  
My record for each; I have drawn it with care,

Now listen: Each word you have carelessly spoken;

All promises made, and all promises broken,

Whatever unkindness you've felt or have shown

In action, in feeling, in word or in tone,  
Where'er you've forgotten, in warm, earnest prayer,

To thank our great Father for all His kind care.

Where'er you've neglected His pardon to plead

For sinful desires, for wrong feelings and deeds;

Where'er you've offended your father or mother

Been fretful or peevish to sister or brother,

All the grief you have caused, all the sorrow you've given

Are noted by me, and recorded in heaven."

Kneel down, little children, in deep sorrow kneel;

As you think of the record past years will reveal,

Ask pardon of GOD for each sin that is past;

On the mercy of Jesus your burdened soul cast,

Resolve that the New Year shall never record

So many offences in thought, deed and word.

Dear children, remember, and earnestly pray,

Where'er you are tempted to wonder astray,

Pray for light from above that will guide your young feet

O'er the rough road of life to that happy seat

On the right hand of God, where the ransomed ones claim

Peace, Pardon, and Love, in the dear Saviour's name.

### LEFT TILL CALLED FOR.

#### A TALE FOR CHILDREN AND OTHERS.

#### CHAPTER I.

"Here, look sharp with them boxes, Dale! Why, bless the man what's up now?" And old Brice the porter came shuffling along the snowy platform, lantern in hand, to peer over his mate's shoulder, as he stood looking into the window of a first class carriage.

There had been an unusual commotion that cold Christmas Eve at the generally sleepy little station of Briarly. It was not much more than a siding, midway between busy Ball's Road Junction and the Cathedral town of Dartminster, and had been opened chiefly for the convenience of the great folks up at Exleigh Park, who formed the long steep hills between Ex-

leigh Ball's Road trying both to horses feet and coachmen's tempers through the winter, and also for the more convenient transit of milk, butter and cheese from the surrounding dairy farms to Dartminster and London. Briarly itself was little more than a handful of cottages clustered together near the station, the most prominent buildings being the Strangway's Arms, and "Ebenezer," the former regularly attended daily by the villagers, the latter only once a week, weather permitting.

The race week and the Dartminster assizes made business brisk at the railway station, but this year great excitement prevailed owing to a heavy fall of snow blocking the line and rendering it impassible for the night at least. The little platform was quite blocked up with portmanteaus and hampers, and cross, cold passengers. Stout Mrs. Blockett, the landlady of the Strangway's Arms, grew quite red in the face with the unwonted press of business, and declared it was the good old coaching days come back, as she settled about providing for the comfort of the travellers. Every conveyance in the place was despatched with more persistent travellers to Dartminster, while anxious friends kept the telegraph wires at work until good John Toms, the clerk, unaccustomed to such labours, was fairly worn out.

But presently the excitement subsided, the last heavily-laden conveyance had disappeared down the turnpike road, and a comfortable glow of firelight and atmosphere of hot supper pervaded the Strangway's Arms. Old Brice was just giving a last look round before

locking up and turning in for the night, when young Dale's attitude arrested his attention.

"Why, bless my heart!" was the emphatic result of old Brice's look over Dale's shoulder, and somehow the exclamation seemed appropriate for as old Price afterwards observed. "There was something about the youngster that seemed to go straight to your heart the minute you clapped eyes on him." At first nothing was visible in the carriage but a large bear skin rug, but a closer view revealed a little boy curled up in the corner with a rough brown dog in his arms, both fast asleep. Dale opened the door and lifted the little fellow out; while the dog, a great ungainly retriever puppy, bounced about with his great soft paws, poking a blunt nose anxiously round his young master.

"There! all right! Don't cry now, old chap!" Dale said consolingly, as a pair of blue eyes opened at last, dazzled by the lantern light, but gradually opening wider and peering curiously out from the rug.

There was still a bit of fire in the waiting room, and Brice stirred it into a blaze, while Dale deposited his bundle on the table and began carefully to unfold its contents—two short legs in leather gaiters, a little rough great coat, a seal skin hat drawn well down over rough yellow curls, a round baby face flushed and warm with sleep, and a ticket tied loosely round his neck, inscribed, "*To be left till called for.*"

The two porters surveyed him anxiously; old Brice scratched his head, and ejaculated, "Here's a go to be sure!" while Dale said

cheerfully, "Well, old chap, where be you bound for?"

No answer only a prolonged stare out of two solemn round eyes, and the suffing of a woolly white glove finger into his mouth. Dale proceeded, nothing daunted, "come, this won't do! What's your name, young gent, and where be going?"

"Don't know."

"Don't know where you're a going? Well, may be, you know where you come from?"

"Daddy sent us."

"Us? Who else beside you?"

"Why me and Tulip—Tulip's daddy's dog—and I'm to take care of him, and we were to wait at the station till some one came, and that's why daddy put the card on Tulip; but he did not like it, so I put it on instead. Are you "Somebody."

*To be continued.*

### HOW TO BECOME HAPPY.

MANY young persons are constantly thinking over some new ways of adding to their pleasures. They always look for changes for more "fun" more joy. I suppose at the beginning of a New Year this is in their thoughts once again. How will the year be happier? How shall we more and more enjoy life? These are queries many a young person asks himself. Perhaps the following brief anecdote may help them to a correct solution of the question and may make the coming year more joyful, peaceful, prosperous and happy. Will our young friends imitate the eagle in the story for one short year?

"Once there was a wealthy and powerful king full of care and very unhappy. He heard of a man

famed for his wisdom and piety, and found him in a cave on the borders of a wilderness. "Holy Man," said the king, "I come to learn how I may be happy." Without making a reply, the wise man led the king over a rough path, till he brought him in front of a high rock, on the top of which an eagle built her nest yonder."

"Why has the eagle built her nest yonder?"

"Doubtless," answered the king, "that it may be out of danger."

"Then imitate the bird," said the wise man, "build thy home in heaven, and thou shalt have peace and happiness."

### FOR THE BOYS.

It is always pleasant to meet a gentlemanly boy. We met one the other day. He was only a little fellow of seven, but he took off his hat to us like a gentleman, and ran out of his way to open the gate for us. We thought of it more than once that day, and you see we even think it worth putting in print.

Most boys are in too much of a hurry to be polite. They are too busy thinking of what they are doing, or what they intend doing, that they haven't time to give more than a nod to a passer by. A gentleman is one who always thinks of others before himself, and so is always quick to do what he can to show respect and willingness to oblige. This made the little boy we speak of a gentleman. He thought first of us, and let himself go.

The Duke of Wellington was one of the first gentlemen as well as generals, of England. He showed

it by his respect for others. One communion Sunday, as he knelt alone by the chance! rail, an old colored man came forward and knelt beside him. The sexton motioned the old man to leave, but the Duke raised his head and said, firmly, "No, we are all equals here." And side by side the negro and the general received the symbols of their Saviour's love.

It is said that his last words were, "If you please." They were spoken to his servant, who offered to bring him some refreshment.

Thus the last words of this true nobleman were words of courtesy to an inferior.

So, boys, don't be ashamed o being polite. If you want to be manly be gentlemanly.—*Sel.*

## CHURCH HISTORY.

### FOURTEENTH CENTURY.

Q. For what period did the popes reside at Avignon in France?

A. From A.D. 1309 until A.D. 1378.

Q. What is this period called by historians?

A. The time of the Babylonish Captivity, as it lasted nearly seventy years.

Q. Though whose influence was the Pope brought back to Rome?

A. Chiefly by the exertions of Petrarch the Poet, and Catharine of Sienna, a holy nun.

Q. What then occurred?

A. Another pope was elected, one residing at Rome, the other at

Avignon. In 1409, both popes were deposed, and a third was elected but all three reigned.

Q. What effect had this?

A. The people despised their spiritual leaders and naturally lost confidence in them. Vice reigned instead of piety, and a great impetus was given to the desire for a reformation.

Q. How long did this schism last?

A. From 1378 to 1417.

Q. In what country was the prestige of the Papacy most lowered by this scandalous division.

A. In England.

Q. Show its effect there.

A. The yearly payment promised by king John was now largely in arrear, and in 1366 it was determined to resist all future papal claims for tribute.

Q. What declaration did the English Parliament put forth in 1399?

A. That neither the pontiff nor any other person outside the Realm has a right to meddle with the same.

Q. But what supremacy seems to have been admitted all the while?

A. The claim to spiritual authority.

Q. How were suffragan bishops now appointed?

A. The chapter elected, the Archbishop confirmed the election and gave consecration, the crown licensed and gave the temporalities.

Q. When only was the pope supposed to interfere?

A. In case of disputed elections, but these now became very numerous, no less than thirty in fifty years.



Q. When was the Statute of "Provisors" passed?

A. In the reign of Edward iii, 1351. It made all persons receiving papal preferment liable to imprisonment.

Q. What was the Statute of "Præmunire"?

A. It enacted that whoever procured at Rome or elsewhere any translations, bulls, instruments or other things affecting the King or his crown and realm should be put out of the King's protection and their lands and goods forfeited.

Q. Did these attempts at reform accomplish anything?

A. Very little. Owing to the desire of the Kings to connive with the popes that they might carry out their own purposes, these laws were too often merely a dead letter.

Q. What grievances still existed?

A. Rome still gathered enormous tribute, despite the plain prohibition of 1366. There were constant demands from Rome for money for bulls and dispensations and first fruits, and for carrying on crusades against Turks or heretics. Over £160,000 was paid as the first-fruits of bishoprics alone from 1486 to 1531.

Q. What was the state of religion?

A. The degradation of the people continued; there were terrible abuses in doctrine and practice, ignorance prevailed and humanity was sunk low in the depths of vice, cruelty and superstition.

Q. Who was raised up to attempt a reformation and bring light from the middle of gloom?

A. John Wycliffe, born at Richmond in Yorkshire, about the year 1324. In 1340 he went to Oxford and became one of its most faithful scholars. In 1360 he denounced the mendicant friars. Shortly afterwards he was made a King's chaplain, and in 1366 he publicly declaimed against the Romish claims for tribute.

Q. What great work did he originate?

A. Besides numerous pamphlets denouncing the pretensions of the popes, the abuses of the clergy, and the ignorance of the people, he translated the sacred Scriptures into English, giving the people the entire Bible in a language they understood.

Q. Who was his friend and defender?

A. John of Gaunt, Duke of Lancaster.

Q. In what was Wycliffe engaged in 1374?

A. He was sent as an envoy to France, where he presented a list of grievances under which the Church suffered to the papal nuncios.

Q. What did he do on his return?

A. Feeling satisfied that the papal system was thoroughly demoralizing and that there was no hope of redress, he employed his vast learning to write, lecture and preach against its pretensions.

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