



# Church Work.

WE SPEAK CONCERNING CHRIST AND THE CHURCH.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

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

## WHOSE I AM.

JESUS, Master, whose I am,  
Purchased Thine alone to be,  
By Thy Blood, O Spotless Lamb,  
Shed so willingly for me ;  
Let my heart be all Thine own,  
Let me live to Thee alone.

Other lords have long held sway  
Now, Thy name alone to bear,  
Thy dear voice alone obey,  
Is my daily, hourly prayer.  
Whom have I in Heaven but Thee ?  
Nothing else my joy can be.

Jesus, Master ! I am Thine ;  
Keep me faithful, keep me near ;  
Let Thy presence in me shine  
All my homeward way to cheer.  
Jesus ! at Thy feet I fall,  
Oh, be Thou my All-in-all !

*Havergal.*

## THE REASON WHY.

You want to know "the chief reason for being a Churchman." It would be hard to give any one principal reason for being an "Episcopalian;" but it is not a

difficult thing to say "why I am a Churchman." A man might be an "Episcopalian" for any one of a hundred reasons—because his parents were—because his wife is—because he likes a liturgical Service—because he likes chanting—or to see a clergyman in a white surplice. An "Episcopalian" is such by accident or by preference. The Episcopal Church—he will tell you—is the "Church of his choice." With the Churchman, however, it is quite another matter. With him it is not a question of preference but of principle. He is a Churchman because he cannot be anything else. It is a matter of deliberate conviction and of conscience. I am a Churchman therefore because I believe that the Church is of God and not of man ; that it is of Divine and not of human institution.

There is more in the reason given than might appear at first thought. Let us look the question in the face, and answer it. What constitutes a Church? The common notion is, that, though indirectly it may be of God, yet as to the foundation or institution, it is of man.

So the Presbyterian speaks of John Calvin as the founder of his Church; and the Methodist, of John Wesley as the founder of his; and the Reformed Episcopalian, of George Cummins as the founder of *his* church. So we speak of Williams and Brown, of Edward Irving and William Ellery Channing, of Hosea Ballou and Alexander Campbell, as founders of their "churches" or denominations.

Now, what is involved in this? If John Calvin or George Cummins could found a Church, then, reader, you or I. or any man living, (or for that matter, any woman) could as well. It would be a "church," and as good as there is going, at least so far as the right of foundation goes. It would not signify whether it was three hundred years old, or ten years, or one year, or one hour old, for that matter; or whether it had a million members, or two, or one. It would be none the less a "church," on that account. Indeed, a man may be his own church and he may be the only member of it. Manifestly, rights that inhere in one man do in another. If church-making be an inherent right, then I am as free to exercise such rights as any one else; and I may do so this very day, before the sun goes down. This is a legitimate inference, if we admit that men have any such right. But we do not admit it. To admit that they have, would be to admit that which in its results would end in the utter disintegration of Christianity. It ends in *Individualism*. This is what it has already ended in for thousands of Americans to-day. Go to hundreds of those around you, and ask any one of them what church he belongs to, and he will very likely say, "To

none; I have my own opinions; they suit me; I do not care whether they suit other men or not." That is, they have carried out the common notion to its logical results; and for them it has ended in individualism. It is a principle which has in it, for Christianity, the seeds of utter disintegration. We Churchmen do not admit it. As it seems to us, it involves the destruction of all that we hold most dear. Not admitting it, we must act accordingly. We must belong to a Church which denies it, and plants itself on the very opposite of it, namely, that Christ's Church is of God, and not of man; that it was founded by our Lord and Saviour Jesus Christ, and not by any follower of His, however, devout or good or well-meaning he may have been. We Churchmen, therefore, do not and cannot look to any individual Christian as the founder of the Church, nor to the fallible expounder of any system or polity or theology. We do not admit the right of any man or of any set of men, or of any School or party, to define for us the Faith which we confess. We go back to our Divine Lord Himself, and to that Mount of the Ascension where with uplifted hands He said: "All power is given unto Me in heaven and earth. Go ye therefore and teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world."

Here, then, we find the great charter of the visible Kingdom of God set up among men. We find it in the great Apostolic Commis-

sion; in the Faith then given; in the Sacraments then enjoined; in the things which our Saviour taught and commanded His appointed ministry to teach: and, above all, in His pledged in-dwelling presence in and with that Church of which He spake, when he said: "I appoint unto you a Kingdom." When we turn to history, we find that this Kingdom has existed from that day down to this. We find a certain Ministry, a certain One Faith, certain Sacraments, Sacramental Rites, and other distinguishing notes which characterize it to-day, and have characterized it through the Christian ages all along. Now, of this Kingdom of GOD, we Churchmen believe that the Anglican Communion, of which the "Episcopal" Church in this country is an integral part, is a pure, Scriptural and Apostolic branch; therefore, we belong to it, and must belong to it. We are Churchmen on principle, and cannot be anything else.—*Rev. A. W. Snyder.*

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### GOD'S CALL.

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Is there some person whose company you know is doing you mischief? You feel that you are learning evil from him and that you ought to break away from him, or that it would be much better for you to do so—it would have been better for you if you had never become so intimate with him. Or is there some wrong habit which you have taken up with and you cannot prevail on yourself to lay it aside? you half hate yourself for going on with it, and are happy only when, for a time, you are free from it; but still you are drawn on into it again and again. Or is there some

difficult work which you shrink from undertaking, and yet you can give no satisfactory reason why you should not manfully set to work and take it in hand? Or is there some wrong which you ought to try to prevent, but you are unwilling to incur the opposition or ridicule which it will bring on you? Or does your conscience continually press upon you that you ought not any longer to turn your back on the Lord's Table—that you have kept away too long already?

My dear brethren, all this is GOD calling to you. While you refuse or delay to do these things you are begging to be excused from doing the plain duty which GOD invites you to undertake. His great goodness has led Him to persevere in calling you up to the present time. Beware how you provoke Him to take away the offer from you.

And oh! be well assured that your real happiness is found only in hearkening to His voice. Come out as He calls you, do His bidding, and you will find such peace and comfort, and spiritual strength, and blessed hope, as you do not know now. Fear not the difficulties and trials. Trust Him who holds you with His hand, and promises not to leave you. True, His service is a yoke or a burden, but His yoke is easy and His burden is light. He bare them Himself first, and as He lays them on you He will strengthen and comfort you with the arm, strength, and comfort with which He Himself was borne up.—*Selected.*

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"BE ye therefore merciful, as your Father also is merciful."

THE CHRISM.

NOT infrequently we are told that we have but two instances of Confirmation in the Holy Scriptures; but this is not strictly true. We have two historical accounts of the rite as administered by the Apostles, and this is quite sufficient for the purpose. What the Apostles did for their Disciples in these cases must have been what they did for all unless these can be shown to have been exceptional cases. But when the laying-on-of-hands is joined with baptism, as belonging to the foundation principles of the Christian profession, we need ask nothing further.

The second historical instance is that of which we read (Acts xix., 6) in the story of St. Paul's return to Ephesus, in connection with the judgment he gave concerning John's baptism, when he showed that it was a Mosaic and typical rite, and not Christian baptism at all. But there are many references to the seal of confirmation throughout the New Testament. Take this very case of the Ephesians, St. Paul seems to refer to it in the Epistle to the Ephesians: "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom, also, ye believed, ye were *sealed* with the Holy Spirit of Promise." In the Second Epistle to the Corinthians (i. 21, 22) this *sealing* is referred to in connection with *unction*: "Now, He which hath *anointed* us is GOD, who hath also *sealed* us and given us the earnest of the Spirit, in our hearts." I have omitted the words, "which *establisheth* us," but they are part of the text, and seem akin to the *confirming* feature of

this Chrism. So, again, in the Epistle to the Ephesians (v. 30), "Grieve not the Holy Spirit of GOD, whereby ye are *sealed*." The seal of the Spirit seems to be logically distinguished from the seal of the Redeemer which is Baptism: by the one the covenant of redemption is sealed to us, by the other the covenant of our sanctification.

In St. John's First Epistle (ii. 20) he says, "Ye have an *unction* from the Holy one;" and in the same connection—"The *anointing* which ye have received of Him abideth in you." He refers to it with reference to one of the seven gifts—"the spirit of knowledge," adding: "The same *anointing* teacheth you of all things." This then is the unction, or *Chrism*, of which we are speaking: for the full conception of which we must turn to the history and example of the Christ, the Messiah; that is the Anointed One. As our Prophet, Priest and King, He received His anointing without measure; but a measure of His grace has descended upon all His members, as the typical anointing of the High Priest ran down to the skirts of His raiment. "Of His fullness have we all received, and grace upon grace." Because we share in His Chrism we are Christians. Now, observe, His baptism was followed by His anointing. The Spirit descended and rested upon Him, according to the prediction of Isaiah—"The Spirit of the Lord shall rest upon Him (1) the spirit of wisdom and (2) understanding; (3) the spirit of counsel and (4) might; (5) the spirit of knowledge and (6) of the fear of the Lord, and shall make him of quick (7) understanding in the fear of the Lord." Here, the fear of

the Lord appears to be twice repeated, but the Church understands this expression as meaning in the one case the habit of godly fear or true godliness, and in the other the principle of holy fear itself, which is "the beginning of wisdom."  
—*Bishop Coxe.*

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### MYSTERIES.

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BISHOP COXE, preaching a pointed sermon in New York, said:—

"We confront in actual life three mysteries, concerning which there is no light from any source whatever, except that with which the sacred book furnishes us. The first, the mystery of a good and great God; the second, the mystery of the Evil One; and the third, the mystery of our own being. Every generation has its peculiar phase of unbelief and scepticism.—The modern researches of science, instead of shaking my belief in an Omnipotent God, only strengthen it. The man who professes to be an atheist is, in my opinion, either a liar or a fool. The existence of evil makes us very naturally seek its author. Is it GOD? God forbid. Must we seek it in ourselves? Evil as we are, we are not so bad as to be the authors of all evil. The worst men sometimes recoil before great crime. The cause of evil in many men is found in the fact that they neglect to put themselves under the protection of their God. We shall never be able to solve the mystery of the contest which is perpetually going on between good and evil, until we shall have departed this life. GOD has shown us that evil exists, and he has also shown us the way of overcoming and conquering it; and

though the contest is still going on the decisive blow that shall eventually overthrow evil was struck eighteen centuries ago, when GOD manifested himself to humanity by sending into the world his Son."

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### SUPPOSE.

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SUPPOSE that all members of the congregation should do what some will probably do next Sunday, *i. e.*, stay at home for some trifling reason. Result, empty pews.

Suppose that you should neglect your store bill and other business debts as you frequently neglect your church dues and offerings and missionary obligations. Result, loss of credit; lawsuits; jail; prison.

On the other hand, suppose that all members of the congregation should do next Sunday what Mr. and Mrs.—always do, *i. e.*, get to church, rain or shine, hot or cold, headache(?) or no headache. Result, pews filled *full*; hearty service, music and responses "as the voice of many waters, and as the voice of a great thunder, and as the voice of harpers harping with their harps."

Happy parson. Happy people.

Suppose that every one should treat religious duty like any kind of secular duty; that he should be careful and painstaking in all religious obligations—Sunday School work, work in the various parish organizations, attention to the Holy Communion; watchfulness over GOD's children, etc., etc. Result, a live parish; a godly people; shining lights; living epistles; many "good confessions witnessed before men."

Suppose that you *really* do give for religious and charitable purposes

in proportion to your income. (The Bible plainly teaches that we should give *one-tenth*) but say one-twentieth of what you have to spend for living purposes; and further suppose that you give with some little sacrifice, *i. e.*, fewer cigars; fewer buttons on your kid gloves; lower heels on your boots; less crushed strawberry on the hats; fewer dainties on the table if needful;—sacrifice somewhere in order to give to GOD'S work. Result, overflowing treasury; missions promoted, charities helped and good work set forward.

Please take these matters into consideration, and suppose you do try to be *faithful, honest and earnest*, not only in your dealings with men but with GOD.—*Earnest Worker.*

## THE HOLY CATHOLIC CHURCH.

### THE GENERAL COUNCILS.

WE have now reached a most important epoch in Church history. With the reign of Constantine the Great the Catholic Church assumes a new relation to the world. In 314 A. D. (one of the important dates of general history) the Emperor issued the celebrated Edict of Milan, by which decree Christianity received the sanction of the State. Christians were now allowed to worship unmolested. No longer were they obliged to celebrate the mysteries of the faith in "dens and caves of the earth." Thus tolerated and protected by the world, the condition and position of the Church was materially altered. Bishops and ecclesiastics were numbered among the counsellors of the

Emperor. Magnificent churches sprang up everywhere. The old heathen temples and shrines were left without a worshipper. But in this changed condition of affairs the hand of GOD is distinctly visible. The time had come when the faith which had been so long held *implicitly* had to be formulated into an *explicite*. Heresies concerning the nature and character of the Lord of the Church had begun to disturb the mind of Catholic Christendom. Contact with philosophical schools had given rise to many forms of heresy or "science falsely so called," as S. Paul puts it. The time had come when the Church, as the Witness of the Truth, was obliged to give some authoritative decisions in matters of faith. These decisions were given in the Six General or Ecumenical Councils, which are recognized by *all* branches of the Catholic Church, Anglican, Roman and Eastern. These councils are regarded by our Communion as General because they *alone* bear the distinctive marks of an Ecumenical Council. These marks are, (1) Councils to which *all* the Bishops of the Catholic Church have been *invited, no matter how few may attend.* (2) One where *freedom of deliberation and voting* has been guaranteed to all. (3) Its decisions concerning matters of the faith *must be received with approbation* by the great body of the faithful. Judged by these texts it is easy to see why the Anglican Communion cannot receive the decisions of such Councils as Trent, or the recent Vatican Synod, which, by the Roman Church, are looked upon as General Councils.

1. The Council of Nicea was

convened by the Emperor Constantine and met at Nicœa, a city of Bithynia, A. D. 325. The decisions of the Council were directed against Arius, a presbyter of Alexandria, who taught publicly that our Lord was not *eternally begotten* of the Father, asserting "that there was a *time before which, He was not.*" The Catholic doctrine had an able defender in S. Athanasius and to him the Church owes the clear and unmistakable language of the Nicene Creed as we now have it.

2. The Council of Constantinople assembled in 381, A. D., and consisted of one hundred and eighty six Bishops. The decrees of the Synod were condemnatory of the errors of Macedonius, who had declared of the Holy Ghost, that He was *not equal in dignity, power and honour* to the Father and the Son. The articles concerning the Holy Spirit and down to the Amen were added at this time to the symbol of Nicœa.

3. The emperor, Theodosius the Second, convened the third General Council, which met at Ephesus, A. D., 431. It condemned the teachings of Nestorius. That hierarch had failed to see how the *two* natures of Christ—the human and the divine—could exist, without such an independence virtually destroying the personality. He objected to the title "Mother of God" as applied to the Blessed Virgin. The Council sanctioned this title, on the ground that what is predicated of one nature, must be also of the other. The whole Christ—who was GOD as well as Man—was born, died and suffered.

4. The Council of Chalcedon assembled in this year 451, and was attended by over six hundred

bishops. Besides confirming decrees of former councils and enacting thirty-seven canons of discipline, the council condemned the errors of Eutyches, who taught that in Christ there was but one nature, the divine.

The last Two General Councils were held in Constantinople, the one in 553, and the other in 680. Their interest consists mainly in the fact that they endorsed the decisions of the earlier Synods, and also condemned a new form of heresy, which was the legitimate outcome of the errors promulgated by Nestorius and Eutyches.—*Boston Highland Messenger.*

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### DON'T JUDGE.

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Don't judge a man by the clothes he wears. GOD made one and the tailor the other.

Don't judge him by his family relations, for Cain belonged to a good family.

Don't judge a man by his speech for a parrot talks, and the tongue is but an instrument of sound.

Don't judge a man by his failure in life, for many a man fails because he is too honest to succeed.

Don't judge a man by the house he lives in, for the lizard and the rat often inhabit the grandest structures.

When a man dies, they who survive him ask what property he has left behind. The angel who bends over the dying man asks what good deeds he has sent before him.

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"THERE is joy in the presence of the angels of GOD over one sinner that repenteth."



*GOD AND MAN.*

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MAN'S way is, "Have patience with me, and I will pay thee all." GOD'S way is, "I, even I, am he that blotteth out thy transgressions for my own sake, and will not remember thy sins."—Man, in his self-sufficiency, would *wait* till he can give or do something to earn salvation for himself; but when taught of GOD, he becomes empty-handed, and joyfully receives *at once* eternal life as "the gift of GOD through Jesus Christ." It is then that he enquires, "What shall I render to the Lord?"—working not *for life*, but *from life*, as the old divines would say.

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*EXPERIENCE.*

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IN the variety, the beauty and the harmony of nature, honest thought may find the Creative Mind; through the precious Word by faith a knowledge of the Divine goodness, justice and love is communicated to us, but when these eternal facts are verified by human experience and the absolute truth of the inspired record is tested by having the countless, continual needs of our natures met by exhaustless stores of GOD'S grace, then the Eternal becomes more than a mere creative force; His wisdom becomes more than necessary truths; His power now is that which sustains us in every emergency; His wisdom is that which guides us over all dangerous and doubtful places; His love is that which has saved us from eternal ruin, which tenderly cares for us in our helpless condition, and presents for the complete satisfaction of our

hungry souls, the limitless resources of His own Being. Being thus intimately connected with the Source of all power, peace and purity, having conscious contact with Him in all the relations of our life, having committed all our interests for time and eternity into His keeping He, the blessed Master, ceases to be a vague, shadowy ideal, and is known to us as a dear, loving Friend, with whom we may have as intimate an acquaintance as with any human associate. Exulting in this knowledge, we may exclaim with the apostle: "I *know* whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." As the sap, which is the life, enters at the root and forces itself to the furthest extremities of the smallest branches of the tree, and, not content with this, works itself out toward the sunshine and moisture which formed it, producing in its journey the clinging tendrils, the tender bud, the beautiful flower and the luscious fruit, so let the Divine love which, commencing at the root of your nature, the heart, has given life to your decaying soul, penetrating every crevice of your being till the whole lump is leavened. And let this divinely implanted vitality work itself onward to the GOD who gave it, and in its journey it will more surely produce the beautiful flower and rich, ripe fruit which will bless your fellow-mortals and bring glory to His dear name. Thus you will be "working out the salvation" which has been worked in by the infinite Father through His Son.—*Selected.*

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"Go your ways; behold, I send you forth as lambs among wolves."

*WHERE ARE THE POOR?*

A PROMINENT clergyman of the Church in the United States has recently been installed Rector of a wealthy congregation in one of the most important cities of the South. The *Southern Churchman* says:—"One of the first questions he asked was: 'Where are the poor of the parish?' He was told in answer that there was none. 'Why, surely, that is a mistake, or else this parish is very unfortunate. We must have some poor in this parish. If we have not any, we must get some. Christ said the poor we have with us always and there are certainly some poor people we ought to look after. I will appoint now a chapter to look after and find out who and where are the poor and report at once to this church. It will not do for us to do without the poor any longer.'"

It would be well for Rectors generally to be equally sensitive upon this subject; for it is to be feared in too many cases the poor are neglected. Rented pews have driven the poor out of very many of our churches, both in town and country.

*HOW WE GOT OUR PRAYER BOOK.*

Ever since the Church was founded she has had "Common Prayer"—that is some form of prayer (and praise too) in which all could join. And as times went on several Bishops of the Early Church drew up *Liturgies* for the use of their converts; so that even from the catacombs and dens and caves of the earth where the Christians were often obliged to hold

their services in secret, arose the united voice of thanksgiving often in the same words that we ourselves use Sunday after Sunday. But among all these primitive Liturgies four are specially held in honour. They are—I., the Oriental; II., the Alexandrian; III., the Roman IV., the Gallican or Liturgy of St. John. The two last are of the greatest interest to English Churchmen; for when St. Augustine came to England from Rome he brought one with him and he found the other then in use in the British Church. Afterwards by the advice of the Bishop of Rome he combined for use in England whatever he found most suitable in both the Roman and Gallican Liturgies.

All throughout England this mixed Liturgy was used; but as the Bishops made some difference in the arrangement of the services in their respective Dioceses, various "uses" grew up in York, Hereford, Bangor and other places. The Sarum "use" was so good that it became gradually accepted as the Liturgy of the English Church and was very generally used throughout Great Britain and Ireland till it was revised and shortened at the Reformation; and in that shape it still forms a large part of our Prayer Book. But until then it was in Latin, and so the mass of the people knew very little about the services that went on, except about the Creed and the Lord's Prayer, which were given to them in English. Meanwhile the Pope had begun to claim supreme authority over the English Church and to force new doctrines upon the people, and a priest named Sawtre and many others were

burned to death for refusing to accept these doctrines.

At length in the time of Henry VIII, the Pope's interference was got rid of, and then Archbishop Cranmer and others took the Liturgy in hand. They translated the Litany into English, and cut out the numerous invocations to various Saints which had been added from time to time, leaving the Litany nearly in its present beautiful form. The Bible was also translated into English, that it might be read in the Churches during service time, and be studied by the people at leisure. This was the first step in advance, and it was reserved for the boy King, Edward VI, to continue the Reformation begun in his Father's reign.

All the services were now translated into English, and the order for the administration of the Holy Communion was revised by a number of bishops and others appointed for the purpose in 1549. But no uncalled for alterations were made; the reformers desired to keep as much as possible in the old paths of the Church and to put aside only the deformities which had threatened to choke and destroy it. What a blessed change it must have been! All could now understand what was read; and during the reign of Edward VI. the Latin tongue ceased to be heard in our English Churches. In 1552 the Prayer Book was once more revised to meet the wishes of some who thought the changes made were not sufficient. But in the following year the good young King died; and his sister, Mary, who secured the crown, brought back all the old Roman abuses and persecuted the Church. Latin was again heard

and the Pope's power was restored throughout the land. But neither Pope nor Queen could undo the good work that had been done, nor root up the precious "seed of God's word" which had been scattered abroad. The people had tasted the truth and would have nothing else. With Queen Elizabeth, therefore, the Reformation began once more and the people hailed its advent joyfully. Again they heard the Bible and Prayer Book in their own tongue and again they refused to bow down to any foreign bishop or potentate. When the great Rebellion had subsided the Prayer Book (1662) took the final form which it has retained ever since.

How can we sufficiently prize this precious treasury of devotion which God has given us, and which He has so wonderfully preserved to His Church in England and throughout the world.

### *THE BUSINESS MAN'S LESSON.*

HE was an upright business man. In his heart he believed the religion of Christ to be true. But he was very busy, and when Sunday came he was thoroughly tired. He had become interested, too, in his Sunday paper; so he gradually dropped off going to Church. His wife went regularly, and sometimes the children. One morning, just after his wife had set out, he was comfortably seated reading the money article, when he heard his boys talking in the next room. Said eight year old Willie—"When you grow up, shall you go to church as mother does, or stay at home like father?" "I shall do neither,"

said the one decidedly. "When I'm a man, I shall have my horses, and be on the road Sundays, and enjoy myself." The newspaper suddenly lost its attraction. Between the father and it there came a picture of his boys associating with loose men, and drifting into a godless, reckless life, and of himself looking on it in his old age as the fruit of his self indulgence.

Five minutes after, he was rapidly walking toward the Church. When the service was over, his wife coming down the aisle, saw him waiting at the door. There was a questioning, glad surprise in her eyes; but he only remarked that he had taken a walk, and thought he would join her on her way home. Next Sunday, however, the whole family were in their pew, and all the rest of the day there was a kind of peace about the house that reminded him of his boyhood days in his father's home. And who will say that he was the less fitted for another week of business life by this share in the services of God's house, instead of "staying at home all Sunday at rest?"—*S. S. Times.*

### EPISCOPACY.

THE theory, that the Church is only a sect among sects, is a mere theory of some who are against the Church. It is no truth acknowledged by the Church. On the contrary, it is a bold falsehood always denied by the Church. It is not necessary here to quote authorities substantiating that. One fact is unanswerable demonstration. That fact is as follows:

The Church has now several hundred—some six or seven hundred—of her clergy who were once

ranked as clergymen is one or another of the sects. Now, *every one of these was received as only a layman. No account was made of his former ordination, except to regard it as an empty ceremony.* All of these were put upon a course of study; were subjected to the established order of examinations; and after satisfactory evidence of fitness, in both doctrine and life, were then first made ministers, by Episcopal ordination.

Thus the Church proves what her theory is by a never-varying fact. No man is a minister without her ordination. Whatever some may say or do; however much they may deceive and mislead their neighbours by talks of love and charity; when it is brought to the question of Holy Orders there stands the fact that the Church recognizes no Christian ministry except what is given by Episcopal ordination.—*Church Standard.*

### CAN A CHILD HAVE FAITH?

YES, a child can have faith? There is not one of our readers so young as not to be able to believe in the Lord Jesus Christ and be saved.

Every one knows how to believe in a father or mother, in an older brother or sister. Children naturally believe. We say to all the boys and girls that God their heavenly Father asks them to believe Him in the same way as they believe their parents. When they promise anything, no matter what, their children expect them to keep their promise. So when God promises anything, the smallest child may expect Him to keep His

promise. And certainly he will do it. God never disappoints those who put their trust in Him. The earlier children can be taught to remember their Creator, the better for them.

We once knew a most excellent young man at college. One day, in talking upon religious matters, we asked him when he became a Christian. His reply was: "Ever since I can remember I have loved God, and loved the Lord Jesus Christ."

So it will be seen that children from their earliest years may be Christians. — They can have all the faith that is required of them. As they live in this world, and by degrees learn how to live and act, so by degrees they come to know more and more about religious matters. At first their faith may be small, but, like the mustard seed it will grow and expand until it fills all their life.—*Parish Visitor.*

#### PERSEVERANCE IN WELL DOING.

We have all heard of the old clergyman who worked so hard in preaching the Gospel and attending to the sick and to those who were in sorrow that his friends begged him to stop and rest awhile; and we remember his answer: "Have I not all Eternity to rest in?"

Very different was the reply of the young Sunday school teacher, who, when he was asked why he had given up his class, said: "Oh! I have taught for six or seven years, and I think I have done about my share of work!"

We are very apt to feel surprised and to express our feeling, when we find people going on with their

Christian duties year after year. It seems to be thought that the same rule ought to prevail in the army of Christ, as exists in certain European countries, where the government calls on every man to do military service for a specified time —perhaps two or three years. After that, his obligations are over, and he may go about his own affairs.

But the pledge given by any one who enters the army of the King of kings, is that he will "continue Christ's faithful soldier and servants *unto his life's end*" (see the Baptismal Service); he goes into a war from which there is no discharge (Eccl. 8: 8); the great Enemy will never make a final retreat while the world remains in its present state, and therefore there will never be peace declared until the coming of the new heaven and the new earth, wherein shall dwell righteousness (2 Peter 3:13.)

#### THE CHURCH SYSTEM.

"What people fail to realize is, that Christianity if it is true at all, must be all true. It cannot be designed for cutting up into little pieces for distribution; still less for locking up all the pieces save one or two, and trying to work with the remainder. It is like taking a watch asunder and expecting it to go and to keep correct time after a wheel here and a spring there, have been left out in the putting together again. The simple fact that in every great town of England there are people by the ten thousand who never enter a place of worship of any kind, is the plainest proof that none of these places gives them what they are

conscious of wanting. The Salvation Army has at least this value, that it has forced the heathenism of cities on public attention; but even without dwelling on the severe censures which have been passed on Mr. Booth and his methods, it is at any rate clear that the religion he offers to his hearers is but the merest fragment of Christianity, forced dissociated from much else which is just as true and divine, and that we can, therefore, predict with absolute certainty that the Salvation Army must fail in the long run, as so many other enthusiastic revivals have failed before it.

But the Salvation Army would never have arisen at all if the Church had been doing its work fully and thoroughly everywhere. We do not mean to maintain the silly claptrap that "if the Church were for one day what she ought to be, the world would be converted before nightfall;" for if our Lord himself did not convert the great majority of the Jews to whom he preached, and amongst whom He worked His miracles, it is idle to suppose that His disciples can be above their Master. — *Church Times*.

## Children's Department.

### THE BOOKS OF THE BIBLE.

OLD TESTAMENT.—(CONTINUED.)

*Ecclesiastes* shows how vain  
The very best of earthly gain.

The *Song* the spirit has applied  
To Christ, and to His chosen Bride.

*Isaiah*, first of prophets, who  
Foretells the future of the Jew.

Then *Jeremiah*, scorned by foes,  
Yet weeps for faithless Israel's woes.

Then *Lamentations* tell, in part,  
The sadness of this prophet's heart.

*Ezekiel* shows, in mystic story,  
Departing and returning glory.

Then *Daniel*, from the lion's den,  
By power divine, is raised again.

*Hosea* shows the Father's heart  
So grieved for sin on Ephraim's part.

And *Joel* tells of judgment near:  
The wicked nations quake and fear:

Then *Amos*, from the herdmen sent,  
Calls hardened sinners to repent.

In *Obadiah*, Edom's fall  
Contains a warning word to all.

*Jonah*, though prophet of the Lord,  
Yet fled to Tarshish from His word.

Then *Micah* sings in sweetest lays  
The glory of millennial days.

And *Nahum* tells the fear and gloom  
Of Nineveh and of her doom.

*Habakkuk*, though the fig-tree fail,  
His faith and trust in GOD prevail.

Then *Zephaniah* tells of grace,  
And love that comes in judgment's place:

And *Haggai* in the latter days,  
Repeats: Consider well your ways!

In *Zechariah's* wondrous book,  
We find eight visions if we look.

Then *Malachi*, the last of all,  
Speaks sadly still of Israel's fall.

*FAITHFULNESS.*

In these days when so many people are false to the trusts committed to them, an incident like the following is worth remembering:—

Gerhardt was a German shepherd boy, and a noble fellow he was, although he was very poor.

One day when he was watching his flock, a hunter came out of the woods, and asked:—

"How far is it to the nearest village?"

"Six miles, sir," answered the boy; "but the road is only a sheep track, and very easily missed."

The hunter looked at the crooked track, and said: "My lad, if you will leave your sheep and show me the road, I will pay you well."

"I cannot leave my sheep, sir," rejoined Gerhardt. "They will stray into the woods, and may be eaten by wolves or stolen by robbers."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or two wouldn't be much to your master, but if you think necessary, I myself will stay and take care of them while you go and mark my path."

The boy shook his head. "The sheep," said he, "do not know your voice, and"—

"And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter angrily.

"Sir," said the boy, "you tried to make me false to my trust; how do I know that you would keep your word?"

The hunter laughed, for he felt that the lad had fairly conquered him. He said: "I see, my lad, that you are a good, faithful boy.

I will not forget you. Show me the road, and I will try to make it out myself."

Gerhardt then offered the contents of his scrip to the hungry man, who, coarse as it was, ate it gladly.

Presently his attendants came up, and then Gerhardt, to his surprise, found that the hunter was the Grand Duke who owned all the country around. The Duke was so pleased with the boy's honesty that he sent for him shortly after that, and had him educated. In after years, Gerhardt became a very great and powerful man, but he remained honest and true to his dying day, and to these qualities he attributed his success.

*KATIE'S DROLLERIES.*

OUR little Katie's droll speeches have amused us so often that I have written them down from time to time, for the benefit of some children.

She was told by a young man, when she was three years old, as she sat on his lap, that if she was good she might one day be an angel have wings, and fly up to heaven. She was quiet for a moment, then looking up, said, "I don't want to have wings, for papa might think I was a bird and shoot me when he goes hunting."

On being asked by her father, at the table one day, which part of the fowl she would have, she said, "I would like a piece of his bosom."

After a sleepless night her mother said she had been suffering with neuralgia, Katie, leaning on her lap, said, "Mamma, did you suffer under Pontius Pilate?"

She was told by a gentleman once, that his little son had an ugly habit of butting like a goat ; she said, "You ought not to let him do that, he might turn to a goat." When her mother asked her what she meant, she said, "You told me that if I mocked lame people and hump-backed people God might make me so."

It was proposed one day that her pet chicken might be killed for dinner. She emphatically said, "It is the law of the Medes and Persians that it *shan't* be killed." \* The story of Daniel in the lions' den being a favourite one, made her familiar with those laws.

She asked her mother if the lightening she watched one evening was God open and shutting quickly the gates of heaven. And again she asked, if she could, by climbing on the trees up to the moon, peep into heaven. She said as her grandmother in heaven had not seen her that when she went there herself that she reckoned God would take her by the hand and introduce her, saying, "This is Katie——."

She was very anxious that the minister who Christened her baby brother, should give her the "scientific" usually given, that she might keep it with hers.—*Selected.*

### THE ANGLO-SAXON CHURCH.

(Continued.)

Q. Did the Anglo-Saxon Church produce any famous Missionaries?

A. Yes, two celebrated names, Willibrord, who brought Christianity to the barbarous Batavian tribes, and Winifrid or Boniface, the Apostle of Germany, shed a

golden lustre on the period of which we write.

Q. What happened at the Council of Cloveshoe in 747?

A. It was enacted that the people should learn the Creed and the Lord's Prayer in the vulgar tongue and receive instruction as to the nature of the *two* Sacraments.

Q. What does this show?

A. That the seven so-called Sacraments of the Roman Church in these days were then unknown in Britain.

Q. What was then accounted the highest court of appeal in ecclesiastical matters?

A. Not Rome, but the Archbishop in Synod. Submission to Papal authority, though urged, was not accepted until long afterwards.

Q. When were the *False Decretals* published, and what are they?

A. A collection of forged canons professing to give the Church of Rome Headship over all others, and endowing the Bishop thereof with full supremacy in all matters civil or ecclesiastic. They were first put forth as genuine in A. D. 836. Though long since acknowledged to be a clumsy forgery, in that day they were of great importance in establishing the supremacy of Rome. Hildebrand first deduced from them that system of Papal tyranny, from which issued most of the evils of mediæval Christianity.

Q. What orders were known among the Saxon clergy?

A. Seven ; some of them being termed minor orders. These were the *ostiary* or sexton, the *exorcist*, the *lector* or reader, the *acolyte* or helper, the *sub-deacon*, who assisted



at Holy Communion, the *deacon* and the *priest*.

Q. What were the two classes of clergy?

A. Seculars or parish clergy and regulars or those in monasteries. The latter were called regulars, because they kept *regulum*, the rule. The former received their name because mixed up more with *seculum*, the world.

Q. What is said of the clergy?

Of the seculars many were married, and some of them were very wicked and worldly. The antagonism between these two kinds of religionists was a continued source of trouble for hundreds of years. By exempting the regulars from Episcopal control, the Papal party frequently contrived to use them as tools to weaken the power of the National Church and to accomplish their own purposes.

Q. What led to England's complete submission to Rome?

A. The personal ambition of Offa, King of the Mercians, A. D. 787.

Q. What did he try to establish, and how?

A. The new Archbishopric of Lichfield in his own Kingdom. It only existed for some twenty years, and was secured by the payment of enormous sums of money and the promise of submission.

Q. How was the money collected?

A. By a tax of a penny on every family in his dominions. This grant originated "Peter's pence," and was paid with fair regularity until 1559.

Q. What controversies now took place?

A. One on image worship, permitted by the Roman see, but repudiated by the Anglo-Saxon Church as being "that which God's Church altogether repudiates." The other was concerning the dogma of transubstantiation.

Q. Give some particulars of this last.

A. Radbertus (831) taught that in the Holy Communion the bread and wine are changed into the real substance of our Lord's Body and Blood. He was strongly opposed by Erigena and John Scotus. Nevertheless, transubstantiation was formally declared to be an article of the faith in 1215, although the term was quite unknown before 1100.

Q. How may the condition of the Church about the 9th century be summed up?

A. Thorough harmony between Church and state; wise and just decisions in many matters ecclesiastic; successful struggles against slavery and vice; salutary checks placed on war and all oppression—these show the Church's holy influence and power.

Q. But what led to unhappy change?

A. Partly the evil actions of tyrannical sovereigns, but much more, the pretensions of ambitious popes, the greed and wordliness of the monks and the spread of dense ignorance and superstition.

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