

WORKMAN'S REPLY TO REV. MR. SYMONDS.

Dear Churchman,—I have been somewhat tardy in continuing my observations regarding that Synod sermon. I must plead as my excuse much occupation and a disinclination to write. I am convinced of the necessity of using few words and great plainness of speech. Regarding the conversations, I may quote one sentence from the Lord's lips, "Hereafter I will not talk much with you." This declaration was preceded by a promise. The promise was that of the gift of the Holy Ghost to teach them that of which they were so far ignorant and not able to bear, and to bring to their recollection truths partially or altogether forgotten. From the Lord's own lips we have the assurance, "He will guide you into all truth." One word we have written. An emphatic the—all the truth. Here I adduce the words of a Bishop of the British Church, who was put to death for the truth: "Not simply all, but all that was necessary for the founding, propagating, establishing, and confirming the Christian Church." The preacher exclaimed in Toronto: "Let us not set up as our ideal the Church of the 4th, 11th, or 16th centuries." In this there is a good deal of go-ahead. Yet the British Church, in her wisdom and under the guidance of the Holy Spirit, has gone back and does, and we trust will, look back to the Church of the earlier three centuries for guidance in times of doubt and difficulty. Information is or ought to be at all times welcome, even if it runs counter to our convictions. Will the preacher kindly bring forward a single instance in which a portion of the Holy Catholic and Apostolic Church was for any length of time, except under compulsion, without its Bishop? The three orders—Bishops, priests, and deacons—were to be found as soon as we should expect to find them, as soon as there was need of them. The disciples of those early days understood what the mind of the Lord was as well as we can hope to understand that mind. Was not the Holy Spirit guiding the Church in those all-important beginnings with as much power as may be felt at the present time or hoped for in the future? I have read somewhere that one of the German Emperors, a man of a sceptical turn of mind, asked one of his ministers this question: "What is the strongest evidence of the truth of Christianity?" The minister, having a powerful intellect and unwavering faith, replied in a moment, "the Jews, sire." Now, the best evidence of the value of Episcopal government in the Church is that the Bishops' authority was recognized and their persons respected by all true believers during these early centuries of Christianity. The preacher further informs us that "St. Paul distinctly repudiates any dependence upon the original Apostles." That "repudiate" is a very strong word with which to brand St. Paul's conduct. He does indeed disclaim or disavow having received his authority from them at first. Yes, but for what purpose? Not in order to diminish or destroy every sense or perception of their authority in the minds of his disciples. He wishes them to learn that his authority is quite equal to that of the twelve, though not received at the same time and in the same manner. One of the Scottish Bishops—Dr. Cotterill, of Edinburgh—some time since wrote a book entitled, "The Genesis of the Church." The Bishop's book bears throughout abundant evidences of good scholarship, much labour, and painstaking care. A whole chapter is devoted to the Apostle St. Paul. It is there maintained that St. Paul's apostleship was co-ordinate, but not identical with that of the twelve. The four rivers of Eden had their rise at one source; so St. Paul and the twelve had their authority, their apostleship, from one source also. The preacher cannot be ignorant of the dangerous doctrines that men have taught under pretences of gifts of the Spirit. If sermons have their limit, so have letters. If it were not so one might make copious quotations from the grand theological writers of the 17th century as to the dangers arising from those pretences to gifts of the Spirit. Take as an instance, Farendon's sermon, entitled "The Promise of the Holy Ghost." Farendon declares that the devil in all ages has made use of this pretence of the Spirit as the fittest engine by which to

undermine the truth which the Spirit first taught. Let any one listen to the open-air preachers of Ontario parading their fads and fancies. Most of them, in any sense Christian, assert a very familiar acquaintance with the Holy Spirit. Dear Churchman, I fear I have failed to be concise. My plea in extenuation of my fault is haste. There are other topics which I should like to touch, and with your kind permission, I shall do so. They are such as these: The testimony of St. Paul against divisions and on behalf of order and orders; the general or usual attitude of sectarianism towards the Church; the ultra-conservatism of the Church, a matter for praise rather than blame, and other subjects of a kindred character.

WORKMAN.

TORONTO COLLEGE OF MUSIC.

A strong feature of the work of this institution for the year 1897-98 will be the department of elocution and physical culture under the celebrated scholar and dramatic artist, Dr. Carlyle. Classes will be held on Wednesday evenings for professional gentlemen, ministers, lawyers, and others who may be required to speak in public. There will also be classes in English literature. The new calendar of the College gives particulars regarding Dr. Carlyle's work, and may be had free upon application to the College registrar. Every branch in music is provided for under the best teachers.

Family Reading.

COUNTING THE STEPS.

"Ah, how many steps there are to take!"
Said Madge in her own sweet way;
"There are steps for baby and grandmamma,
And it's nothing but steps all day;

Now papa calls me, I must surely go,
And Tommy says: 'Find my ball.'
But the steps I take for you, mamma,
I never count them at all."

"And why does my darling never count
The steps as she takes them for me?"
"Because," and closing her lips with a kiss,
"I love you so, don't you see?"

She drew away, but the tears ran fast
From the eyes that had weary grown,
For I had so long been counting the steps,
As I had taken them one by one

A child of His, yet needing to learn,
With so many steps to take,
That we never count them as we go
When taken for Christ's own sake.

GIVING AND KEEPING.

The poet Longfellow once declared that fame comes not from striving madly for it, but rather from earnest efforts to do well the work one has in hand, with no thought of the fame to follow. The genial home-poet might have added also, that real usefulness in life and personal helpfulness are found in the same manner. Where the thought of success is the highest motive, there is weakness; for this ambition is essentially selfish, and selfishness is always weak.

But after all, what does it matter? Fame may come, or it may never come; the majority of men and women must continue in mediocrity—in fact, the golden mean of life. Duty, well met and well performed, is the highest aim of even the best. If that aim is kept in view, noisy applause may well take care of itself. Two of the books whose influence has been the greatest in the world, were sent forth without the names of their authors attached. These are "The Imitation of Christ" and "The Whole Duty of Man." The former is

attributed to Thomas a Kempis; the author of the latter is not positively known to this day. Yet many thousands of these volumes have been issued and sent forth into the world to help and to bless.

SWEETNESS OF CHARACTER.

Unless our religion has sweetened us to a very considerable extent—given us the control of irritation and weakness, enabled us to meet misfortune, and in a measure, overcome it, developed within us the virtues of patience and long-suffering, making us tender and charitable in our judgments of others, and generally diffusing about us an atmosphere that is genial and winsome—whatever else we may have gained, one thing is sure: religion is not having its perfect work in us; and even though our Christian life is clear and positive, it is only as a gnarled and twisted apple tree that bears no fruit, only as a prickly bush that bears no roses, and the very thing which of all others we should have is the very thing in which we are most deficient. A Christian life without sweetness is a lamp without light, salt without savor.

THE CONFLICT WITH SIN.

The conflict with sin is continual. It spreads through the whole life and through every part in man. Man is besieged on all sides. No power, no faculty, no sense, is free from this warfare. Every sense is tempted or tempts to sin; the law of sin is found, although by God's grace, it reigns not, in all our members. But though the whole man is besieged thus within and without, his inward self, his life, his soul, where God dwells, whereby he is united to God, is hemmed in, but not overcome, unless his will consents. "Sin lieth at the door." The will holds the door closed; the will alone opens the door. If thou open not the door thyself, sin cannot enter in. Resist the very first motions. It is then that thou art most in thy own power. Be not weary of resisting, although the temptation come again and again. Each such resistance is an act of obedience to God; each, done by His grace, draws down more of His grace to thee; in each His good pleasure will the more rest upon thee; by each thou wilt become more a vessel of His grace and love, more fitted and enlarged for His everlasting love.

THE SMILE OF GREETING.

Why do we not always smile whenever we meet the eye of a fellow-being? That is the true recognition which ought to pass from soul to soul constantly. Little children, in simple communities, do this involuntarily, unconsciously. The honest-hearted German peasant does it. It is like magical sunlight all through that simple land, the perpetual greeting on the right hand and the left between strangers as they pass by each other, never without a smile.

—Becoming one with the eternal Goodness cannot come to pass but by an absolute renunciation of ourself and all that is ours, natural or spiritual; for in the same measure that a man comes out from himself, in that measure does God enter in with His Divine grace, and he who loseth his life shall find it.

—I have often thought that the cause of men's good or ill fortune depends on whether they make their actions fit with the times. A man having prospered by one mode of acting can never be persuaded that it may be well for him to act differently, whence it is that a man's fortune varies, because she changes her times and he does not his ways.