

spoken before." In his final words, Dr. Hort speaks of the futility of endeavouring to make the Apostolic history into a set of authoritative precedents to be rigorously copied, without regard to time and place, thus turning the Gospel into a second Levitical code. "The Apostolic age is full of embodiments of purposes and principles of the most instructive kind; but the responsibility of choosing the means was left over to the Ecclesia itself, and to each Ecclesia, guided by ancient precedent on the one hand and adaptation to present and future needs on the other. The lesson book of the Ecclesia, and of every Ecclesia, is not a law, but a history." L.E.T.

Extracts from article by Rev. W. E. Chadwick, M.A., Vicar of St. Paul's, sale.

WORKMAN'S REPLY TO REV. MR. SYMONDS.

Dear Churchman,—That Synod sermon again claims our attention. Out of the mist and intricacies of words and sentences in the sermon, with its consequent letters by the same writer, one thing becomes quite clear. Whatever the intention as they were penned, the tendency of the whole is to lower or lessen in men's estimation the value of the episcopate, if not to deny altogether the necessity of a never ceasing, an historic ministry in the Church, the city of God. This surely is a strange proceeding for a graduate of Trinity College University. The college itself is usually regarded as an institution in which conservative principles in religious faith and practice are diligently inculcated. In some of Tennyson's lines there is a good definition of that which we mean by the word conservative. The poet's cry is, Hold you own. There is no great difficulty in finding numbers of persons who are all too ready to be generous with much or all that is not their own. We Churchmen as a body wear no party badges, either Grit or Tory, Conservative or Liberal. It is a good policy to hold our own, if we can do so. It is a sacred duty to hold that which is God's first and through His goodness, ours as well. Every Churchman must regret the utterance of the preacher hazarding a statement in substance thus: "The Church has been too conservative in its practice." Remembering how easy it is to find fault, what a readiness there is on the part of men to confess the shortcomings of their fellows. It seems very venturesome for a single priest of the Anglican communion to find fault with the course followed by the whole Church. Having hosts of the unfriendly, if not foemen without, the Church is in want of friends within, so that no son may speak disrespectfully to or of his mother. If words mean anything, then those of the preacher implied that one of the safeguards, I mean the historic episcopate of the Church, with advantage may be or ought to be removed, taken out of the way of unity. It is a good and pleasant thing for brethren to dwell together in unity. The voice cries: "Oh pray for the peace of Jerusalem." Precious as is peace, desirable, covetable as is unity, neither one nor the other is to be sacrificed at the expense of principle and truth, and the historic usage or practice of the Church.

As the Bishop, the preacher's fellow-presbyters, many of them his superiors, for instance, in age and experience, and the intelligent and cultured laymen of the mother Diocese of Ontario, Toronto, heard the suggestion of peace, unity without Apostolic Bishops, some at least must have been asking the question, What next? Still further, there is more rhetoric than reason, or, higher still, revelation, in words such as these: "We have heard the winds blowing, we have seen the waves rising, and we have not launched out into the deep." For what, pray? The Lord desired His disciples to be prudent as well as courageous. Surely He never sent those who followed Him out to fish in the teeth of a storm. The preacher could never have written or preached in this way except under pressure for time. Again, the welding process is not well chosen. Christians pass through the fires of temptation or tribulation to be purified, not to be welded. The Church is likened in Holy Scripture to a building erected little by little, and resting on a secure foundation, and to a tree securely rooted in the earth, and

slowly yet surely growing heavenward. I think we may safely say that God's word is in its general tenor against heady or hurried change in things sacred.

WORKMAN.

THE CENTRAL BUSINESS COLLEGE.

The Central Business College, of Toronto, began the regular work of the fall session last week, with the largest number of new members ever registered at the beginning of any term. This is surely a good indication.

Family Reading.

NOT LOST.

By the late Archbishop of Dublin.

The following poem was written by the Archbishop on the death of Lady Plunket seven years ago:

This world was once too bright—
For at my side was one
Who filled my home with light,
As from meridian sun!

So bright that home—it seemed
My heav'n were here on earth;
Almost at times I deemed
God's heav'n of lesser worth.

Nay—there were even days
When faith looked up on high,
And through these earth-born rays
Scarce could her Lord descry!

'Tis past—quenched is my light,
All now is darkness here!
But heav'n above is bright,
And Thou, O Christ, art near.

Yes, I behold Thee now—
No glare of earth between;
My Light, my Sun, art Thou—
In all Thy glory seen.

And at Thy side—not mine—
My loved one, too, I see,
Clad in the light divine
That beams, dear Lord, from Thee!

Not lost—but in Thy care
Till by-and-bye we meet;
Enough—'tis hard to bear;
'Tis dark—but hope is sweet!

Ah! Lord—'twas all in love,
Thou doest only right,
My heav'n is now above—
Not here, but there, is light!

March, 1880.

A TALK WITH BOYS ON BUSINESS.

I want to have a friendly and familiar talk with the boys who are planning a business career for themselves and who are already soldiers of the cross of Christ. I am wondering if they intend having one code of morals for their business life and another for their religious life. I am sorry for them if this is true. Some of the boys who read this may be surprised and offended that this question should be asked. They may have such clear and definite conceptions of their duty as everyday Christians and such unusual force of character that they will honour themselves and honour Christ in any position in which they may be placed; but it is lamentably true that there are professing Christians who have not this true and high conception of duty, or, having it, they lack the moral force to carry it out.

Every boy should begin his business career with a knowledge of the fact that there is but one code of morals for him to live by, and

that God expects him to be a Christian in the counting-room quite as much as in the church on Sunday. This Sunday religion, which is forgotten and uncared for on Monday, and on all of the other days of the week, is worse than no religion at all, because it is one long, sorrowful, shameful record of unkept vows and broken faith that bring dishonour to the church and that must grieve the loving Father beyond measure.

It is so important that you should start right in your business career. You will hardly have entered it before you will be put to the test. Temptations to do and say things entirely out of harmony with your religious profession will daily beset you. You will be told that "business is business," and that religion has nothing to do with it. Never was competition in the business world so fierce and eager as it is to-day. You will have bold and unscrupulous men to deal with. You may see professing Christians doing things that you know to be wrong. You will be told that you will have to simply "look out for number one," if you want to succeed. You will be told that business has nothing to do with religion, and you will give ear to a lie when you listen to such words.

It is going to require a great deal of courage, a great deal of tact, a great deal of prayer, for you to be absolutely true to the vows you have made; you must be prepared to face ridicule, contempt, and the sneers of the world. It will not be easy for you to hold fast to your own integrity; but there is no virtue in any moral victory that "comes easy."

You are taking a low view of business when you regard it simply as a means of making money. Your profession, or business, is your daily life. Remember that God made religion for our daily living, not for Sunday only, not for Monday, but every day and hour of our lives. Remember that there is but one code of morals for you as a Christian and as a young business man, and that that code of morals is to be found in the Word of God.

RECEIVING AND GIVING.

Two children were eating a luncheon of bread and milk.

"I want some more, please," cried little Ralph.

"Give Ralph some more bread and milk, Mary," said the mother, not looking up.

"I haven't any myself," said Mary.

"Go and ask Susan to please give you some," said mamma, "then you will have some for Ralph. Share with him what you get."

The next day mamma said to Mary, "I want you to help Ralph to be patient and good, for he is not well, and I can't let him go out of doors."

But Mary did not help Ralph at all. It seemed, rather, as if she made him more fretful.

"Mary," said the mother, noticing this, while busy at her work, "I am afraid you can't give Ralph a little help because you have none to give. It was so with the bread and milk yesterday. You had to get some before you could give him any. You can't give what you have not. But you can get what you need. Run away by yourself and ask Jesus to give you patience and good temper, and then you will have some for brother."

Mary tried this, and after receiving she found it possible to give.

Do remember this lesson. No one can give what he has not received, but Jesus will give good things to those who ask Him, and then they can be shared.

—An inheritance of money may or may not be a desirable thing, but an inheritance of character, an ancestry of generous, true-hearted men, who did justly and loved mercy, and walked humbly with their God, this is a thing that kings might covet.