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# Church Mark.

We speak concerning Christ and the Church.

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A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

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Vol. VII. HALIFAX, N. S., JANUARY, 1883. No. 11.

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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.*

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## LINES FOR THE NEW YEAR

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### THROUGH PEACE TO LIGHT.

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I do not ask, O LORD, that life may be  
A pleasant road ;  
I do not ask that Thou wouldst take from  
me  
Aught of its load ;  
I do not ask that flowers should always  
spring  
Beneath my feet ;  
I know too well the poison and the sting  
Of things too sweet.  
For one thing only, LORD, dear LORD, I  
plead :  
Lead me aright,  
Though strength should falter, and though  
heart should bleed,  
Through Peace to Light.  
I do not ask, O LORD, that Thou shouldst  
shed  
Full radiance here ;  
Give but a ray of peace, that I may tread  
Without a fear.  
I do not ask my cross to understand,  
My way to see ;  
Better in darkness just to feel Thy Hand,  
And follow Thee.  
Joy is like restless day, but Peace divine  
Like quiet night.

Lead me, O LORD, till perfect Day shall  
shine,

Through Peace to Light.

—A. A. Proctor.

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## THE NEW YEAR.

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As the old year closes there must be in every thinking mind and feeling heart a solemn and regretful feeling of duties imperfectly, or not at all, fulfilled ; of wasted opportunities for good ; of thoughtlessness and thanklessness towards Him in whom we live and move and have our being. The very best of us must look back upon the closing year with this sense of loss to ourselves, and we must cry, "Father, we have abused Thy good gifts and Thy long-suffering mercy ; we are all unworthy that Thou shouldst prolong the life which has been spent so little to Thy glory !" But the NEW YEAR is here. It opens before us with the hope, the promise of better things ! In proportion to our sense of our past short comings is the earnestness of the desire, in some measure, to atone for the

wasted past by a better future. We turn a fresh page in the story of our lives—a page as yet all blank, which may be filled with a record of faithful, humble striving after good, of self conquest, of enlarged love to God and man; of time so spent that, when the whole sum of our brief life is made up, it may call forth from the King those blessed words—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

There is something comforting, cheering in the sound, *NEW YEAR*. Ah, it shall be indeed a *New Year* to us; old things are passed away, and though humbled indeed at their remembrance, we will not suffer ourselves by past failure to be deterred from fresh and determined efforts to live a higher, a nobler life, to live worthy of the vocation to which we are called. Our God is the God of Hope. Glorious name which bids us take courage and look forward and upward, leaving the things which are behind and pressing forward towards the mark of our high calling. Every hour of our life is filled with opportunities of showing our love to Him who first loved us, whose we are and whom, by His grace and mercy, we will serve henceforward.

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### THE EPIPHANY.

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IN ancient times the Epiphany was called "The Day of the Holy Lights," or "The Manifestation of God." The principal design of the Church in commemorating this event is to express gratitude to God for manifesting the Gospel to the Gentile world. This manifestation placed all the nations of the

earth on an equal footing of privilege and blessing with the Jews, who had been for so long a period His peculiar and chosen people. There is special significance, therefore, in the observance of this season. It proclaims from age to age the great fact that the Lord Jesus Christ came into this world to redeem and save the whole human race; and when he commanded His disciples to go into all the world and preach the Gospel to every creature, He would have it understood that His Kingdom was to extend to all lands and embrace all peoples. How completely this idea silences once and forever all objections which are so freely and thoughtlessly made against the cause of missions. If there be human beings anywhere on the face of the earth to whom the Gospel is unknown, then is it the duty of the Church of Christ to carry the glad tidings of salvation to them without delay.

"Shall we whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted  
The lamp of life deny?"

—*Parish Visitor.*

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### "HAVE YOU BEEN SAVED?"

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THERE is a flippant way among certain so-called revivalists of approaching people with such a question as the above. We believe it is a favorite mode of expression addressed to Church people by Plymouth Brethren. Now, while the doctrine of "assurance" may well be more generally brought to the notice of our people than it has been, and every effort made to bring the Christian to accept the free and full salvation through the precious atonement of the Lord

Jesus Christ, and to feel that "the Blood of Jesus Christ cleanseth from all sin," yet if it is meant to convey the notion that we are safe, do what we may, that it is impossible to be cast out after once having sought and found pardon, we may well object to it as a dangerous and false doctrine. Better, far better, to adopt the Church's teaching upon this subject, which gives confidence and yet produces humility and watchfulness.

Baptism brings us into a state of salvation—makes us "members of Christ, children of God, and inheritors of the kingdom of Heaven"—places us in a state wherein we may be, and most assuredly will be, saved if we hold fast to God and continue to have faith in Christ. The Sacrament of the Lord's Supper is the spiritual food which Christ gives to strengthen and refresh our souls, and to keep us strong to serve God acceptably. If we then come to Him day by day and use the means of grace, no power in earth or hell can pluck us out of His Father's hands; and we may well hope on to the end. But let us not neglect our duties and arrogantly pride ourselves on being among the elect. "Let us be not high-minded, but fear." "Let him that thinketh he standeth take heed lest he fall."

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### STONES FOR THE TEMPLE.

When the temple at Jerusalem was being built, no sound of workman's tool was heard near. Each stone was shaped elsewhere, and only needed to be put into the place which was ready for it. So the great building rose up in its glorious beauty; All the parts

were perfected, and as they were brought to join those built in before them, they helped to fulfil the great plan of the Divine Architect.

In the Jerusalem above there shall be a temple finished one day which shall stand forever. It shall be a spiritual temple, built of living stones. In it God shall dwell and be adored. How great the glory of those chosen and made worthy to have a place in it! We all hope for the rest and delight of which God speaks to us in this figure, as in so many others. We all shrink from the thought of our being cast away with what is unfit to be worked into God's design. Let us learn a lesson from the way in which the temple made with hands was built.

Heaven is not the place for shaping, but for putting what is already shaped in the proper place awaiting it. Here is God's workshop; now is our time to be prepared for heaven. This life, with all its cares and joys and temptations and means of grace is intended to form us after God's will. In the Church on earth we take our character; in the Church above it shall be shown. God gives us each a place in the Church now; to fill that well is the preparation for a place in the Church hereafter.

How many are there who never think of this! They hope to be given a place of rest and glory in heaven; they are little careful, or not careful at all, to be living stones, doing God's will and showing forth His glory on earth. They rest on no firm foundation. They take no pains to be sure that they are not parted from Christ, the one Corner Stone of the spiritual building. Nothing rests on them, or is upheld or strengthened by

them. No firm bond of Christian love unites them to others. Nay, more; some even hope for a safe and honorable place among angels and holy ones, where God is, in heaven, while they are content not to fill a decent place even among truth-telling and fair-dealing men on earth.

He who is not fit company for honest pure-thinking men of the world has no real place in the Church on earth, however loud his professions. He who has no living active part in the Church on earth is not growing fit for heaven. No place in the Church triumphant is being prepared for him.—*Selected.*

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### THE HOLY CATHOLIC CHURCH.

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THE following is a short synopsis of a lecture on the Article of the Creed. "The Holy Catholic Church, the Communion of Saints," by Rev. Canon Ashwell, England.

Twice a day, in the services of the Church, we declare our faith in "The Holy Catholic Church;" and it is worth asking, in what formulary, and by what authority, do we so speak? The Creed, or formulary which contains this Article, is as old as the Church itself, and older than the New Testament Scriptures. It is the Creed which existed before the New Testament, to which St. Paul refers in such words as these:—"Sound words," "deposit," "keep the deposit," hold fast the form of sound words." In so ancient a formulary we daily declare before God and man, "I believe in the Holy Catholic Church." But the position which this particular Article holds in the Creed is very striking and suggestive.

To begin with, the Creed is arranged in three main divisions:

1. In the first we profess our faith in God the Father, the Creator, Maker of Heaven and earth.

2. In the second, we recite our faith in God the Son, Redeemer, Incarnate, and what He did and suffered for us on earth, His Resurrection, Ascension, Future Judgment, etc.

3. In the third, we say, "I believe in God the Holy Ghost." Under these three great divisions are arranged the fundamental articles of Christian belief.

Thus far every article has to do with God, and Him alone; not a word yet about ourselves, what we hope for or expect. But let us look at the end of the Creed. Its three concluding Articles are:

1. The Forgiveness of sins.

2. The Resurrection of the body.

3. The Life Everlasting, after the body has risen.

So, then, at the *end* of the Creed we profess our faith in the three great blessings of the Gospel, and of the Christian faith.—These stand in marked contrast with the opening Articles of the Creed. These are three things which concern *us*.

Observe next that these last correspond each to each with three great divisions of our faith in God:

1. The Forgiveness of sins: this is from God the Father.

2. The Resurrection of the dead: because Christ is risen, we also shall rise in Him.

3. Eternal life: the peculiar gift of God the Holy Ghost, God the Life-giver, who quickeneth all in earth and heaven.

So the three blessings of the

Gospel, Forgiveness of Sins, Resurrection from the dead, and Life Everlasting, answer to the three great objects of our Faith, God the Father, God the Son, and God the Holy Ghost.

But what has this to do with the Article, "I believe in the Holy Catholic Church?"

The answer is:—This Article, by the guidance of the Holy Spirit, has been placed between those Articles of the Creed which concern us, and those in which we profess our faith in God. "We do not go from faith in God the Father, Son and Holy Ghost, to Forgiveness of sins, and Life Everlasting, until we have professed our faith in something which connects the two, and that which leads from one to the other,—that Article is "The Holy Catholic Church."

"But may I not go from one to the other without passing through the Church? No; barren faith saveth no man. The devils believe; the devils in the Gospel knew who Christ was, and recognized Him for God when even the Apostles of our Lord had not yet received the full perception of Who and What He was Whom they served and followed."

The first part of the Creed tells us about the past, what has been done for us; the last part tells us about the future, what we should look forward to; but what has the Creed to tell us about the present, which is the important time for us? The answer is: "Between the past and the future you Christians now stand, looking back on the facts of Redemption, and looking forward to the hopes of Glory. And in the meantime your God and your Saviour have provided you a Home

and a Guide. God plants you in the Church, the Church which trains you up in all Christian living, so as to realize at last the hopes on which you build. In other words, belief in God and Christ leads you to be members of Christ's Church. As members of Christ's Church, your eye is pointed forward to the hope of immortality."

This is but a third of the ground covered by the lecture. Further teaching will be drawn from it at another time. In this part is shown the necessity of the Church from the position of this Article in the Creed.

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"COME."

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AND the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely."

"The bread which I will give is My Flesh, which I will give for the life of the world."

Do you believe that help and comfort is to be found in the Holy Communion? If you do believe, why do you not communicate?

If a Christian who lived in the days of St. John or St. Paul could come to life again and visit one of our churches, do you know what he would think of the people who go out when the sermon is ended? He would ask with astonishment, and in plain words, how there came to be so many infidels, blasphemers, adulterers, drunkards, malicious, evil-livers, in a word, excommunicate persons in a decent congregation? And if he were assured that they were not such people as he supposed, he would

directly pity them for being still unbaptized, which would be the only other cause for their conduct which would enter his mind. One thing we should never be able to persuade him that they were—he would never believe that they were Christians.

But you will say, "This is very hard: that you think a man may live an excellent life, die a holy death, be a good Christian enough, and go to Heaven at last, and yet not be a communicant." Then I say to you—*No*—that life is *not* excellent which is not obedient; that death is *not* holy which is not blessed by Christ; that man is *not* a good Christian, but a heathen, without the excuse and privilege of heathenism, who turns his back upon his Saviour, and yet calls himself by His Name; and for the going to Heaven at last—hear what that Saviour Himself said:—"Except ye eat the Flesh of the Son of Man, and drink His Blood, Ye have no life in you."

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### THE CHURCH AND CHRIST.

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DEFINITE Church teaching is often opposed by some who say, "You preach up the Church instead of preaching Christ. It is not the Church that will save you but Christ." "Believe on the Lord Jesus Christ and thou shalt be saved." But there can be no opposition between Christ and the Church; no lessening and depreciating one at the expense of the other. The Church is Christ—She is His Body, and to think of the Church or to speak of the Church, without thinking and speaking of Christ, is impossible. If only this is understood—if only the teaching

and instruction of the Catechism are understood, there can be no controversy upon this subject. We are only made members of Christ in our Baptism by being made members of His Church; and we can only receive spiritual blessings in Baptism by being made thereby members of Christ. It is a spirit of unbelief which ignores the connection between Christ and His Church, and it robs Christianity of much of its reality when we think of one apart from the other. What can represent a more intimate and complete connection than the language of God's Word applied to this relationship. St. Paul says, "For no man ever yet hated his own flesh: but nourisheth and cherisheth it, even as the Lord the Church" (Ephesians v. 29). "For we are members of His Body, of His Flesh, and of His Bones." "He (Christ) is the Head of the Body the Church" (Colossians i. 18.) And again, "And gave Him (Christ) to be the Head over all things to the Church which is His Body" (Ephesians i. 22, 23.)

Let us then ever think of the Church as the Body of Christ and each baptized member of the Church as a member in particular of Christ's Body.

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### ORIGIN OF CHURCH PEWS'

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SEATS in churches were unknown in England up to the time of the Norman Conquest, except that in some Saxon churches there was a ledge or stone bench around the wall that offered sitting for some. The next advance was low three-legged stools, standing promiscuously. Seats came in fashion after

the coming of the Normans; but as late as 1387 there was a decree that no one should call any seat his own.

It was the Puritans who invented pews, baized and cushioned; and no one will deny that they needed them to *sit* out their long sermons. It is said that they were purposely made high, so that the beadle could not see and report those who did not bow at the name of Jesus, in the creed.

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### SELF-SACRIFICE.

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SELF-SACRIFICE is at the root of all the blossoms of goodness that have survived the wreck of paradise. There never was a heart but had gleams of it. Shining at times in some royal natures diffusive as the light of day without clouds, there is yet no life so dark and clouded but it sends a golden shaft through some opening rift. To be great-hearted, for the love we bear to our Master, and in imitation of Him, is the ideal of Christianity, for it is the religion of Him whose life and death were self-sacrifice. If we are to follow we must, like Him, bear a cross.

It has been so from the beginning. Call the dead roll of the world's worthies — its prophets, apostles, martyrs and saints, the great teachers of mankind, the architects of our liberties, the heroes of civilization, the ministering angels who have blessed the poor, the sick, the dying, the helpless. Has not the measure of their goodness been that of self-denial? They have suffered that others might suffer less; they have died for the truth that others might live; they have defended human rights by enduring unspeakable wrongs—

the tears and blood. Love, like the fabled bird, pierces His own bosom to feed His loved ones. Is not heaven itself to be reached through death? The Blessed One entered not into His glory until He had been crucified.

The leaders of mankind have had to tread a blackened and scorched path of suffering. White robes of earthly saintship, like those of heaven, are only gained through much tribulation. Everything good costs self-denial.—*J. D. Geikie.*

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### DISTINCTION OF FAITH AND RITUAL.

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THERE is but *one holy faith*, which is necessary to be held by all; "the faith once delivered to the saints." Let us never bate a single iota or tittle of this faith, as revealed in holy scripture, and set forth in the creeds of the Catholic Church of Christ. But Christ never intended—the ancient church never dreamt—that in matters *ritual and ceremonial* (I am not speaking of the holy sacraments, instituted by Christ for the attainment of ends necessary for all men) one rigid rule should be enforced everywhere and at all times, and that the Church of God should be deprived of the benefit of that ripe experience, which time, by God's goodness, brings with it, and be barred from the exercise of that discretion which is His gift. Such a supposition as that would be to confound faith with forms, and doctrines with ceremonies. On the contrary, it was well said of old, that it is *desirable* that *ceremonies* should *not* be *the same* everywhere and always, but should *vary* in



*different places and seasons*, in order that men may not think that religion is tied to ceremonies, and in order that variety of ritual may bring out in a clearer light the unity of faith.

The answer of St. Ambrose, Bishop of Milan, to Monica, the mother of St. Augustine, is well known. When she asked him whether she ought not to fast on Saturdays at Milan, inasmuch as it was the custom at Rome to fast on that day, the Bishop answered, "I will answer you by telling you what I myself do; when I am in Rome I fast on Saturday, and when I am not at Rome, but at Milan, I do not fast on Saturday. I do at Milan, what they do at Milan; and I do at Rome, what they do at Rome." And St. Augustine adds, in the letter where he relates this anecdote, "Let there be *one faith* in the inner life of the whole church in every place, albeit the unity of the faith is blended with varieties of ritual. For 'the king's daughter is all glorious within; her clothing is of wrought gold.' The church is beautiful in the unity of her inner life of faith, and this inner beauty is not blemished, but rather adorned, by the embroidered needlework of ritual variety."—*Recent address by the Bishop of Lincoln.*

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EPHAPHANY; OR, MANIFESTATION OF CHRIST TO THE GENTILES.

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So long, and a little while longer, was our Blessed Saviour upon the earth, living and walking among men; and they knew Him not. All of our life, whether longer or shorter, He has surely been very near to us; and do we

know Him with such a close and precious intimacy as we earnestly desire?

I have been thinking of our great privilege of the "Christian Year," which, if we duly study and faithfully observe it, will give us a better knowledge of the life of Christ than any other course can do. It is a joy to dwell upon the helps given us by our Mother the Church in our endeavor to follow the footsteps of our immaculate Saviour. Her children ought to attain to the highest degree of holy living, so far above all others have they the means to that sublime end.

For myself and for the young readers of these columns I want to begin with Epiphany, the "Gentile Christmas," and from week to week make some reflections upon the sacred Seasons, continuing, should God permit, until we shall also take in the Advent month, which, for the sake of coincidence, I am obliged to defer.

It does not matter that so many wise and good Churchmen have already been over this rich ground and found for us pearl after pearl of pure thought.

There are still gems innumerable, scattered all along the way, and while holding closely those that we have we shall gather more and more every time that we tread anew the hallowed path.

Was it a miraculous star that led the wise men to Jesus? Who of us can look up into the heavens on any night and not be led to fall down and worship Him by whom the worlds were framed? Such glory is constantly before us. I am afraid we grow thoughtless of its divine source, and need awakening by some extraordinary appear-

ance to a proper recognition and acknowledgment?

And when we have been made to see and know our gracious Saviour what have we to offer Him? Gold, frankincense and myrrh would be acceptable only as the outward expression of our heart's deep love and adoration. Let us remember that we *ought* to bring rich offerings of our worldly substance if God has blessed us with wealth; but above all gifts let us bring to our Lord Jesus a consecrated life.

There can be no sweeter service than days constantly devoted to Him and His sublime commands; and for our reward we shall surely have such manifestations of His favor and love as will make our sojourn here but the foretaste of the brightness and joy above.—*Selected.*

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#### GOOD WORDS ABOUT SUNDAY.

“The spirit of the Fourth Commandment, and of Christianity itself, requires us to do our very utmost to allow every one connected with us the full enjoyment of the day of rest. Before a master detains a servant from Church; before one hires a cabman on Sunday; before one asks the servants of a cemetery to work for a funeral on that day, let the question be asked of conscience—Is this really necessary? Am I justified in breaking in on the Sabbath of these people? Am I doing to others what I would have them do to me? We never yet met with the man who did not count it a hardship and an evil to be required to work on the Lord's day, except

in the case of necessity clear and strong. Ask the sailors who never get a Sunday on shore—ask railway servants—ask grave-diggers, or cub-men, or brewers, or bakers, or any class of men who are required to work on Sunday; with one voice they will say, It is a hardship and an evil. It is a golden rule, ‘Do unto others as you would they should do unto you.’ Ask no man to give up his Sunday, or part of his Sunday, to you, unless you would be ready to give up the same to him. The first commandment of the law is, ‘Thou shalt love the Lord thy God with all thy heart,’ and the second is like unto it, ‘Thou shalt love thy neighbour as thyself.’ No man loves his neighbour as himself, who needlessly deprives him of his Sunday, but refuses to surrender his own.” From *“Better Days for Working People,”* by *William Garden Blackie, D. D.*

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WERE the Church as alive in its membership as it is in its living Head—were it a body of thoroughly aroused, intensely earnest, forward-pressing men and women—men and women on whom the signal of their consecrated calling were visibly stamped—men and women having their conversation in a true sense in heaven, and all the more serviceable in this world because always acting as having a commission and an errand for the other, never counting themselves to have apprehended, but always reaching on—then who could calculate the energy of its movement? Would it not irresistibly sweep into its majestic tides multitudes now unconcerned? This engaging and inspiring influence on believers,

of a spiritual life ever culminative and ever advancing, might well be presented oftener than it is as a practical argument for greater Christian activity, and as a motive for missionary zeal. For indifference begets indifference, yielding after its kind.—*North-East.*

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### THE CHURCH vs. INTEMPERANCE.

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It is plain to all thinking men that drunkenness is one of the growing evils of the times, the very hot bed of all other crimes, and yet the great body of temperance reformers, abandoning moral suasion and doubting the influence of the Church as a restraining power, appeal to the State for aid. It is a serious mistake; it is a fatal confession of weakness. The Church, by persuasion, by example, by expounding the Word of God, by discipline, if necessary, might do much where as yet it has done little or nothing to decrease the evil of intemperance. We speak not by way of accusation, but of warning. The benefits conferred by Christianity on society are inestimable, but the work of Christianity is not yet done. If the sentiments of the Christian Churches are unmistakable on the subject of temperance, intemperance would in a day lose half its power to harm society. Christian men and women have no right to appeal to the State to prohibit the use of intoxicating liquors until the Church itself has prohibited the use and manufacture of them as far as its power extends. It will be time to appeal to the State when the devil of intemperance has been chained by the

Church, and then it may be altogether unnecessary.

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### CHRIST THE FOUNTAIN.

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“If any man thirst, let him come to me and drink!” This was an astonishing announcement. If Plato had uttered it from his Academy, it would have savored of boastful presumption. Yet a Galilean peasant, whose whole “school” of followers scarcely went beyond a dozen fishermen and publicans, makes this proclamation to all human kind: If any one is thirsty for pure happiness, I will satisfy him; if any one is suffering from a sense of guilt, I will relieve him; if any one is heart-broken, I will comfort him. There is no alternative. Either this carpenter’s son from Galilee is an insane impostor or else he is a being clothed with divine power. No madman ever talked for three years without uttering one foolish syllable; no impostor ever pushed himself before the public eye for three years without doing one selfish act. Jesus of Nazareth, then, was what he claimed to be—the Son of God.

These words are written for those who are thirsty. Ye who have a real aspiration for a nobler and purer life, ye who have never yet been delivered from the plague and power of sin, listen to that celestial voice: “If any man thirst, let him come to me and drink!” There is a flock at the fountain now. Go and join them. Draw for yourself. Drink for yourself. Drink, that your joy may be full. In heaven there is a perpetual Thanksgiving day; for the Lamb Who is in the midst of the Throne is their Shepherd, and He leadeth

them to ever new fountains of waters of life.—*Theodore L. Cuyler, D.D.*

### THE INVITATIONS OF THE BIBLE.

I have long thought that the real beauty and sweetness of the Bible lies in its invitations. Every page is loaded with them in some form or other. There is an invitation for every class and condition of humanity, and for every scene and circumstance in life, and to every invitation is appended a precious promise. The whole Bible may be summed up in one word, "Come!" The entire book is only a letter of invitation addressed to wayward children, urging them to come home to a Father's house and to a Father's heart. The precepts of the Bible are intended to call attention to the invitations, and its warnings are only invitations in disguise, designed to force the mind to dwell upon the sweet words of welcome which everywhere gleam in such pleasant contrast with the stern rebukes and severe threatenings. Upon one page we read the solemn warning, "Flee from the wrath to come," but right opposite, on the next page, we find such words as "Come, for all things are now ready."

Thus it is throughout the entire book for every warning and every threatening we find a kind invitation and a word of welcome. Away back in the Bible we read, "Look unto me and be ye saved, all ye ends of the earth;" and again, Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come; yea, come, buy wine and milk without money and without price;" while further on we

read, "Come unto me all ye that labor and are heavy laden, and I will give you rest;" and then in almost the very last verse, just as the Divine Author was closing the book, resting under its very seal as God's farewell message to a ruined world, we find that broad, all-comprehensive invitation, "The Spirit and the bride say, Come, and let him that heareth say, Come; and let him that is athirst, Come; and whosoever will, let him take the water of life freely," as though God was loth to quit the pleasant task of revealing himself to men, and had paused to remind them of all the kind invitations he had previously given, endeavoring to compress them into one.

Thus the invitation, "Come," is echoed through the entire Bible. One page borrows it from another, and one verse from another, until at last it rests under the very seal of the book. It begins with the first of Genesis and extends to the very last of Revelation, shedding its cheerful light upon every page, and imparting its heavenly influence to every verse. Moses utters it in the Decalogue, David sings it in the Psalms, Solomon repeats it in the Proverbs, Isaiah uses it in the prophecies, Paul echoes it in the epistles. It was typified in the blood and blaze of the sacrifice. It was the burden of Christ's earthly ministry. It forms an essential part of the Bible history. It was interwoven with the ceremonial law. It was borne across the chasm of centuries with the voice of prophecy. It is a prominent factor of the gospels, and stands conspicuous in all the epistles. It is the one word common to all the inspired writers. It is the grand

refrain of the entire Bible, the epitome and essence of all revealed truth, the whole revelation of God in one single word!—*Selected.*

### THE NEW TESTAMENT AS A PASSPORT.

FROM Klum, in Eastern Prussia, to Sedalia, in the State of Missouri, is certainly no short journey, and one which the most courageous man will not contemplate without some beating of heart, as he thinks of the many accidents possible in his course. Nevertheless, three little children have completed this long voyage, entirely alone, unaccompanied by any adult. The three children—a boy of ten years and his two little sisters, one seven, the other four—were to join their parents, already settled in America, and none of their friends or relatives were in a situation to accompany them; therefore there was nothing for them but to undertake the journey alone.

An aunt in Berlin conceived the happy and pious thought of furnishing each little traveller with a small New Testament, upon the first page of which she wrote the name, age, birthplace and destination of the bearer, and below, in large letters, "Inasmuch as ye have done it unto the least of these ye have done it unto Me, saith Jesus Christ."

And this little guide book has well fulfilled its mission. To all with whom they came in contact, the three little children obediently showed this unusual passport, and in no instance did it fail to procure for them every kindness, tenderness and protection which could be given, every heart warming with

parental love for the three little ones thus thrown on the kindness of passing strangers. They have finally reached their home in the far West, to the inexpressible relief of their grateful and rejoicing parents.—*L' Avenir.*

THE most influential paper in Japan, edited by a native Buddhist, nevertheless had the frankness to say, in a recent editorial on "the Jesus way," as Christianity is called in that land: "See what blessings this religion confers! Open the map of the world and look at the nations of the earth: there is not a Buddhist nation among them that knows what liberty is. The weakest and most insignificant Christian countries have more liberty than the most powerful Buddhist countries. Is it not time for Japan to advance?"

IN twenty Dioceses of the Church of England there are over 220,000 in the temperance associations connected with upwards of 3,000 abstaining clergy, including five Bishops and seven Queen's chaplains. The Wesleyan Methodists have 800 abstaining ministers, the Congregationalist 730, the Baptists 520, the Established Church of Scotland 200, the Free Church 300, and the United Presbyterians 220.

ON the 1st ult. the Bishop of Missouri admitted to Deacon's Orders, in St. James' Church, Mason City, Mr. William H. Goodwin, recently a Presbyterian minister. The Bishop recently admitted as a candidate for Holy Orders Mr. Charles H. Bohn, formerly a minister in the Methodist Church South. He is now pursuing his studies.

THE Church edifice that is now being completed on East Tenth street, in New York City, is to be a gift to St. Mark's Church from Mr. Rutherford Stuyvesant. Its cost is to be \$120,000, exclusive of the land. There is to be a chapel, library, and Rector's study on the main floor, a kindergarten on the upper floor, and a children's Sunday school in the basement.

BISHOP CROWTHER, "England's black Bishop," reports that the average Sunday attendance at his station on the Niger is three thousand four hundred and seventy-two. Of this number one thousand five hundred and ninety-seven are nominal Christians, and four hundred and fifty-one are Church members.

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## Children's Department.

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### GREETING.

TO THE YOUTHFUL READERS OF  
CHURCH WORK.

*My Dear Friends,*—I congratulate you on having had set apart a few pages of this monthly for your own special use! In editing for the first time the "Children's Department of CHURCH WORK, I take the opportunity of offering you my very best wishes. From this number we are to be in some way connected. My duty is to write, and in other ways prepare matter for your instruction and amusement. Your part is to read what may be printed, and if possible to learn something useful and good from it. In this

way we shall become acquainted and I hope we will in turn be very warm friends. I shall try my best to prove worthy of your esteem. If you are pleased and benefitted by what is said here, I shall be fully satisfied. I will only ask you now to judge me leniently at first. Remember, *I am driving a new engine.* For although I have written much for young people, and have often addressed Sunday Schools, this particular work is new to me. Now, too, I am addressing a larger audience than usual, and I do not see their faces or know intimately their wants. However, children everywhere are very much alike. What suits the little ones I *know*, will also, I am sure, be acceptable to the youthful readers of CHURCH WORK wherever they may be. So promising again to do my best to interest and instruct you, and wishing you all a Happy New Year,

I am, your affectionate friend,  
THE EDITOR OF THE  
CHILDREN'S DEPARTMENT.

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### A NEW YEAR'S PRAYER.

JESUS' eye to guide thy way;  
Jesus' ear to hear thee pray;  
Jesus' lips when faith is weak,  
Comfortable words to speak;  
Jesus' heart to feel thy grief,  
And His hand to bring relief,  
Jesus' arm thy strength to prove,  
And thy burdens to remove;  
"Jesus only" till we meet  
And cast our crowns at His dear feet.

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### AFTER THE CHRISTMAS TREE.

THE Christmas Tree which bloomed so sweetly has had its blossoms all shorn off and the happy youngsters have gone home laden with the good things which the wheel of

fortune (not to mention many kind friends) so bountifully provided for them. Swords and guns, dolls and books, Punchinellos and trumpets, boxes of bonbons, candies and toys of every size and shape and description gave delight to the children, and not much less pleasure to the giver. You, my dear young friends, I hope, have had a glorious Christmas night of it! Santa Claus has visited you all, I trust, in kind remembrance. As you danced and played round the tree, and sang your Christmas carols you earnestly wished no doubt that the joy and pleasure would last for ever. But Time does not stay on Christmas night—even on that happy night the hour of departure comes and all smiles and laughter and joy you went out where the beautiful snow lay in its spotless purity and went home with your hearts full of thankfulness and gladness. Ah, those Christmas Trees! What bright spots in the dreary waste of life are they! May the peace they bring remain in your young hearts!

#### A HERO ON CRUTCHES.

You have all heard of the Tay Bridge disaster—that sudden and awful catastrophe by which so many souls were hurled into eternity. You can recall, most of you, the story of the dark night, the howling wind, the hurrying train, the broken bridge, and then that last horrible plunge of the doomed carriages and their human freight into the river below.

In all countries wherever the story was told words of sympathy rose to men's lips, and pity as well as horror was largely evoked.

Among the Germans, when the

sad news was related, the name of "Carl Springel" rose frequently to the lips. My object is to tell you something about him, and how it was that the Tay Bridge accident recalled his story.

Carl Springel was the lame son of a railway official in South Germany. His father's duty was to keep watch on stormy nights over a bridge which spanned a cleft in the rocks two hundred feet wide and a hundred and fifty feet deep. This bridge was called the Devil's Gulch Bridge. Below, in summer, a little stream struggled on into the valley, which, however, in stormy, rainy seasons, and in the depth of winter, became a torrent of great force and height.

On the night of the 19th November, 1869, after twenty hours of continued storm and rain, such a swell took place, and the mountain current became a roaring, dashing river. That night Carl Springel set out with his father's supper, for he had been on duty all day, and could not leave his post. In the dark night the lame boy struggled on while the storm raged and the fierce wind blew, and at last he drew near the bridge. But as he did so a stronger blast than usual made him totter on his crutches and a terrible crash was heard above the fury of the storm. Carl felt it must be the bridge, and in fear and terror he pushed on, calling loudly, "Father, father."

Soon he was on the rail track; there was his father's truck, with the red light still burning. Beyond it the glare of the lantern showed the awful gap over which the bridge had been, but nothing remained save shattered timber and tottering masonry and the boiling

flood. The bridge was gone and his father had gone down with it!

He lingered for a moment, holding the useless supper can, but suddenly a thought flashed upon him, nerving him to action. The night train was due! Who would warn it back from that yawning gulf? Who would check its course, lest it should make that terrible leap into destruction?

"I must do this," said Carl, with firm lips and a quivering heart.

No danger signal shone on the bridge, but that lame boy was determined to check the train, if possible, and save the passengers from a dreadful death. Throwing away his crutches, he mounted his father's truck and worked it back in the direction of the near approaching train. Round the mountain came the night express, speeding on like a thing of life. But Carl heeded not, though he knew he was steering right into the jaws of death. The train *must* be stopped. Standing on his truck and raising his red light aloft, he waved it back and forth with all his powers. He thought not of himself, or of life—his sole aim, his only purpose was to stop the train.

The warning came in time! Always on guard at this dangerous curve the engine driver saw the gleaming red light, and by almost more than human efforts stopped the train before it reached the yawning abyss. The passengers were saved!

But where was Carl Springel, the little hero? Hurlled into the air by the swift approaching train, he was found afterwards a lifeless, mangled corpse among the rocks, where lay, too, the shattered fragments of his father's trunk!

On a tombstone far away in South Germany there can be read these words, which were placed there by the people he had saved in token of his unselfishness and heroism:

CARL SPRINGEL,

AGED 14,

"He died the death of a hero and martyr, and saved two hundred lives."

### CHURCH HISTORY.

NEXT to Sacred History, the most useful, instructive and edifying story for young persons, is the History of the Church of Christ. The story of her rise and progress ought to be interesting to all Churchmen, and is well adapted to inspire youth with a love and respect for religion. It is certainly calculated to teach them to value more highly their privileges and blessings as members of the "One Body," and to keep them from straying without the fold. Yet it must be admitted that useful and beneficial as the study of Church History may be, it is a matter greatly neglected. Even in our centres of education it is rarely taken up as a prescribed course, and except by means of an occasional lecture or conversation, no effort is made to instruct our congregations respecting the origin and development of the Church to which they belong. It is the editor's desire to supply, in the "Children's Department," a few facts regarding the rise and progress of the Church, her struggles and conquests, her trials and successes. His hope is to give in brief compass some outlines, and especially of Church History in England, which may be understood and valued by our young people, and may seem to



create in them a desire to know something more of such a deeply interesting and engrossing subject. It is hardly necessary to say, that, gleaned from such a vast field, in the small space at his disposal, nothing but the barest facts and merest outlines can be prescribed, but these he hopes may be found both useful, instructive and acceptable to the youthful readers of CHURCH WORK. The Catechistical form is adapted as better suited to his purpose. The present papers are simply preliminary, and will be continued as time and space allow in separate chapters or lessons as follows:

#### LESSON I.

*Q.* By whom was the Christian Church founded?

*A.* The Christian Church was founded by God.

*Q.* Of what church is it the continuation?

*A.* The Jewish Church.

*Q.* What church existed before the Jewish Church?

*A.* The Patriarchal Church.

*Q.* Were these on the same footing with the Christian Church?

*A.* No, they prepared the way for it.

*Q.* What is the derivation of the word Church?

*A.* It comes from two Greek words, signifying "House of the Lord."

*Q.* How is the Church defined in the sixth Article?

*A.* "The visible Church of Christ is a congregation of faithful men in which the pure Word of God is preached and the Sacraments be duly ministered according to Christ's ordinance."

*Q.* What is the Church called in Holy Scripture?

*A.* The Body of Christ (Col. i. 18.) The Bride of Christ (Eph. v. 25-27.) It is also frequently entitled the Kingdom of God.

*Q.* Why did Christ found the Church?

*A.* As a means of joining us to Himself.

*Q.* When was the Christian Church founded?

*A.* On the Day of Pentecost A. D. 34, when the Holy Spirit came down upon the assembled Apostles. (Acts ii. 1-4.)

*Q.* Who were the Apostles?

*A.* The first Bishops of the Church, chosen by Christ Himself.

*Q.* Why did Christ call His Church a Kingdom?

*A.* To show the Church was to have a definite Head and Officers and Laws.

*Q.* Why is the Church called Catholic?

*A.* The word means "universal" and indicates the extent of the Church's rule.

*Q.* Was more than one kind of government allowed in the Church?

*A.* No, and for more than 1500 years the Church was one and undivided.

*Q.* Why then did people speak against government by Bishops, which Christ had instituted?

*A.* To justify their own conduct when they separated from the Church.

*Q.* Why should we study Church History?

*A.* 1. Because the Church is God's workmanship. (Eph. ii. 10.)

2. Because the Church is an assembly of brethren and friends. (Eph. iv. 4.)

3. Because from the Church's History we learn many useful lessons.