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TORONTO, CANADA, THURSDAY, SEPTEMBER 9, 1897.

[No. 36.]

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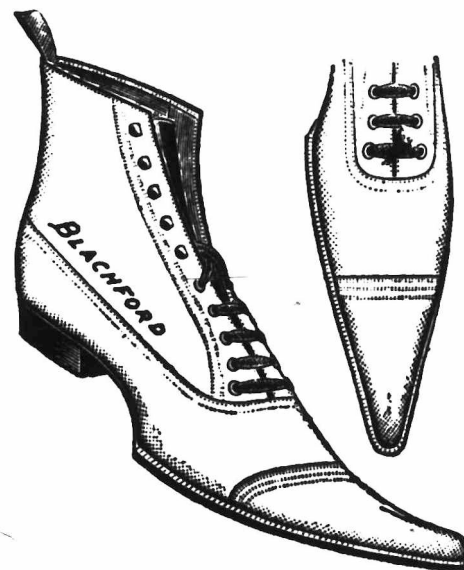
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Canadian Churchman.

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Morning.—2 Kings 5. 2 Cor. 4.
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Appropriate Hymns for Thirteenth and Fourteenth Sunday after Trinity, compiled by Mr. F. Gatward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. and M., but many of which are found in other hymnals:

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Processional: 161, 175, 353, 392.
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Holy Communion: 262, 318, 322, 324.
Processional: 35, 215, 222, 242.
Offertory: 174, 203, 235, 523.
Children's Hymns: 231, 336, 346, 573.
General Hymns: 24, 201, 207, 210, 529, 544.

OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE

Epistle for Fourteenth Sunday after Trinity.

Gal. v. 24: "They that are Christ's." Epistle for the 14th Sunday after Trinity.

Various emotions excited by these words. Different minds in different ages—Messiah, Christ, repeated with different meanings. Under Old Testament a promise, a hope. In life of Christ on earth a doubt, a question. Afterwards a term of reproach, of glory. Still the same discord.

i. Consider some different attitudes towards this question. What is Christ to the men of

this age? To some, nothing, to others, a matter of course, to others, all.

i. According to the first, Christ a thing of the past. Christianity a useful phase of human civilization and no more. Had its day. Science now carries on its work.

2. A second view very different regards Christianity as a matter of course. Of course we are Christians, just as we are Englishmen, or Canadians. Some may not live up to privileges in one case as in another.

ii. Can we accept either of these positions? If not, on what grounds?

1. We maintain that Christ is still a necessity.

1. Grant that much spiritual light gained by mankind, likely to be retained. (2) Yet (a) This came from Christ, and (b) we are not quite sure that we could retain our vision, our ideals, apart from Christ. (3) But even if retained in thought, how should be a practical power. "Without Me ye can do nothing."

2. But equally deny that we are Christians as a matter of course. (1) Grant that we all belong to Christ. Bought, Baptized. (2) Yet many to whom their privileges belong fail to use them. We may confess Him with lips, yet not truly know Him. Hence note (a) We still need Christ, and (b) we must have proofs that we are truly His.

iii. Who, then, are really Christ's?

1. Various answers in the New Testament. Yet no contradiction. New creature, Faith, Love—keeping the Commandments—Spirit of Christ, etc.

2. A special description in the passage before us.

"Crucified the flesh, etc." As Christ was crucified, so His people. (1) Life of nature slain—self-will. (2) Crucifixion the death of the old man. A process ever going on. A painful process. Yet possible by grace.

3. All others included in this—the union of the will with the will of God.

iv. A question of supreme importance. One day, the question: "Are we Christ's?" will mean everything. But every day it is really the supreme question, because it determines all other questions. It matters little whether rich or poor, great or small. But much whether we are Christ's.

THE CHURCH UNIVERSITY AND FEDERATION.

At the Trinity Convocation held during the meeting of the British Association, Lord Lister, in returning thanks for his honorary degree, took occasion to recommend a union between Trinity and the Provincial University. Whether Lord Lister's remarks were altogether spontaneous or the result of external suggestion, we are not prepared to say; but as they have excited some comment of a favourable kind in the daily press, we propose to put before our readers a few considerations of an opposite character from the point of view of members of the Anglican Church in Canada. A reference to the Royal Charter, under which for more than 45 years

Trinity University has been working, will show that the great foundation of Bishop Strachan has but one end to serve. That end is the education of youth in the doctrines and duties of the Christian religion, as inculcated by the Church of England, and their instruction in the various branches of science and literature which are taught in the universities of Great Britain. From this extract it is clear that the object which the authorities of Trinity University have to keep in view is not their own interests as a corporation, not the real or supposed interests of the Church in an indefinite way, not even the interests of higher education in general, but simply and definitely the interests of the Church in a particular direction, namely, the higher education of her youth. When, therefore, a suggestion is made to Churchmen in the Province of Ontario that they should federate their university with the State University, they are bound, as trustees for future generations, to consider primarily whether or not the proposed federation would be for the best interests of the higher education of the sons and daughters of the Church. Some twelve years ago a very carefully prepared scheme for federation was proposed for the consideration of the various universities of the province. It is well known that only one of the independent universities accepted the proposal, and it is whispered that many of those who have to do with Victoria College have never ceased to regret the decision. After thorough deliberation the authorities of Queen's and of Trinity—in the latter case in full view of the anomaly of having two universities in one city—came to the conclusion that they would best serve the purposes for which their respective foundations were created by remaining outside the proposed federation, and as far as we are informed, neither university has seen reason to wish that a different course had been adopted. Apparently the position of affairs is unchanged, and members of the Church of England, all of whom have a very real and vital interest in the Church University, would have ground for serious complaint against the Council if any steps were taken inconsistent with the object of Bishop Strachan's foundation. But there is far more than this. Besides standing for the great principle of religious education, Trinity has a marked individuality of her own. Her residential system, modelled on that of the colleges of the Old Country, is of the highest value in many directions, and men who have passed through Trinity know that there is an air of old-world culture about it, the worth of which in a new country like ours it would be difficult to estimate too highly. Educationally, also, Trinity plays a very important part in the province. Those who know are well aware how the educational authorities of the State University are tied and bound, fettered and hampered, on all sides, by their subordination to the Education Department. Higher education is far too delicate a process to be satisfactorily worked by a bureaucracy. Even in our Public schools and High schools the teaching has a tendency to become more and

more mechanical, and this not through any fault of the teachers, but simply because they themselves are often forced into the position of being merely parts of a huge machine. And to suppose that a Government Department can beneficially control so difficult a work as that of university education is ludicrous in the extreme to those who have had any experience of Government Departments and higher education. First, let the people of Ontario insist that Toronto University shall be free from the domination of a Minister who owes his position simply to the fact that his political party is in the ascendant, in other words, let it be understood that the higher education of the province shall be entirely free from the contaminating influence of party politics, and then it will be time to re-open the question of federation. In the meanwhile let Trinity keep on its course, which has been so beneficial to the Church in Ontario, maintaining the high standard of individual teaching and of examination for which it is justly famed, and it will continue to be in the future, as it has been in the past, the training ground of some of the very best clergymen and laymen in our Church.

ANSWERS TO PRAYER.

By Canon Knox Little, M.A.

Prayer is a comprehensive word, and includes, in fact, all communion between the soul and God. It is, however, commonly used to mean the asking for benefits from God. Christians believe that prayer is a power, that it does act in the fulfilment of God's purposes, and that the results of prayer are real results not only in the spiritual but also in the physical world. This is no mere matter of opinion, it is part of the Christian faith. For better, for worse, however difficult the doctrine may appear, the Church is committed to it. As in the case of other difficult doctrines, such as the resurrection of the body, for instance, she, so to speak, "stakes her reputation" on loyalty to this truth. The power of prayer is, of course, a mystery, i.e., a truth, but a truth partly concealed, partly plain. To deal with it, therefore, in a mathematical temper rather than a moral temper is absurd, if not wrong. Mathematical demonstration cannot be given for moral truth, and is, in fact, out of court. The bent of mind formed by constant scientific research—good as it is in its own province—sometimes unfits men for moral and theological research. In this way the "difficulties of prayer" are often exaggerated. 1. It is said God knows already, why tell Him? The same objection would apply to many a request on earth. 2. It is said God foresees, why try to influence what He knows is sure to be? This objection applies to all our actions; to follow out this we should not only not pray, but also never do anything. We are in face of a mystery. A little humility and obedience to revelation helps us out. It has been truly said that when a practical and a speculative truth are in apparent collision, we must remember our ignorance of a good many things, and act, with the knowledge which is given us, on the practical truth. Prayer, we may remember, is not to change the holy counsels of the Eternal, but to accomplish those ends for which it is an appointed instrument. Anyhow, this is certain, the abundant promises to faithful and persevering prayer are kept, and—where God sees it to be good for us—they are kept to the letter. The following are examples which come within the knowledge of the writer of this paper:

1. A family consisting of a number of children had been brought up by parents who

had very "free" ideas as to the Divine revelation and teaching of the Church. The children, varying in age from seven or eight to one or two and twenty years, had, one way or another, been aroused to the teaching of Scripture, and desired to be baptized. The father, point blank refused to permit it. The older members of the family consulted a clergyman. He felt strongly the force of the Fifth Commandment, and advised them not to act in haste, to realize that difficulties do frequently arise from conflicting duties, and above all to pray. The clergyman asked a number of devout Christians to make the matter a subject of prayer. They did. In about three weeks the father called upon this very clergyman and asked him to baptize his children. The clergyman expressed astonishment, believing that he was opposed to it. The father answered that that was true, but he had changed his mind. He could not say precisely why, but he thought his children ought to be baptized. They were, and he, by his own wish, was present and most devout at the administration of the Sacrament of Baptism.

2. A few days ago, a clergyman in London had been invited to visit a friend for one night in the country, in order to meet an old friend whom he had not seen for a long time. It was bitter winter weather, and he decided not to go. Walking in his parish in the afternoon, he believed that a voice three times urged him to go. He hurriedly changed his arrangements and went. The snow was tremendously deep, and the house of his friend was reached with difficulty at some miles from the railway station. In the course of the night the clergyman was aroused from sleep by the butler, who begged him to go and visit a groom in the service of the family, who was ill and "like to die." Crossing a field path with difficulty, as the snow was very deep, they reached the poor man's house. He had been in agony of mind, and longed to see a clergyman. When it was found impossible to fetch the nearest clergyman, owing to the impassable state of the roads, he had prayed earnestly that one might be sent to him. The poor fellow died in the clergyman's arms in the early morning, much comforted, and in great peace.

3. A strangely similar case happened more recently. An American gentleman travelling in Europe was taken suddenly and seriously ill in one of our northern towns. The day before this happened, a clergyman, who was at a distance in the country, was seized with a sudden and unaccountable desire to visit this very town. He had no idea why, but prayed for guidance in the matter, and finally felt convinced that he must go. Having stayed the night there, he was about to return home, rather inclined to think himself a very foolish person, when the waiter in the hotel brought him an American lady's card, and said that the lady wished to see him. He was the only English clergyman of whom she and her husband had any knowledge. They had happened to hear him preach in America. She had no idea where he lived, but when her husband was taken ill she and her daughter had prayed that he might be sent to them. On enquiry, strange to say, he was found to be in the hotel, and was able to render some assistance to the poor sufferer, who died in a few hours, and to his surviving and mourning relatives.

4. A still more striking instance, perhaps, is as follows: Some years ago, in London, a clergyman had succeeded, with the help of some friends, in opening a "home" in the suburbs to meet some special mission needs. It was necessary to support it by charity. For some time all went well. The home at last, however, became even more necessary, and more filled with inmates, whilst subscriptions did not increase, but rather slackened. The lady in charge wrote to the clergyman as to her needs, and especially drew his attention to the fact that £40 was required immediately to meet the pressing demand of a tradesman. The

clergyman himself was excessively poor, and he knew not to whom to turn in the emergency. He at once went and spent an hour in prayer. He then left his house and walked slowly along the streets, thinking with himself how he should act. Passing up Regent street, a carriage drew up in front of Madam Elise's shop just as he was passing. Out of the carriage stepped a handsomely dressed lady. "Mr. So-and-So, I think," she said when she saw him. "Yes, madame," he answered, raising his hat. She drew an envelope from her pocket and handed it to him, saying: "You have many calls upon your charity, you will know what to do with that." The envelope contained a Bank of England note for £50. The whole thing happened in a much shorter time than it can be related; he passed on up the street, she passed into the shop. Who she was he did not know, and never since has he learnt. The threatening creditor was paid. The home received further help, and did its work well.

5. Another example is of a different kind. A person of real earnestness in religious questions, and one who gave time and strength for advancing the Kingdom of God, some years ago became restless and unsatisfied in spiritual matters, failing to enjoy peaceful communion with God, and generally upset and uneasy. The advice of a good clergyman was asked, and after many conversations on the subject, he urged steady, earnest prayer for light, and agreed himself to make the matter a subject of prayer. Within a fortnight, after an earnest midday prayer, it was declared by this troubled soul that it had been clearly borne in upon the mind that the Sacrament of Baptism had never been received. Enquiry was made, and after much careful investigation, it was found that, while every other member of a large family had been baptized, in this case the sacrament had been neglected owing to the death of the mother, and the child being committed to the care of a somewhat prejudiced relative. The person in question was forthwith baptized, and immediately there was peace and calmness of mind and a sense of quiet communion with God. Instances of this kind might be multiplied, but these are, perhaps, sufficient. "In everything," says the Apostle, "with prayer, and supplication, and thanksgiving (the Eucharist) let your requests be made known to God." "Cast all your care upon Him, for He careth for you." The power of the "prayer of faith" is astonishing in its efficacy, if souls will only put forth that power. I am able to guarantee, from personal knowledge, the truth and accuracy of the above instances.

THE MISSION FIELD.

The whole Church should accept the duty of telling the old, old story. Each of us is his brother's keeper. Every hearer should become a herald.

The Rev. G. F. Fitch, the superintendent of the Mission Press at Shanghai, writes: The demand for books of a scientific and educational character is increasing by leaps and bounds.

Once more that beloved man of God, Canon Christopher, of Oxford, has given his annual missionary breakfast to about three hundred persons, members of the university, local clergy and citizens of the town. As the claims of Uganda had been put before the guests last year by Mr. Pilkington and others, this year the Punjab was prominent. Rev. T. R. Wade, who has for 30 years wrought in this field, made the address. This annual gathering has been, and is one of the greatest occasions at Oxford, and shows what one man can do to further missions who is engrossed by the care of a large home parish, but studiously endeavours to fan the flame of a holy enthusiasm for God's work.

At the last annual meeting of the Church

Pastoral Aid Society, London, the Bishop of Newcastle said: "I feel that it is good for the Church of England that this society should exist and prosper." Passing on, the Bishop made a most powerful appeal on the society's behalf, which he described as a great home missionary society of the Church of England. He spoke of the problems of the present day, of the enormous growth of the population. When he left Portsea a year and a half ago its legal population was 40,000. His predecessor had come to it when the whole population was not more than 10,000 or 12,000. When he himself went there there were only 20,000. This was only a specimen of what was going on all over the land. This was only part of the problem. Sixty or seventy years ago our forefathers had to deal with an uneducated people, a people who had not learned the power of combination. Now they could read and write, now they had learned their power of combination in friendly societies, and so forth. Consequently our difficulties were of a different kind. Another difficulty was that of the bad literature kept in inferior stationery shops, which poisoned the minds of Sunday school children and taught them all sorts of evil.

Bishop Tucker, of Uganda, has lately been in England gathering together recruits and funds for further work abroad. Being asked concerning the climate and the people, he said: "Our experience is one of almost unbroken good health. In twenty years we have never lost a missionary in Uganda. I am much better there than in England. It is the journey from Mombasa to the Cape that exposes one to malaria and fever. The people are dressed in the native cloth, the better classes in well-made and graceful calico garments, loose and flowing. You are everywhere hospitably received by chiefs and people. The people are courteous and refined and good-looking. The intellectual superiority is very marked. There are upwards of 60,000 readers at the present time. These are readers pure and simple; they have become enamoured of the new learning, or have heard the Gospel preached and wish to become Christians. The very road trodden by the murderers of Hannington has been traversed from end to end by the agents of the Bible Society, and so great is the soul hunger of the people that the printing presses do not turn out books fast enough. The churches number three hundred and twenty-one, and the sitting accommodation is fifty thousand." "What of the Church of Rome?" "They follow us about from one place to another, and when we have laid the foundation they come in and cause division and dissension. Where they are wholly heathen the Church of Rome does not go. They have caused war and bloodshed."

A London Church paper says: We shall have something to say presently as to the work of Augustine and his mission from Rome to England. The commemoration of his arrival on our shores should not lead us to ignore or forget the facts of history. His influence was far more ecclesiastical than spiritual, and was restricted to a comparatively small portion of the country. After his death his work collapsed greatly. Bishop Wordsworth, of Lincoln, says: "Truth requires us to declare that Augustine from Italy ought not to be called the Apostle of England; but that title ought to be given to Columba and his followers from the Irish school of Iona. Augustine mainly sought to further Gregory's claim to Papal supremacy." Not only the scholarly Dr. Wordsworth, but the still more learned Bishop Lightfoot, said that it was very erroneous to call the Roman Catholic monk the Apostle of England. He eulogized St. Aidan, and said that he was deserving of the title, but it is better to speak of Columba, Aidan and their leading co-labourers as the Apostles of England.

In an interesting volume published by the Church Missionary Society, entitled, "Missionaries in the Witness Box," Archdeacon Phair, of the Church Missionary Society, who has laboured for thirty-two years among the North American Indians in Rupert's Land, writes of the difference between the condition of the Indians at the present time from what it was when he first went among them. The work was begun in 1851, and there are said to be in the district about 52,000 Indians. Archdeacon Phair says: "I have no words to describe the difference in the state of the Indians now and thirty-two years ago. Then they were a scattered, idle, dirty, repulsive set of people, who, when I first saw them, manifested no interest except to get me away. The first important meeting they had was to decide what measures they should adopt to drive me off. After breaking the windows of the little shanty in which I lived, and shooting my dog, they came to the conclusion the only thing to do was to burn the shanty. It was difficult to get a hearing from them in the day, and it was hard to get any rest at night, as the sound of the Indian drum seldom ceased. Polygamists and medicine men ruled everywhere. Scarcely a patch of a garden was to be seen for miles and miles. Sunday and other days were alike. But now I am welcomed everywhere, and some of the Indians will wait for days together to be present when I visit the stations. Neat little houses and well-cultivated gardens are now to be met with everywhere. Instead of the squalid little children in rags and rabbit skins, covered with grease and filth, whose occupation and delight seemed to be killing frogs, or birds, or beetles, or some other amusement of a degrading character, you have clean and tidy children, going to school and delighting themselves in the games and amusements of civilized beings. Instead of the 'long tent,' where the conjurers and gamblers wasted much of their time, you have little churches all over the land, well filled with hearty worshippers, some of the people travelling a long distance to be present, and never minding storms or bad weather, want of roads or poor clothing. At first it was incessant begging for tobacco and anything they could hope to get, but now there is a willingness to help to spread the Gospel in the regions beyond, and not a few of the Indians come forward gladly to pass on the message they feel precious to their own souls. Surely this is a marvellous change. At first it was difficult to find a Christian in a district, now it is easy to find hundreds at a mission, many of whom come to the Lord's table."

RESOLUTIONS FORMALLY ADOPTED BY THE LAMBETH CONFERENCE.

1. That, recognizing the advantages which have accrued to the Church from the meetings of the Lambeth Conferences, we are of opinion that it is of great importance to the well-being of the Church that there should be from time to time meetings of the Bishops of the whole Anglican Communion for the consideration of questions that may arise affecting the Church of Christ.
2. That whereas the Lambeth Conferences have been called into existence by the invitation of the Archbishop of Canterbury, we desire that similar conferences should be held, at intervals of about ten years, on the invitation of the Archbishop, if he be willing to give it.
3. That the resolutions adopted by such conferences should be formally communicated to the various National Churches, provinces, and extra-Provincial Dioceses of the Anglican Communion for their consideration, and for such action as may seem to them desirable.
4. That the conditions of membership of the Lambeth Conferences, as described in the opening sentences of the official letter of 1878, and the encyclical letter of 1888, should remain unaltered.
5. That it is advisable that a consultative body should be formed, to which resort may be had, if

desired, by the National Churches, provinces, and extra-Provincial Dioceses of the Anglican Communion, either for information or for advice, and that the Archbishop of Canterbury be requested to take such steps as he may think most desirable for the creation of this consultative body.

6. We desire to record our satisfaction at the progress of the acceptance of the principle of provincial organization since the date of its formal commendation to the Anglican Communion in the official letter of 1878. We would also express a hope that the method of association into provinces may be carried still further as circumstances may allow.

7. Recognizing the almost universal custom in the Western Church of attaching the title of Archbishop to the rank of Metropolitan, we are of opinion that the revival and extension of this custom among ourselves is justifiable and desirable. It is advisable that the proposed adoption of such a title should be formally announced to the Bishops of the various Churches and provinces of the communion with a view to its general recognition.

8. We are of opinion that the Archiepiscopal or Primatial title may be taken from a city or from a territory, according to the discretion of the province concerned.

9. Where it is intended that any Bishop-elect, not under the metropolitan jurisdiction of the See of Canterbury, should be consecrated in England under the Queen's mandate, it is desirable, if it be possible, that he should not be expected to take an oath of personal obedience to the Archbishop of Canterbury, but rather should before his consecration, make a solemn declaration that he will pay all due honour and deference to the Archbishop of Canterbury, and will respect and maintain the spiritual rights and privileges of the Church of England, and of all Churches in communion with her. In this manner the interests of unity would be maintained without any infringement of the local liberties or jurisdiction.

10. If such Bishop-elect be designated to a see within any primatial or provincial jurisdiction, it is desirable that he should at his consecration take the customary oath of canonical obedience to his own primate or metropolitan.

11. That this conference recognizes with thankfulness the revival alike of brotherhoods and sisterhoods and of the office of deaconess, in our branch of the Church, and commend to the attention of the Church the report of the committee appointed to consider the relation of religious communities to the Episcopate.

12. In view of the importance of the further development and wise direction of such communities, the Conference requests the committee to continue its labours, and to present a further report to his Grace the Archbishop of Canterbury, in July, 1898.

13. That this Conference receives the report drawn up by the Committee upon the Critical Study of Holy Scripture, and commend it to the consideration of all Christian people.

14. That while we heartily thank God for the missionary zeal which He has kindled in our communion, and for the abundant blessing bestowed on such work as has been done, we recommend that prompt and continuous efforts be made to arouse the Church to recognize as a necessary and constant element in the spiritual life of the body and of each member of it, the fulfilment of our Lord's great commission to evangelize all nations.

15. That the tendency of many English-speaking Christians to entertain an exaggerated opinion of the excellencies of Hinduism and Buddhism, and to ignore the fact that Jesus Christ alone has been constituted Saviour and King of Mankind, should be vigorously corrected.

16. That a more prominent position be assigned to the evangelization of the Jews in the intercessions and almsgiving of the Church, and that the various Boards of Missions be requested to take cognizance of this work; and particularly to see that care be taken for the due training of the missionary agents to be employed in the work.

17. That in view (1) of the success which has already attended faithful work among the Mohammedans, (2) of the opportunity offered at the present time for more vigorous efforts, especially in India and in the Hausa district, and (3) of the need of

special training for the work; it is desirable: (a) That men be urged to offer themselves with a view to preparation by special study for mission work among Mohammedans. (b) That attention be called to the importance of creating or maintaining strong centres for work amongst Mohammedans, as for instance, in the cities of Delhi, Lucknow, and Hyderabad (Deccan), and elsewhere.

18. That while we feel that there is much to encourage us in what has been done, and is now in progress, for the establishment and development of native Churches, we consider it to be of the utmost importance that from the very beginning the idea that the Church is their own and not a foreign Church should be impressed upon converts, and that a due share of the management and financial support of the Church should be theirs from the first. But we hold that the power of independent action, which is closely connected with the establishment of a native episcopate, ought not as a rule to be confined to native Churches until they are also financially independent.

19. That it is important that, so far as possible, the Church should be adapted to local circumstances, and the people brought to feel in all ways that no burdens in the way of foreign customs are laid upon them, and nothing is required of them but what is of the essence of the faith, and belongs to the due order of the Catholic Church.

20. That while the converts should be encouraged to seek independence of foreign financial aid, and to look forward to complete independence, care should be taken to impress upon them the necessity of holding the Catholic faith in its integrity, and of maintaining at all times that union with the great body of the Church which will strengthen the life of the young Church, and prevent any departure from Catholic and Apostolic unity, whether through heresy or through schism.

21. That due care should be taken to make the diocese the centre of unity, so that, while there may be contained in the same area, under one Bishop, various races and languages, necessitating many modes of administration, nothing shall be allowed to obscure the fact that the many races form but one Church.

22. That Bishops and clergy engaged in missionary work should give to those of their flock who may travel to other countries letters of commendation in each case, to persons who will interest themselves in the spiritual welfare of such travellers.

23. That this Conference desires to give expression to its deep sense of the evils resulting from the drink traffic on the West Coast of Africa and elsewhere, and of the hindrance which it presents not only to the development of native Churches, but also to the acceptance of Christianity by heathen tribes.

24. That, while it is the duty of the whole Church to make disciples of all nations, yet, in the discharge of this duty, independent Churches of the Anglican Communion ought to recognize the equal rights of each other when establishing foreign missionary jurisdictions, so that two Bishops of that communion may not exercise jurisdiction in the same place, and the Conference recommends every Bishop to use his influence in the Diocesan and Provincial Synods to these principles, with a view to the framing of canons or resolutions in accord therewith. Where such rights have, through inadvertence, been infringed in the past, an adjustment of the respective positions of the Bishops concerned ought to be made by an amicable arrangement between them, with a view to correcting, as far as possible, the evils arising from such infringement.

25. That when any particular Church contemplates creating a new foreign missionary jurisdiction, the recommendation contained in Resolution 1 of the Conference of 1867 ought always to be followed before any practical steps are taken.

26. That this Conference earnestly commends to the consideration of the Churches of the Anglican Communion the suggestions contained in the report of the Committee on Foreign Missions as to the relation of missionary Bishops and clergy to missionary societies.

27. That in the foreign mission field of the Church's work, where signal spiritual blessings have

attended the labours of Christian missionaries not connected with the Anglican Communion, a special obligation has arisen to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestation of that "unity of the Spirit" which should ever mark the Church of Christ.

28. That in accordance with the sentiments expressed by the Bishops who met in the last Conference, we regard it as our duty to maintain and promote friendly relations with the Old Catholic Community in Germany, and with the Christian Catholic Church in Switzerland, assuring them of our sympathy, of our thankfulness to God who has held them steadfast in their efforts for the preservation of the primitive faith and order, and who, through all discouragements, difficulties, and temptations, has given them the assurance of His blessing, in the maintenance of their principles, in the enlargement of their congregations, and in the increase of their Churches. We continue the offer of the religious privileges by which the clergy and faithful laity may be admitted to Holy Communion on the same conditions as our own communicants.

29. That we renew the expression of hope for a more formal relation with the Old Catholics in Austria, when their organization shall have been made more complete.

30. That we recognize thankfully the movement for the formation of an autonomous Church in Mexico, organized upon the primitive lines of administration, and having a liturgy and book of offices approved by the presiding Bishop of the Church in the United States and his Advisory Committee, as being framed after the primitive forms of worship.

31. That we express our sympathy with the reformation movement in Brazil, and trust that it may develop in accordance with sound principles.

32. That we repeat the expressions of sympathy (contained in the report of the Lambeth Conference of 1888) with the brave and earnest men of France, Italy, Spain and Portugal, who have been driven to free themselves from the burden of unlawful terms of communion imposed by the Church of Rome; and continue to watch these movements with deep and anxious interest, praying that they may be blessed and guided by Almighty God.

33. That we recommend to the Archbishop of Canterbury and the Primate and Presiding Bishops of other Churches in communion with the Church of England the appointment of at least one representative of each Church to attend the International Congress, which is to meet in Vienna on August 30th, 1897; and we express the hope that there may be a revival of such conferences as those held at Bonn in 1874 and 1875, to which representatives may be invited and appointed from the Church of England and the Churches in communion with her.

34. That every opportunity be taken to emphasize the Divine purpose of visible unity amongst Christians, as a fact of revelation.

35. That this Conference urges the duty of special intercession for the unity of the Church in accordance with our Lord's own prayer.

36. That the Archbishops of Canterbury and York and the Bishop of London be requested to act as a committee with power to add to their number, to confer personally or by correspondence with the Orthodox Eastern Patriarchs, the "Holy Governing Synod" of the Church of Russia, and the chief authorities of the various Eastern Churches with a view to consider the possibility of securing a clearer understanding and of establishing closer relations between the Churches of the East and the Anglican Communion; and that under the direction of the said committee arrangements be made for the translation of books and documents setting forth the relative positions of the various Churches, and also of such catechisms and forms of service as may be helpful to mutual understanding.

37. That this Conference not possessing sufficient information to warrant the expression of a decided opinion upon the question of the orders of the Unitas Fratrum or Moravians, must content itself with expressing a hearty desire for such relations with them as will aid the cause of Christian unity, and with recommending that there should be on the part of the Anglican Communion fur-

ther consideration of the whole subject, in the hope of establishing closer relations between the Unitas Fratrum and the Churches represented in this Conference.

38. That the Archbishop of Canterbury be requested to appoint a committee to conduct the further investigation of the subject, and for such purpose to confer with the authorities or representatives of the Unitas Fratrum.

39. That this Conference, being desirous of furthering the action taken by the Lambeth Conference of 1888 with regard to the validity of the orders of the Swedish Church, requests the Archbishop of Canterbury to appoint a committee to enquire into the question, and to report to the next Lambeth Conference; and that it is desirable that the committee, if appointed, should confer with the authorities or representatives of the Church of Sweden upon the subject of the proposed investigation.

40. That the Bishops of the several Churches of the Anglican Communion be urged to appoint committees of Bishops, where they have not been already appointed, to watch for opportunities of united prayer and mutual conference between representatives of different Christian bodies, and to give counsel where counsel may be asked in this matter. That these committees confer with and assist each other, and regard themselves as responsible for reporting to the next Lambeth Conference what has been accomplished in this respect.

41. That this Conference, while disclaiming any purpose of laying down rules for the conduct of international arbitration, or of suggesting the special methods by which it should proceed, desires to affirm its profound conviction of the value of the principle of international arbitration, and its essential consistency with the religion of Jesus Christ.

42. That this Conference welcomes the indications of a more enlightened public conscience on the subject of international arbitration, and desires to call the attention of all Christian people to the evidence of the healthier state of feeling afforded by the action of Legislatures, and in the increasing literature on the subject.

43. That this Conference, believing that nothing more strongly makes for peace than a healthy and enlightened public opinion, urges upon all Christian people the duty of promoting by earnest prayer, by private instruction, and by public appeal, the cause of international arbitration.

44. That this Conference receives the report of the committee on the duty of the Church in regard to industrial problems, and commends the suggestions embodied in it to the earnest and sympathetic consideration of all Christian people.

45. That this Conference recognizes the exclusive right of each Bishop to put forth or sanction additional services for use within his jurisdiction, subject to such limitations as may be imposed by the provincial or other lawful authority.

46. That this Conference also recognizes in each Bishop within his jurisdiction the exclusive right of adapting the services in the Book of Common Prayer to local circumstances, and also of directing or sanctioning the use of additional prayers, subject to such limitations as may be imposed by provincial or other lawful authority, provided also that any such adaptation shall not affect the doctrinal teaching or value of the service or passage thus adapted.

47. That the Archbishop of Canterbury be requested to take such steps as may be necessary for the re-translation of the Quicunque Vult.

48. That in the opinion of this Conference it is of much importance that in all cases of infant baptism the clergyman should take all possible care to see that provision is made for the Christian training of the child, but that, unless in cases of grave and exceptional difficulty, the baptism should not be deferred.

49. That the baptismal promises of repentance, faith and obedience should be made either privately or publicly by those who, having been baptized without those promises, are brought by our clergy to confirmation by the Bishop.

50. Where difficulties arise in regard to the ad-

ministration of Holy Communion to the sick, we recommend that these difficulties should be left to be dealt with by the Bishop of each diocese, in accordance with the direction contained in the preface to the Prayer Book of the Church of England concerning the service of the Church:

"And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do and execute, the things contained in this book; the parties that so doubt, or diversely take any thing, shall always resort to the Bishop of the diocese, who, by his discretion, shall take order for the quieting and appeasing of the same; so that the same order be not contrary to anything contained in this book. And if the Bishop of the diocese be in doubt, then he may send for the resolution thereof to the Archbishop."

51. That this Conference welcomes heartily the proposal for the temporary employment of younger clergy in service abroad as likely to lead to the great benefit of the Church at home, of the Church in the colonies, and of the Church at large.

52. That the Conference requests the Bishops of the Church of England to grant the same privilege to clergymen temporarily serving in any of the missionary jurisdictions of the United States, with the consent of their diocesan, which they accord to clergymen serving in the colonies.

53. That it is the duty of the Church people in England to give aid to education in the colonies, whether generally or in the training for the ministry and for the work of teaching:

(a) In the establishment and strengthening of Church schools and colleges; (b) In the establishment of studentships in England and in the colonies tenable by men living in the colonies, and under preparation for colonial Church work.

54. That the endowment of new sees wherever needed, and the augmentation of the endowment of existing sees wherever inadequate, deserve the attention and support of the Church at home.

55. That, in the judgment of this Conference, it is the bounden duty of those who derive income from colonial property or securities to contribute to the support of the Church's work in the colonies.

56. That while the principle of gradual withdrawal of home aid to the Church in the colonies, according to its growth, is sound policy, the greatest circumspection should be used, and the special circumstances of each case most carefully examined before aid is withdrawn from even long-established dioceses.

57. That this Conference desires to draw renewed attention to the recommendation of the committee of the Lambeth Conference, 1888, on the subject of emigrants, and recommends that every care should be taken, by home teaching, by commendatory letters, and by correspondence between the home dioceses and the dioceses to which emigrants go, to prevent them from drifting from the Church of their fathers when they leave their old homes.

58. That this Conference desires that every care should be taken by the Church at home to impress upon emigrants the duty of helping to provide for the maintenance of the Church in the country to which they emigrate.

59. That it is the duty of the Church to aid in providing for the moral and spiritual needs of our seamen of the mercantile service, who in vast numbers visit colonial ports, by means of Sailors' Homes and like institutions, and by ministrations of clergy specially set apart for this work.

60. That it is the duty of the Church to give all possible assistance to the Bishops and clergy of the colonies in their endeavour to protect native races from the introduction among them of demoralizing influences and from every form of injustice or oppression, inasmuch as these, wherever found, are a discredit to Christian civilization and a hindrance to the spread of the Gospel of Christ our Lord.

61. That this Conference commends to the consideration of the duly constituted authorities of the several branches of the Anglican Communion, the

report of the Committee on "Degrees in Divinity," with a view to their taking such steps as to them may seem fit, to meet the need of encouraging, especially among the clergy, the study of theology; and that the Archbishop of Canterbury be requested to consider the recommendations contained in the report, with a view to action in the directions indicated, if his Grace should think such action desirable.

62. That this Conference is of opinion that, failing any consent on the part of existing authorities to grant degrees or certificates in divinity without requiring residence, and under suitable conditions, to residents in the colonies and elsewhere, it is desirable that a Board of Examinations in divinity, under the Archbishops and Bishops of the Anglican Communion, should be established, with power to hold local examinations, and confer titles, and grant certificates for proficiency in theological study.

63. Several causes have combined to create a desire for information on the history of the Anglican Church, especially in the early and mediæval times, but, while recognizing with thankfulness the interest now shown in the history of the Church, we think it necessary to call attention to the inadequate and misleading character of the teaching on this point incidentally contained in some of the "Historical Readers" which are put into the hands of the young. We recommend that the Bishops in all dioceses should enquire into the nature of the books used, and should take steps to effect improvements; and that manuals written in a non-controversial spirit should be prepared to enable teachers to give correctly the oral explanation of the elementary readers.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Halifax.—At a meeting of the rural deanery the following resolution was moved by the Rev. E. P. Crawford, rector of St. Luke's cathedral, seconded by Rev. W. J. Ancient, secretary of the Diocese of Nova Scotia, and unanimously passed: "The clergy of the deanery of Halifax desire to express to the Rev. Dyson Hague their sincere regret at his departure from Nova Scotia, and their hearty appreciation of the work done by him during his rectorship of St. Paul's, Halifax. They testify with gratitude to the zeal and faithfulness of his ministry to souls, to the kindness and courtesy of his behaviour to his brethren of the clergy, and to his interest and valued counsels in the general affairs of the Church of England in the diocese as well as in the city of Halifax. They wish him to carry with him to that sphere of work to which he has been called the assurance of their sincere esteem and regard, and their prayers will follow him that he may have wisdom and strength given him, according to his need, for the faithful and efficient fulfilment of his new duties."

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

Waterloo.—A large convention was held here Wednesday last week of delegates to the Sunday-school Institute of the Archdeaconry of Bedford. This was the eighth annual convention. In St. Luke's church in the morning Holy Communion was celebrated, and Rural Dean Longhurst, of Granby, gave an address. After a business meeting in the afternoon, addresses were made by Rev. Jas. A. Elliott, B.A., Cowansville; Rev. W. R. Chambers, M.A., Knowlton; Rev. F. A. Pratt, B.A., Brome Corner; Mrs. Stevens, Waterloo. Interesting debates were made on the different subjects brought forward by the speakers. The evening session was taken up by practical talks by Rev. J. Ker, D.D., Montreal; Rev. H. E. Horsey, Abbotsford; Mr. Alexander Mactier Hadden, New York, associate secretary of the Brotherhood of St. Andrew in the

United States. The Ven. Archdeacon Lindsay presided in the afternoon, and Rev. Rural Dean Longhurst in the evening. It was decided to hold the next convention at Frelighsburg. The election of officers resulted as follows: President, the Bishop; First Vice-President, Archdeacon Lindsay; Second Vice-President, Rural Dean Longhurst; Third Vice-President, E. L. Watson, Dunham; Secretary, Rev. C. G. Rollit, Stanbridge East; delegates to Diocesan Sunday School Association, Rev. Jas. A. Elliott, J. A. MacKinnon, Cowansville. Others present were: Rev. Rural Dean Brown, Mansonville; Rev. S. A. Mills, West Shefford; Rev. J. I. Strong, Waterloo; Rev. S. R. McEwan, North Shefford; Rev. N. P. Yates, Frelighsburg, and a large number of lay delegates, all of whom were very handsomely entertained by the ladies of Waterloo.

ONTARIO.

T. LEWIS, D.D. LL.D., ARCHBISHOP OF ONT., KINGSTON.

Ameliasburg.—The members of St. John's church, Carrying Place, held their annual harvest festival on Sept. 1st, 1897. The church was beautifully decorated. The service consisted of matins and a celebration of the Holy Eucharist. The Rev. Rural Dean Loucks, taking his text from 126th Psalm, 6th verse, preached a plain, practical sermon, showing the people how much cause they had for thankfulness for the spiritual and temporal blessings they enjoyed. After the service was over, dinner was served in the church shed, where the people enjoyed a bountiful repast. After dinner a pleasing event of unusual importance took place. The people presented their clergyman with a kindly-worded address and a fine, well-bred, four-year-old colt. The address was read by Mr. Howell, and the horse was presented by Mr. John Peck; To the Rev. J. W. Forster, Rector of Ameliasburg,

Reverend and Dear Sir,—

We the members of St. John's church, Carrying Place, and well-wishers in the parish of Ameliasburg know that our beloved pastor and wife are always ready to lend a helping hand or speak a sympathetic word to those in need of it. And we hereby cheerfully testify as members of our beloved church that we have profited both spiritually and socially since you became our pastor. We ask you to accept this horse as a slight token of our esteem. Hoping that you may long be spared to enjoy the love and friendship of the people of this parish. Signed on behalf of the parishioners and well-wishers. Jane Patterson, Margaret Lovett, Rufus Howe.

Mr. Forster made a suitable reply, thanking the people on behalf of Mrs. Forster and himself for the very kind words of the address. He tried to do his duty, and would continue to do so, as hitherto, without fear or favour. The good-will of the well-wishers belonging to the various religious bodies, was much appreciated, and was not gained by any sacrifice of principle on his part. The rural dean in a short speech, told how much he valued the good-will of the people so kindly expressed to Mr. and Mrs. Forster in the very kind address, and also for the valuable gift of the horse. Whether his Grace the Archbishop allowed Mr. Forster to remain here or removed him elsewhere in the diocese, he would have this horse to remind him of their good will. The proceeds of the dinner went towards reducing the small debt remaining on the church.

Banockburn.—Mission of Queensboro'.—The new church was opened for Divine service on St. Bartholomew's Day. There was a celebration of the Holy Eucharist at 8.15 a.m., when the Rev. E. Costigan celebrated, assisted by the Rev. C. T. Lewis. At 10.30 the church was filled by people from various parts of the mission. Service began by singing hymn 215 as a processional. The proper lesson (Kings viii.), was read by the Rev. C. T. Lewis, and the dedicatory prayers by the Rev. C. M. Harris. Then followed a choral celebration of the Holy Eucharist, the celebrant being the Rev. C. T. Lewis; Epistoler, Rev. E. Costigan, and Gospeller, Rev. C. M. Harris. The sermon was preached by the Rev. W. W. Burton, who took for his text, "The glory of the Lord filled the house,"

H. Chron. vii. 1. The preacher pointed out that worship was sacrificial. The true object of Church-going was not to get good, but to offer sacrifices of prayer and Thanksgiving. In giving a resume of 6,000 years of worship it was clearly to be seen that the worship of the Church of God was always sacrificial. He then proceeded to mention the marvelous increase of the Anglican Church in North Hastings—one very evident sign being that during the last eleven years churches had been built at the rate of one per year. The church is a pretty ecclesiastical structure, 55 ft. by 24 ft., and consists of chancel and nave, with a porch and vestry. The windows are coloured glass, whilst the interior is finished in basswood and ash in natural colours. Several gifts have been made to St. Bartholomew's church, among which are the following: A beautiful altar cloth, from Mr. (Alderman) Hungerford, of Belleville; carved oak altar cross, from the Ladies' Auxiliary, Belleville; and carpet for the sanctuary from the ladies of the congregation. After the services were over dinner was provided in the grounds close by, and was well patronized. Later in the afternoon the public were allowed to visit Mr. Hungerford's crushing mill and witness the gold extracting process. The proceeds of the day amounted to over \$50. A great deal of the success of the day was due to Mr. J. C. Tanner, the energetic and enthusiastic lay reader. The musical portion of the services was under the direction of Prof. Munro, who discharged his duties in a very creditable manner. The congregations throughout the mission are deeply regretting the departure of their esteemed clergyman—the Rev. E. Costigan—who has worked so faithfully for the past three years, and to whom they have become so very much attached. His work amongst them has been very much appreciated.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

St. Philip's.—The Rev. Canon Sweeney, D.D., R.D., has taken up his residence at 260 College street.

The Very Rev. Dean O'Meara preached in the Church of the Redeemer on Sunday morning last.

Mr. C.R. W. Biggar, wife and daughter, sailed by the Dominion liner "Labrador" on Saturday last for Europe.

NIAGARA.

JOHN PHILIP DEMOULIN, D.D., BISHOP OF NIAGARA

Many thanks to those who, with such good will and promptness, have sent their contributions for Grand St. Maria mission, Rev. R. E. Coates, in answer to the "Urgent Appeal" in Canadian Churchman, Aug. 26th; T. F. R., Parkhill, Ont., \$1; A Friend to Indians, Kent, Ont., \$5; A Friend, Parkdale, Toronto \$1. Miss Halien, Oakville.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

London.—Many are looking forward with deep interest to the third triennial convention of the Canadian branch of the international order of the King's Daughters and Sons. It is to be held at Ottawa October 8th to 12th. The last day (12th) will be given to the business of the Province of Ontario. Addresses from members of the New York Central Council are expected, also from Mr. John De Witt, a noted Christian worker from Brooklyn, and president of the Commercial Travelers' Chapter of the King's Sons. Papers on subjects of vital interest will be read and discussed, viz.: The Claims of Missions, Systematic Giving, Helping the Needy Without Pauperizing, and Temperance. Reports from the different provinces show that God is eminently blessing this order. Much helpful work is quietly going on, about which very little is said, and abundant testimony is given as to the spiritual benefit of belonging

to the order and endeavouring to do everything "in His name."

Haysville.—The annual W.A. tea for this parish was held at Haysville Hall, Aug. 31st. A regular meeting was held at the parsonage first, at which the rector, the Rev. James Ward, conducted an interesting missionary Bible reading, on the Parable of the Lost Sheep, and the lost piece of money. After supper, Rev. T. G. A. Wright, of Millbank, made a short address, in the course of which he informed Mrs. Ward, the rector's wife, that the ladies had the necessary money gathered to make her a life member of the W.A. Mrs. Ward knew nothing about it until the announcement, and while she was recovering from her surprise, Mr. Ward thanked the ladies for her. This is the second life member from this parish in a very short time, the first being the organist of the Hamburg church.

British and Foreign.

The Rev. Landon Parkyn has been appointed Dean of Ballarat.

Canon Baillie, rector of Cornwall, has been appointed Archdeacon of Raphoe.

The organs of the two cathedral churches of St. Asaph and Bangor are to be rebuilt and improved.

Canon Evans, Vicar of Abergele, has been appointed by the Bishop of the diocese Archdeacon of St. Asaph.

The Rev. F. Smith, curate of St. James', Piccadilly, has been presented to the incumbency of St. Phillip's, Regent street.

In one of the churches in Guernsey the quaint custom is still observed of taking the collection in large quart leathern cups.

The death of Archdeacon Piddington, of the Diocese of Grafton and Annidale (Aus.), occurred recently at Tamworth, N.S.W.

The Rev. G. S. Thorpe, senior curate of St. James', Upper Edmonton, is leaving England shortly to take up work in the Diocese of Brisbane.

The work of repairing the tower and spire of Salisbury cathedral is being rapidly pushed forward under the direction of Mr. A. Blomfield, the architect.

The Bishop of Thetford (Dr. Lloyd), who is suffragan to the Lord Bishop of Norwich, is very likely to be appointed to the vacant Bishopric of Wakefield.

The Rev. E. C. Cree, curate of Pocklington, has accepted the post of rector of Christ church, in the city of Mexico, and will be absent from England for two years.

The Ven. W. Flower, M.A., sub-dean of Christ Church cathedral, Grafton, N.S.W., has been appointed incumbent of St. Mark's, Darling Point, Sydney, N.S.W.

Two of the oldest alms-boxes in English churches are St. Columba's box and St. Cuthbert's box, respectively, which are to be found in the little church on Holy Isle.

Of the bishoprics founded (in England) since the Queen came to the throne, Southwell and Liverpool are now the only two which are still filled by their first prelates.

The gavel used by the Archbishop of Canterbury at the various sessions of the Lambeth Conference was made in Southern Florida, of different kinds of wood indigenous to that State. It was presented to the Archbishop of Canterbury by the Bishop of Florida (Dr. Gray).

The Sees of Kilmore and Ossory are vacant, owing to the resignations of Dr. Shone and Dr. Parkenham Walsh. The elections will take place early in the present month.

Owing to the death of the late Bishop of Wakefield, the Bishop of Norwich, who is the last of Mr. Gladstone's Bishops, becomes entitled to take his seat in the House of Lords.

Lord and Lady Muncaster have presented to the Muncaster parish church a silver alms dish, of Greek pattern, in commemoration of the Diamond Jubilee of the Queen Empress.

When the Queen came to the throne sixty years ago there were but four or five Bishops of the English Church outside of England. At the present time they number ninety three.

The death of the Rev. Marcus Rainsford, a well-known London clergyman, who has been for the past thirty years minister of Belgrave chapel, Pimlico, is announced. He died in Scotland.

Dean Cox, who until only a few weeks ago was Archdeacon of Raphoe, and who was appointed to succeed the late Dean Bowen quite recently, died very suddenly a few days ago at Glenties, Co. Donegal.

A new Seamen's Institute was formally opened at Cape Town lately by the new Governor, Sir Alfred Milner. Great progress in the work of missions to seamen has been made there since the advent of the Rev. Alan Williams.

Bishop and Mrs. Jenner celebrated recently their golden wedding at the vicarage, Preston-by-Wingham, in Kent, which they have occupied for 43 years. They were made the recipients of many handsome presents on that occasion.

During the brief time that the Bishop of Derby and Raphoe has been in the diocese he has appointed two deans, and will now have to nominate a third, and he has also, in addition to the foregoing, twice nominated an archdeacon.

A gentleman who is a friend of Mr. A. J. Balfour, the First Lord of the Treasury, and who desires to remain anonymous, has given the sum of £2,000 to the Vice-Chancellor and Senate of the University of Cambridge for university purposes.

The Rev. A. F. Winnington-Ingram, vicar of St. Matthew's, Bethnal Green, has been appointed a canon residentiary of St. Paul's cathedral in the place of the Bishop-designate of Bristol. He is head of the Oxford House at Bethnal Green, and Rural Dean of Whitechapel. He is under 40 years of age.

The Right Rev. L. G. Mylne, who for the past twenty years has been Bishop of Bombay, has resigned his see, and on taking leave of his clergy was presented by them with an address and a study table upon which was a brass tablet bearing a suitable inscription.

The Rev. the Hon. A. G. Lawley, formerly curate of St. Andrew's, Bethnal Green, has been appointed by the patron, Lord Amherst, to the Rectory of Hackney. The new Rector of Hackney is a brother of Lord Wenlock, who was for some years Governor of the Presidency of Madras.

A handsome episcopal chair, carved from the best English oak, and bearing on it the archiepiscopal arms, surmounted by a mitre, has been presented to Addington church by the readers of "Church Bells," as a permanent memorial of the late Archbishop Benson.

A church which has been recently built at the Rhone Glacier Hotel, mainly through the exertions of the Dean of Norwich (Dr. Lefroy), contains an altar, the wood of which is composed from a rafter in Norwich cathedral. This rafter is 700 years old.

BRIEF MENTION.

On September 1st Bishop Rülison, of the Diocese of Central Pennsylvania, died at Mannheim.

An English church is to be built at Lucerne, costing \$35,000, as a memorial of the Jubilee of Queen Victoria.

An anonymous gift of \$6,000 has been made to Victoria Clergy Fund, England.

The great painter Razzi filled his house with all sorts of animals, and taught his raven to cry "Come in" whenever there was a knock at the door.

Bishop Tucker, of Uganda, has mastered two of the nine languages spoken by the people of his diocese. It is about fifteen hundred miles square, and contains nearly fifteen million persons.

The shelves of the British Museum contain more than thirty-nine miles of books of every description.

God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in all things, may abound unto every good work.

The number of missionaries of the Church Missionary Society is now 723, an increase of 43 on the number at this time last year. Of this total 471 are men and 252 women.

Self-denial is the common sense of a genuine Christian life, just as self-indulgence is the common sense of a mere natural or heathen life.

Probably the most of the difficulties of trying to live the Christian life arise from attempting to half live it.

Stationers' Hall, in London, where all books must be copyrighted, has at last prepared an index of titles, thus enabling authors to guard against involuntary infringement of others' rights, and the consequent law suits.

The Queen has only one pair of twin great-grandchildren, the baby boys of Princess Frederick of Hesse-Cassel, the younger sister of the German Emperor.

The Bell Inn in Holborn, the last of the galleried coaching houses in London, in the courtyards of which stage plays used to be performed, has been sold and is to be torn down.

The oldest building in the world that has been uninterruptedly used for church purposes is St. Martin's cathedral at Canterbury. The building was originally erected for a church, and has been regularly used as a place for religious gatherings for more than 1,500 years.

At Trier the remains of a large Roman house have been excavated. It faced on the main street of the old Roman city. A richly-coloured mosaic floor and the first window discovered in a Roman building are the most interesting things brought to light.

Admiral Colomb tells the London United Service Institution that England will soon cease to build war vessels of the present type. He declares that fifteen torpedo boat destroyers, acting together, could command any fleet afloat.

Forty years ago three-fourths of the total ocean-carrying trade of American ports was done on American bottoms, whereas at the present the American ratio is less than one-fourth. The United States pays an annual tribute of \$40,000,000 to British ship-owners.

German toy factories have received so many orders for Turkish and Greek lead soldiers for the Christmas season that they are refusing to accept any more, as they will be unable to deliver the goods.

Empress Augusta Victoria has sensibly insisted that the money subscribed for a statue to her father, the late Duke Frederick of Schleswig-Holstein, shall be used for charitable purposes.

All the flags for British ships of war, except the Royal Standards, are made in the Government dockyards, and the enormous number required may be judged from the fact that in the colour loft at Chatham alone about eighteen thousand flags are made in a year.

The oak tree which stands in the middle of the high road leading from Leamington to Warwick

is said to mark the centre of England. There is no geometrical centre of England, but tradition has warranty for the importance it gives to this ancient oak.

In the forty years between 1792 and 1832 there were outstanding notes of the Bank of England, presumed to have been lost or destroyed, amounting to £1,330,000 odd, every shilling of which was clear profit to the bank.

A historical crozier was borne by the Archbishop of Finland at the Jubilee celebrations in London. It was one of three that belonged to Philaret Nikitch Romanoff, Patriarch of Moscow and father of the Czar Michael Feodorowitch, who ascended the throne in 1613, as the first of the present Romanoff dynasty.

Sir John Burns, Bart., who has just received a peerage at the hands of Queen Victoria, is the head of the Cunard steamship line, and is a justice of the peace and a deputy-lieutenant for the Counties of Renfrew and Lanark. His father, on whom the baronetcy was conferred in 1889, was the first to carry mail across the Atlantic in steamers.

Paris is a law unto itself in fads as well as in other directions. For instance, the fashionable ink there, at present, is violet colour. Some men use a golden ink. It is a favourite plan to use several inks of varied hues in writing letters. This is thought to be particularly fetching.

Queen Victoria's ponderous black velvet bonnet, with its many snowy plumes, does duty on all state occasions when her Majesty rides in a carriage. The shape has not been changed for 25 years, and one lasts through several seasons.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N.B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

THE REV. MR. SYMONDS' LETTER AND BISHOP BROOKS' DICTUM.

Sir,—May I, with your kind permission, offer a few remarks on the subject of Mr. Symonds' letter in your issue of Aug. 19th? His argument and the dictum of Bishop Brooks, which he quotes, would imply, as it seems to me, that our Lord commanded His Apostles to write a book for the guidance of men in founding and organizing Churches in all time to come. But this is exactly what He did not do. And to argue from the New Testament, as if this were the case, must result in confusion and error. The Acts of the Apostles does not profess to be a history of the Church; it is an account of the Church's transition from a purely Jewish institution, as it necessarily was in its first organization, to the Catholic Church, in which Jews and Gentiles were made one. The sixth chapter does not imply that deacons had not existed in the Church from the first, but quite the reverse. The Apostle's remark: "It is not reason that we should leave the word of God and serve tables," is inconsistent with the supposition that they had already done so. They had always given themselves "continually to prayer and the ministry of the word," and could not now depart from that practice to personally superintend the daily distribution of alms. But they did ordain seven deacons from among the Grecian or foreign Jews, as their names show, to assist in that work, and thus removed the cause of complaint that had arisen. The absurdity of supposing that the Apostles had till then done everything themselves is seen, if we reflect what was accomplished on the very first day, when 3,000 persons were baptized. If performed by the Apostles alone it meant 250 baptisms for each of them, rather a serious addition to a long day's work of preaching and excitement. Surely this is enough to show that from the very first there must have been other officers than the Apostles. And the unreasonableness of a supposition that it

was otherwise is increased, when we remember that it must have been months, and some think even years, before the incidents mentioned in this chapter occurred, so that in either case the Church must have already reached enormous proportions. But if the risen Saviour did not command His Apostles to write a book for the guidance of men in founding and organizing Churches, as the use some make of the Bible would imply that He did, what did He do? We read in St. Matthew's Gospel that before His ascension He said to His eleven Apostles: "All authority hath been given unto Me in heaven and on earth" (authority, not power—that was to be given by the Holy Spirit; Acts i. 8. And organization is a question of authority rather than power). "Go ye therefore and make disciples of all the 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." And the wisdom of our Lord's instruction is seen in this, that while the canon of Scripture was in dispute for centuries (it was not finally settled till the Council of Laodicea in 363), it was fifteen hundred years before any serious question arose about these observances which in obedience to their Divine Master's command they taught their followers. So that wherever a Christian community existed there were found the Bishop, priest and deacons (called in New Testament times Apostles or angels, elders or Bishops and deacons); baptism was administered to women and children as well as to men; the first day of the week was observed as a day of assembly and worship, and the Holy Communion was administered in both kinds. And though as centuries rolled on different liturgies appeared, they were in all essential features one and the same. Surely it is the very height of presumption to say in the face of this array of facts that Christ gave His Apostles no definite commands about these things. And if He gave them, when could He have done so, if not in that mysterious forty days, when "He spoke to them of the things pertaining to the kingdom of God." These commands were not recorded in writing, lest men should dispute about them and misinterpret them, or imagine that others had authority to do what the Apostles did, which could not be necessary, since they had the promise that the gates of hell should not prevail against the Church which they were commanded to found. Why should we seek to excuse and bolster up these modern errors, which have divided the Church, and made Christianity a reproach among the heathen, and caused Protestantism to be a laughing-stock to the rest of Christendom? Let us stand manfully to our guns, and defend bravely the logical and primitive position which we hold, and with the Divine blessing we may become the centre of a once more united Church here on earth. There is not a shadow of authority for Bishop Brooks' saying that "Christ did not order the details of the Church's government, or appoint the grades or functions of its ministers." And there is positive proof that order and discipline were strictly observed from the first, which can only be explained by supposing that Christ commanded it. Take the single case of Philip, the deacon, for illustration. He was full of the Holy Ghost, an eloquent preacher, and a worker of miracles, as well as the Apostles. But when he had preached to and baptized his converts, he must wait till the Apostles came down to confirm them. Exactly what would be the practice to-day, after eighteen hundred years, in any mission that might from any cause be entrusted to a deacon. And that, not because of any command, but of universal practice. Who can fail to see the significance of such a fact?

AN OLD-TIME READER.

THAT TORONTO SYNOD SERMON.

Sir,—Mr. Symonds quotes a number of authorities, all of whom seem to agree in teaching that Christ neither founded a Church nor appointed a ministry. One of them (Brooks) asks: "Why did not Christ found a Church?" His answer is: "His business." What an expression!—Christ's "business was to kindle the fire, and only to kindle

it. What has been said of ritual applies to Church government. Church politics, like forms of secular government, were to be formed by men of each age for themselves," etc. No Church government, no Divinely-constituted Church, just a "fire kindled" (whatever that may mean), no pains taken or plans laid to keep "the fire" burning; man in every age to supply his own bellows, and his own furnace, and I suppose, to substitute "strange fire," if the original fire seems to flicker. No Church, no ministry bearing the stamp of Divine-authorship! Mr. Editor, such teaching makes the faithful priest feel faint and furious by turns. Why? Is it because he is not familiar with it? Oh no! For every sect of Plym. is teaching the same thing, and they alone of all the Protestant sects live down to the logical conclusion of their teachings. No; it is the unfaithfulness on the part of Mr. Symonds and his friends in publishing such views, and at the same time holding on to an office or position in the Church. Let me speak as plainly as Mr. Symonds does. Mr. Symonds is receiving a comfortable stipend from the Church for what? Is it for publishing his own private "views" and "opinions," to the injury of the Church? Is it not that he may labour to maintain and uphold the constitution and discipline of the Church whose bread he eats? Mr. Symonds has told us what he and his friends think. Now, what does the Church say to it all? Here is an expression found in her Prayer Book: "Almighty God * * * Who, of Thy Divine Providence hast appointed divers orders in Thy Church." Again, "Almighty God, who * * * didst inspire Thine Apostles to choose into the order of deacons the first martyr," etc. Again (consecration of Bishops): "Brother, forasmuch as the Holy Scriptures and the ancient canons command that we should not be hasty in laying on hands, and admitting any persons to the government of the Church of Christ," etc. To which I must add the Preface to the Ordination Services, which begins with this plain assertion: "It is evident unto all men diligently reading Holy Scriptures and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church: Bishops, priests, and deacons, which offices were evermore had in such reverend estimation," etc. Such quotations leave us in no doubt as to the teaching of the Church of England. And her practice agrees thereto. She recognizes no other orders than those mentioned above. Let the most learned Protestant minister seek to minister at her altars, and he at once discovers that he is only a layman. He begins by taking the lowest degree. Does not Mr. Symonds know all this? Does he not know that the Church believes in her Divine origin, and in the Divine origin of her ministry? How then could he, knowing this, misuse the splendid opportunity afforded him by airing his own unhistoric and very ill-supported "opinions"? Is that what Bishop Sweatman and the Synod expected of him? Let me assure Mr. Symonds that though he bring fifty quotations from as many writers to support his "liberal" views, the great body of the faithful will continue to hold the Church's teachings, and will continue to regard "liberal" men as more dangerous than an open enemy; men who will belittle a form of government which common decency should lead them to defend. Sir, these home-grown heresies are very trying to the faith of many, and to the patience of all, echoing as they do the war-cries of the schismatics. I picked up a Cobden paper yesterday and found that it contained a bitter attack upon the Church by a Methodist preacher, in which he attacks the Apostolic ministry as a "figment of the imagination." But some (a diminishing number) of our own are doing likewise. Again, my people are told on every hand that Baptismal regeneration is a "figment." "Baptism does not make you children of God," says the schismatic. "You must seek conversion," or "You have only to believe!" Another of those nice people for whom Mr. Symonds would pull down Zion's bulwarks, tried to ridicule one of my little girls out of confirmation, telling her that she was going to be "led forward by a straw rope." But what of that, when a Canadian Bishop has a pamphlet circulated in my parish, in which he preaches unvarnished Plymouthism on the matter

of salvation in general, and Baptism in particular! It is this—the shameful disregard of Church teaching on the part of some of her priests and Bishops, that makes work very difficult and thankless in some of our parishes. If we could only get men to be honest in their interpretation of ordination vows, and in presenting the truth "as this Church hath received the same," what a day of progress would begin! If we could only persuade them that their work is not to "broaden down," but to "build up," or else like honest men, to step "down" and out, we should hear less about "liberal" views, and the Church would be more at unity within herself.

R. B. WATERMAN.

Franktown.

ORIGIN OF THE MINISTRY.

Sir, We can assure you that it was not in carelessness, nor through evil intention that we quoted "These things shaped themselves," without adding, "out of the free life of the Church." It makes no difference what qualification may be attached to such words. They are in themselves thoroughly bad. Were we to look over one earth and remark, these things shaped themselves, we should be taken for atheists, whether or not we added, out of nothing, or out of pre-existent matter. As believers in Him by whom all things were made, and without whom nothing was made that is made, we are bound to say, God shaped the things of the universe, whether by direct and separate acts of creation, or by one creative act originating evolution. Observing the things of the new creation, we ought to speak in the same way, God shaped these things, no matter how or out of what they were formed. Bishop Brooks' language in the passage quoted lately, is like what we expect from men desirous of holding Church offices and yet of currying favour with sectarians. Words are used which sound Church-like, but with a meaning calculated to win popular applause. Thus, "Christ did not order the details of Church government. He left that to be essential. All these things shaped themselves out of the free life of the Church." We are accustomed to hear about the life of the Church and the ministry being essential. But what does Bishop Brooks mean by these terms? He goes on to say that these essential things may change, whereas the Church means they cannot change. Now, God the Holy Spirit, is the very life of the Body of Christ. Whatever proceeds out of this essential life is unchangeable, and shaped by the mind of the Spirit. Bishop Brooks and company hide or deny this truth by saying, "these things shaped themselves." However, this mass of tangled verbiage concludes with, "They are free to change, as the Gospel, always the same, changes its attitude toward each age." This may mean that Church's government, etc., is always the same, just like the Gospel, and can alter only its attitude, as the Gospel does, toward each age. If so, Bishop Brooks brings himself back into agreement with the Prayer Book, and shows that he is trying to avoid acknowledging one point, viz., that a mind was at work reducing the government of the Church to definite and settled orders, just as a mind was at work bringing order out of chaos in the universe. Once acknowledge that, and the conclusion is inevitable, for there is but one creative and formative mind both in the old and also in the new creation, the mind of God. Here is the point which pricks sectarians. There can be no sin in trifling with things which have shaped themselves. That expression is highly acceptable to all the sects. But it is called deadly sin by St. Paul when we refuse submission to higher powers ordained of God. Therefore the sects and their allies in the Church hate to hear sound doctrine, that God shaped our orders of ministry, because it makes them realize in some degree the guilt of causing and perpetuating seditious societies. 'Tis sweet indeed to take all the blame to ourselves and speak of sectarians as injured lambs. But the commonplace experience of every age and country is that the lambskin covers a greedy wolf ready to devour our sheep with rancorous hatred. Nothing engages them more than to see the Church vigorous in her spiritual care of souls. Church people who try to win our separat-

ed fellow men by evading or repudiating the true issue are traitors in the house of God. If their words prevail many will be driven out to the Roman Communion, some will remain as a new sect, others will associate with their favourite denomination, schism and sedition will abide unrebuked and rampant as ever.

HOOSIER.

"THE CHRISTIAN ECCLESIA."

Sir, The Clergyman's Magazine (August) has a timely article on Dr. Hort's 13 lectures and four sermons on the above subject. He notes the equivalent terms used in the O.T., for he feels sure that the "Ecclesia" of the N.T. takes both its name and its primary conceptions from those of the old. The 1st of the many complementary definitions of the Christian Ecclesia runs as follows:—"no mere agglomeration of men, but rather a unity carried out in the joint action of many members, each having his own responsibilities, the action of each and all being regulated by a supreme law or order." Dr. Hort pays special attention to our Lord's discourses at the time of the Last Supper (John, caps. 13-17), which he considers of paramount importance for a true understanding of our Lord's teaching on the subject, e.g., the feet washing in act, and the new commandment in words, lay down the primary law for the mutual action of the members of the Ecclesia, humility and love; the similitude of the vine and the branches lays down their common relation to their Divine Head. In the last prayer, the goal of unity is set forth in a sentence (xvii. 20), which expressly recognizes the growth of the future Ecclesia from that little band. Lect. 3 touches on the "early stages in the growth of the Ecclesia," especially describing the "characteristic acts and practices of the life of the members of the new brotherhood (Acts ii. 42, 44-47), the appointment of the seven deacons, and the gradual growth of the Ecclesia throughout Palestine—N.B., Acts x. 31, R.V.: "So the Church throughout all Judea and Galilee, and Samaria, had peace," etc., probably corresponding to the ancient Ecclesia, which had its home in the whole land of Israel. (Dr. Hort notices that the Ecclesia in Palestine is always spoken of as one.) Lect. 4, "Ecclesia of Antioch," origin, help to Jerusalem, 1st foreign missionary enterprise, delegation of Paul and Barnabas, and the Conference of Jerusalem. Lect. 5, "The Exercise of (its) Authority." Dr. Hort considers the meaning of the words, "wherefore my judgment is," to be simply "this is my vote." In the 6th and following lectures Dr. Hort deals almost exclusively with the work, teaching and influence of St. Paul. The nature of the office, appointment, and special duties of the Episcopoi are all most carefully considered. Dr. Hort believes the best rendering of the original of Acts xx. 28 to be "in which the Holy Spirit set you to have oversight," the force of episcopos "being distinctly predicted." He believes that the manner in which the Holy Spirit is elsewhere associated with joint acts, acts involving fellowship, suggests that here the appointment "came from the Ecclesia itself" (p. 100.) "The precise form which the work of the elders was to take," he thinks, "is not clearly expressed." But the "shepherding" probably implies government and guidance, and the watching indirectly seems to involve teaching, public or private. In Lect. 7 he gives a list of eleven various classes of Christian societies to which the term Ecclesia is applied in the Epistles and Apocalypse. He gives his conclusion in these words: "By itself each of these details may seem trivial enough; put together they help to show how St. Paul's recognition of the individual responsibility and substantial independence of single city Ecclesiae was brought into harmony with his sense of the unity of the body of Christ as a whole, by this watchful care to seize every opportunity of kindling and keeping alive in each society a consciousness of its share in the life of the great Ecclesia of God. In Lect. 8 Dr. Hort deals with I. and II. Thess., Gal. and Romans. In Lect. 9, the "One Universal Ecclesia" is his subject, as found in the so-called Ephes. Epistles, whose teaching he regards as "the culmination of St. Paul's previous teaching, not a wholly new message, divided by a sharp line from what had been

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, 1980.

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.

DEATH OF SUMMER

By Mrs. R. N. Turner.
Sigh o'er the hillside and plain
Ye winds that so plaintively swell,
Weep, O ye clouds of the air,
And whisper your tender farewell,
Beautiful summer has hastened away;
Her roses and lilies are fled;
The vines of the forest are drooping and low;
Beautiful summer is dead!

Hushed is her voice on the hills,
And still in the valley below;
Sadly the wilderness sighs,
And meadow brooks wearily flow!
Vain is our search for the joy that is gone,
Vain are the tears that we shed,
Beautiful summer, the queen of the year,
Beautiful summer is dead!

—The Churchman.

THE WAGES OF SIN.

"The wages of sin is death." For it has pleased God to treat sin as a master. "Who-soever committeth sin is the servant of sin," and "his servants ye are whom ye obey." Really, God is the Master of all masters; and every other master only carries out that Master's will. But Satan is the executioner. And Satan and sin are the same thing; therefore, we say: "The wages of sin is death." Now the most critical part of the whole subject is this, "What is sin?" Everyone's conscience can answer it, for we all know when we sin; indeed, it would not be sin if we did not, for sin is what is against conscience, only we must take care to remember we are responsible for our conscience—for an enlightened conscience. Sin, then, is any violation of God's will or word, which a man does with his eyes open. We can make no scale of sin. All scales of sin are arbitrary and false. The only measure of the sin is the light which it darkens and the grace which it resists. An allowed bad temper at home, pride and unkindness, want of truth, self-indulgence and sloth, lust and uncleanness, meanness, covetousness, which is idolatry, a cherished scepticism; and all the negatives; no prayer, no love to God, no usefulness—all, and many else, are equally sin. Every sin has its wage, and the devil is the paymaster. He promises, indeed, very different wages from what he gives. He promises the gay, and the affectionate, and the satisfying. But God has drawn up the com-

pact, and He has shown it to you; and if you enlist in the service of sin, you never can say you have not read it—you have known it from your infancy. "The wages of sin is death."
—J. Vaughan.

The victories of Hood's
Sarsaparilla over all
Forms of disease
Conclusively prove
That it is an unequalled
Blood purifier. It conquers
The demon, Scrofula.

Relieves the itching and burning of salt rheum, cures running sores, ulcers, boils, pimples, and every other form of humour or disease originating in impure blood. The cures by Hood's Sarsaparilla are cures absolute, permanent, perfect cures. They are based upon its great power to purify and enrich the blood.

IAN MACLAREN AND THE PRAYER BOOK.

Dr. Watson, in his Yale lectures on preaching ("Cure of Souls," p. 254), made the following defence of a liturgy "such as the Prayer Book of the Anglican Church":

(a) That a liturgy, whose materials have been drawn from the classical ages of devotional literature, has a certain stateliness of thought and charm of style which satisfy the ear and cling to the memory.

(b) That a liturgy, being instinct with the spirit of undivided Christendom, will lift its children out of sectarian and provincial ideas of religion, and bring them into the communion of the Church Catholic.

(c) That a liturgy being framed for the use of the Body of Christ, not to express any individual mood or experience, will embody the ordinary wants of all kinds and conditions of men.

(d) That a liturgy makes the worshippers independent of the officiating clergyman, so that his faults do not hinder their devotions.

(e) That a liturgy, affording a common and uniform means of worship, serves to bind together all the members of the Church, both old and young, into one fellowship and loyalty.

(f) That a liturgy is especially suitable for old people, because of its unchanging form of words; for people wearied by the week's toil, because their minds are not strained following a prayer through an unknown country; for

young people because their interest is sustained and they have some part in the worship.

(g) That a liturgy can be taught to children from early years in the Church, and unto their last days they will love and respond to the dear familiar words.

HINTS TO HOUSEKEEPERS.

It will be well, when cane-seated chair bottoms have "sagged," to make them as tight as ever by washing them with hot soapsuds and leaving them to dry in the open air.

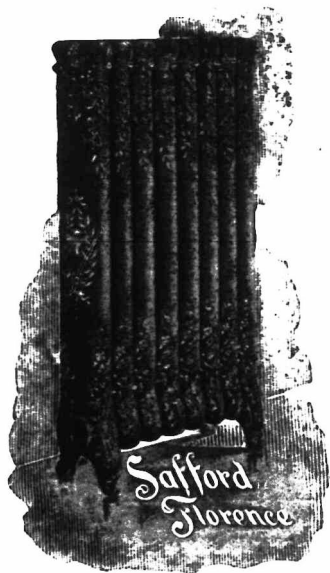
For cleaning ivory piano keys or knife handles use a preparation of two-thirds alcohol to one-third sweet oil. It is good to remove inkstains from wood.

Fresh ripe fruits are excellent for purifying the blood and toning up the system. As specific remedies, oranges are aperient. Sour oranges are highly recommended for rheumatism.

To keep the fresh, green colour of vegetables after cooking, boil them without the cover on the kettle.

Pickled Peaches.—Pour boiling water over peaches, and remove the skins. Put into a large stone jar. Make a syrup with proportions of one quart best cider vinegar to three pints sugar, boil and skim, and pour over the fruit boiling hot, three successive mornings. Then drain off the syrup, put a layer of fruit in a jar three inches deep, sprinkle with bits of whole cinnamon and whole cloves, then another layer of fruit and spice, and so on until all is used. Boil the syrup with a handful each of cloves and cinnamon until it is like molasses, and pour boiling hot over the fruit. Have enough syrup to cover well. Cover closely.

Mustard Chow Chow.—Freshen about two hundred small cucumbers until they reach the desired state for pickling. Boil for fifteen minutes in one-half gallon of cider vinegar, one ounce of white mustard seed, one ounce of black mustard seed, one ounce of juniper berries, one ounce of celery seed (each ounce being confined in a little cheesecloth sack), one handful of small green peppers, two pounds of sugar, a few small onions, and a piece of alum half the size of a nutmeg; pour the vinegar, while hot, over the cucumbers. Let stand for twenty-four hours; repeat for three or four mornings. Mix one-fourth pound of mustard with the vinegar, cook, pour over the cucumbers and onions and seal up in bottles.



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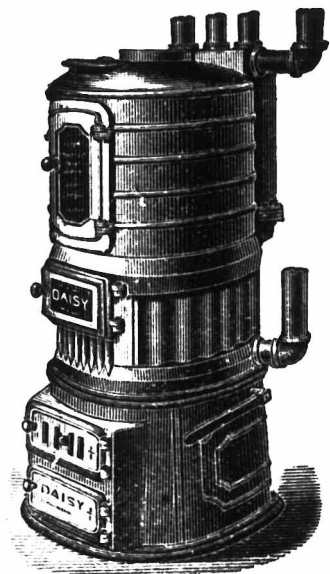
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Children's Department.

WE CAN MAKE HOME HAPPY.

Though we may not change the cottage
For a mansion tall and grand,
Or exchange a little grass plat
For a boundless stretch of land—
Yet there's something brighter, nearer,
Than the wealth we'd thus command.

Though we have no means to purchase
Costly pictures rich and rare;
Though we have no silken hangings
For the walls so cold and bare—
We can hang them o'er with garlands,
For flowers bloom everywhere.

We can always make home cheer ul
If the right course we begin;
We can make its inmates happy
And their truest blessings win.
It will make the small room brighter
If we let the sunshine in.

When we gather round the fireside
When the evening hours are long,
We can blend our hearts and voices
In a happy, social song;
We can guide some erring brother,
Lead him from the path of wrong.

We may fill our home with music
And with sunshine brimming o'er,
If against all dark intruders
We will firmly shut the door—
Yet should evil shadows enter,
We must love each other more.

There are treasures for the lowly,
Which the grandest fail to find;
There's a chain of sweet affection
Binding friends of kindred mind,
We may reap the choicest blessings
From the poorest lot assigned.

"LEWIS WON'T."

A group of boys had selected a particular part of the cement sidewalk for playing marbles, and were making ready for a game.

"It's for 'keeps,' isn't it?" asked a fair-haired little fellow, whose eyes sparkled with excitement.

Some one answered, "Yes, of course," but the others drew back.

"I don't know about that," one said hesitatingly. "You know Lewis won't."

"But Lewis isn't here, so what

Delicious Drink

HORSFORD'S ACID PHOSPHATE

with water and sugar only, makes a delicious, healthful and invigorating drink.

Allays the thirst, aids digestion, and relieves the lassitude so common in midsummer.

Dr. M. H. Henry, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me. As a beverage it possesses charms beyond anything I know of in the form of medicine."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

Clergyman's Statement

Unable to Attend to His Duties on Account of Nervous Troubles—How He Found a Complete Cure.

The high character of the testimonials published in behalf of Hood's Sarsaparilla is well known. These testimonials come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Rev. Bernard M. Shulick of Brighton, Iowa, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes the following statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5.

Hood's Pills cure nausea, indigestion, biliousness. 25 cents.

does that matter?" demanded the first boy.

"Lewis says we ought not to; and if he won't play for keeps, I won't," said a tall boy, positively. And with that the question was settled, and Lewis, in standing by what he knew to be honest, had helped half a dozen boys to overcome temptation. Don't be afraid to use your influence for good, boys. Every one of you can help some one else to stand firm, even though you may never know that you have done so.

SCURFY HEAD.

If a child's head is scurfy, do not comb the hair, which is apt to scratch and irritate the scalp, but brush gently. After washing the head thoroughly, dry it, and apply Dr. Chase's Ointment.

"THOU SHALT NOT STEAL;" OR, BILLY JONES.

There once lived a young boy whose name was Billy Jones. But he was not like you, dear children, who can understand what you read and what you hear. No; poor Billy was foolish. He would, when spoken to, either stare or laugh in a silly manner, which was very sad to see.

He had a father, a mother, and one sister, older than himself. His parents were poor, and had to depend mainly on their daughter Mary, who was at service with a rich lady.

Mr. and Mrs. Graham lived in a fine place, called the Grange. They were charitable to the needy, especially to the Jones' family, and Billy was allowed to come in at any time to their house, the servants having been told to let him amuse himself.

But though poor Billy was so ignorant, he would remember most of what he heard about God, about heaven, and about our Lord Jesus Christ; and whenever his mother spoke to him of those things, his face would brighten up with pleasure.

Of all the portions of the Bible which Billy had had explained to him, the Ten Commandments had impressed him the most, and he would be heard again and again repeating to himself the words of the eighth, "Thou shalt not steal."

One day he had been sent to the Grange, with a message to his sister. As he passed under the kitchen window, he saw in the grass something shining, and picked it up. It was a beautiful silver spoon, such as Billy never handled before. He knew little, but enough to see how much richer would his hard-working father be made by this; but this poor lad had in his heart the fear of God, that fear which keeps us from sin.

He put the spoon in his coat-sleeve, for his pocket was not deep enough to hide it entirely, and walked in. After having given his message, he added that he must see the lady. They all were surprised, for he always had seemed afraid of their master and mistress. His look, too, was so strange, that the good-natured servants gathered around him; but to all their inquiries to what ailed him, he only answered by repeating his request, and, as soon as unobserved, he made his way to the parlour, where there was company.

The sight of so many strangers made his poor heart beat fast; but on he went, intent upon returning to its owner what he had found. At last Mrs. Graham saw him, when she exclaimed in astonishment, though kindly, "Well, my boy, what do you want to-day?"

Billy then approached her, and pulling the spoon out of his coat-sleeve, put it in her hands, repeating slowly, "Thou shalt not steal—Thou shalt not steal."

You may imagine the surprise, not of the lady only, but of all present. Soon every one in the room had surrounded the lad, who kept saying to himself, "thou shalt not steal."

Mr. Graham then, kindly taking the child by the hand, asked how he got the spoon. After some time he could pronounce as much as, "Under the kitchen window—Billy found—'Thou shalt not steal.'"

Wherever the sun shines Dr. Chase's remedies are known, and no music so sweet to many a poor soul as the song of rejoicing over restoration to health in the use of them. Ask your dealer about them.

Thousands are suffering excruciating misery from that plague of the night, Itching Piles, and say nothing about it through sense of delicacy. All such will find an instant relief in the use of Chase's Ointment. It never fails.

—There is nothing so strong or safe in any emergency of life as the simple truth.

Your cough, like a dog's bark, is a sign that there is something foreign around which shouldn't be there. You can quiet the noise, but the danger may be there just the same. Scott's Emulsion of Cod-liver Oil is not a cough specific; it does not merely allay the symptoms but it does give such strength to the body that it is able to throw off the disease.

You know the old proverb of "the ounce of prevention?" Don't neglect your cough.

Your druggist keeps Scott's Emulsion of Cod-liver Oil. Put up in 50c. and \$1.00 sizes.

—A man that studieth revenge keepeth his own wounds green, which otherwise would heal and do well.

Souris, Man., Sept. 21, 1896. Messrs. Edmanson, Bates & Co.

Dear Sirs,—I find your goods taking remarkably well with my customers and they appear to give every satisfaction, as indicated by the fact of our having sold one-half gross of your Dr. Chase's Kidney-Liver Pills alone during the month of August.

S. S. Smith, Souris, Man.

—Poverty is the only burden which grows heavier by being shared with those we love.

Peterborough, Oct. 22, 1896. To Messrs. Edmanson, Bates & Co., Toronto.

Gentlemen,—I take great pleasure in testifying to the merits of Dr. Chase's K. & L. Pills. They prove themselves to be just what they are recommended for, and are one of the best selling pills that I have ever handled. J. D. Tully, Druggist.

FIVE O'CLOCK TEA.

Miss Tabitha Tib and Miss Mewsie Grim Are taking tea with Miss Martha Brim; And over their tea, in the usual way, They're talking scandal, I need not say.

"Mrs. Tom of herself should be ashamed—"
"Miss Kitty Purr is much to be blamed—"
And most likely the people that they condemn
Are sitting at tea and talking of them.

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HEALTH AND WEALTH.

"I'd love to be rich!" sighed Alex Rae.

He was standing on the front piazza with Uncle Mark, who was on a visit. The richest man in the little town drove by in a fine carriage, and this seemed to remind Alex of a wish expressed before, but not always in his mind, for he had too many other things to think about. He was a good scholar and full of fun besides. With work and play his days were full. But now, on seeing the handsome carriage, he wished he were rich. "I'll have to wait ever so many years, though," he added, "even if I'm rich at last."

"Not to be truly rich," said Uncle Mark. "I thought when I saw you out in the woods last Saturday at the nutting party, that you were about as rich as anybody I know."

"I had the biggest lot of nuts, but that did not make me very wealthy," laughed Alex.

"It wasn't that. You seemed so happy and full of life, so strong and well. I don't know a boy who has more fun than you have, or a stronger body. You've never been sick that I ever heard of. They say, my boy, that happiness is health, and health is wealth. According to that rule, you are immensely well off—much better off, let me tell you, than Mr. Gregson, who never has a well day. Would you give up your happy times and your good health for his money?"

"Oh, no, indeed!" cried Alex. "Then you are richer than he, now, while you are a boy. Be thankful, and stop all useless wishing."

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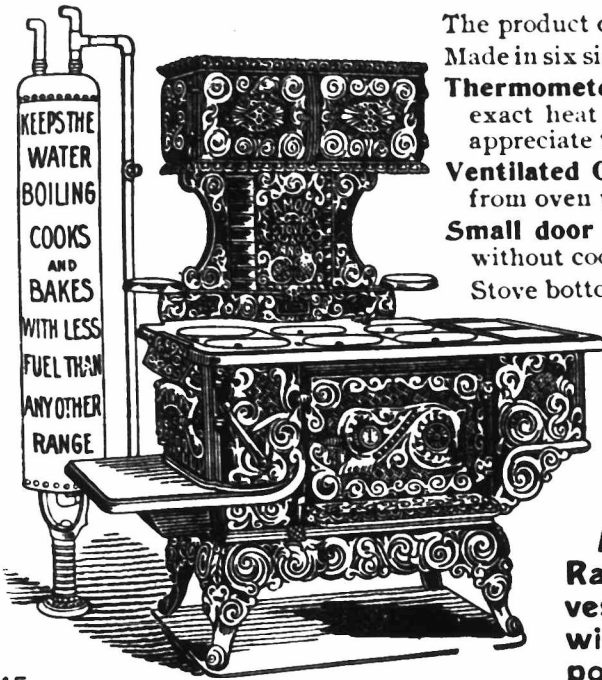
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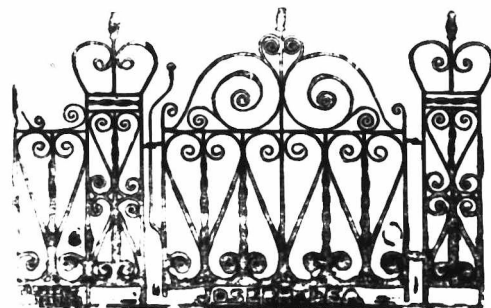
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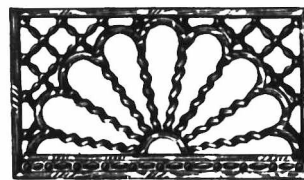
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ETHEL GRAY'S CARES.

"Standing with reluctant feet,
Where the brook and river meet,
Womanhood and childhood fleet."

Merrily, thoughtlessly were trilled
the words of Longfellow's beautiful
poem by sweet Ethel Gray, herself the
very embodiment of what must have
been the poet's dream. Down the
broad gravel walk she tripped, keeping
time to the music of her voice, while
she swung her pretty sun-hat from a
fair hand that had never been required
to do any work for others.

"O thou child of many prayers,
Life hath quicksands, life hath snares;
Care and age come unawares."

She paused in her song when she
reached that verse. She was a child
of many, many prayers. Before her
baby lips could form the words of
prayer, her mother had bowed over
her and asked God's richest blessings
upon that young life. And ever since
she could remember, her father had
carried her to a throne of grace morn-
ing and evening. But "care and
age"—what did she know of them?
How could they come to her? But
they were on their way that very
moment.

When she returned from her long
walk, she was startled to see the doctor's
carriage standing in front of their
gate. "What can be the matter?
Who is sick?" she thought, as she
hastened up the walk, her song for-
gotten now. In the hall she met the
doctor and her mother. both looked
very grave, and he said, so anxiously
that it made poor Ethel's heart give a
great throb of pain: "I will call
again this afternoon." Care does
"come unawares": doesn't it? Only
God knows about it, and only He can
help us to bear it.

"Your father is very ill. You must
be a brave girl, and help your mother,"
the doctor said.

They were very long and weary days
through which they watched and hop-
ed and waited and prayed. But God
heard their prayers, and gave them
back their loved one.

Then they learned the cause of this
sudden illness. Business troubles,
which he had kept from the knowledge
of his family, had worried him until,
when the crash came, he was un-
able to bear up under it. It was not
that he cared so much for himself, but
his family had never known a want,
and now he was poor—too poor to pro-
vide for them as before.

"Is that what worries you, father
dear?" Ethel asked. "Then we'll
help you. Just see what a big girl I
am! We can do anything since God
has spared you to us."

"My brave Ethel! Your shoulders
are young for such cares," said her
father fondly; but he felt stronger for
her cheerful willingness to help.

Then she sung the words of the
song softly to herself again, and added
in her thought: "But God knows all
about it, and he will not let more
come than we can bear."

One day, when Mr. Gray was nearly
well again, they sat and talked it over.
He was not rich now, and Ethel had
been wondering how she could help
ever since the day she had told her
father to see what a big girl she was
growing to be. Mrs. Gray had spoken
of the household expenses. "Papa,
if you can't afford to pay for so much
help, it isn't honest for us to keep
Fannie, and that is just the way that

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Stimulate the stomach,
rouse the liver, cure bilious-
ness, headache, dizziness,
sour stomach, constipation,
etc. Price 25 cents. Sold by all druggists.
The only Pills to take with Hood's Sarsaparilla.

I can help you. Please do let me try!"
Though somewhat reluctantly, that
was what had to be done; and Ethel,
who really wanted to be of use, found
great pleasure in performing many
household duties. One day her father
stopped beside her, as she stood before
the table on which were placed the
materials for a cake. She was sing-
ing Longfellow's words again.

"The care has come to you very
young," he sighed.

"But not too young, papa, for you
know that God takes care of that.
And, anyway, I think that cares set
gracefully upon even young shoulders,
if we don't shrug them so that they
won't fit."

Dear young people, what do you
think of Ethel's philosophy?

POPULAR HOTEL MAN.

"I was troubled with pimples on
my face and head which caused me
much annoyance. After trying many
remedies without benefit I was ad-
vised to take Hood's Sarsaparilla.
The first bottle helped me and I took
four bottles. I am now completely
cured." James Reilley, Proprietor
Chapman House, Sarnia, Ont.

—Hood's Pills act easily and
promptly on the liver and bowels
Cure sick headache.

A QUARTER OF AN INCH.

Ned was watching a skilful carpenter
make a little corner cupboard in
the dining-room. It was a fancy cup-
board, of hard wood, and the man had
orders to be very particular about it.

Ned watched as the workman took
up some pieces of polished wood to
set in a certain place. He tried to fit
them, and it seemed to Ned that they
went in pretty well, but the man
frowned so that Ned asked, "What is
the matter, Mr. Jones?"

"I told my man to make these
pieces a certain length, and he has
cut them almost a quarter of an inch
too short," said Mr. Jones.

"A quarter of an inch isn't much.
Won't they do?" asked Ned, think-
ing it a pity that Mr. Jones should be
troubled as he seemed to be.

"Too short is too short, my boy,"
was the answer, "and not quite right
is wrong. Those pieces don't fit, and
must be wasted, and my time is
wasted too, for I must go to the shop
and have more pieces cut. There are
a good many pieces and a quarter of
an inch on each one makes a great
difference when you count up." And
Mr. Jones went away in a hurry.

But what he said was true about
other things as well as pieces of wood.
Anything that is not quite right is
wrong, and a good many things that
fall short of being quite right, count up
fast and make a great deal. Never say
"It is only a little wrong," but be sure
to be just right.

—"Only nervous" is a sure indica-
tion that the blood is not pure.
Hood's Sarsaparilla purifies the blood
and cures nervousness.

USE THE KEY.

"Mother," cried Delia, coming in
in haste, "may I have some money
to get my new school-books? The
girls are all going down now to get
theirs, and we need them for to-mor-
row."

"Go to my drawer and get my
purse," said her mother.

"Oh, dear! I can't open it," Delia
called back. "It's locked."

"Use the key," said the mother.

"It won't come open," Delia called
again.

Mrs. Hayes came then to see what
the trouble was.

"You took the wrong key," she
said. "There were two keys on the
dresser, but you used the wrong one.
You must not only take the key, but
the right one." And she opened the
drawer without difficulty.

Soon after this, one Sabbath evening
Delia complained to her mother that
she was sure she could never control
her hasty temper. She knew that
others had help about such things, but
she could get none. She had tried
over and over, and failed. She wished
she could be a better girl, but there
seemed to be no use in trying.

"It would be strange if your heav-
enly Father should refuse you alone,
of all who ever needed and sought for
help," said the mother. "He has
help for you, but it is like a locked
treasure; He has put the key within
reach, but you must turn it. 'Ask,'
is the name of the key. I am sure
you have not really used it, or the
lock wood turn. Have you ever prayed
earnestly and believingly for help?"

Delia owned that she had not.

"Then, no wonder you have not re-
ceived. You have not used the key
that God has given."

THE UNBROKEN MOON.

Baby Ellen was too little to speak
plainly when she first saw a torch-
light procession. The house where
she lived was built upon a height
which commanded a view of a river,
with a bridge crossing it at a consid-
erable distance away. Ellen had been
playing near the window, and sudden-
ly chanced to look out.

It was too dark outside for her to
distinguish objects, but all along the
bridge below she saw a host of daz-
zling bits of light, flitting, shining, and
seeming to mingle with each other.

"Mamma, mamma!" cried the little
girl in great excitement. "Come see!
The moon is all broken to pieces!"

Her mother lifted Ellen in her arms,
and made her look up to where the
new moon was riding calm and beauti-
ful, like a little silver boat, in the far
sky.

"Darling," she said, "it belongs
to God. Nobody can break God's
moon!"

Many times since then I have re-
called the pretty scene, and thought of
the deep truth hidden under the
mother's words. All around are tran-
sient earthly lights that flare and
flicker to delude young and inexperi-
enced eyes, but such are no parts of
the eternal brightness. In the sky of
faith, God's truth, tranquil and radi-
ant, shines on from age to age. Poor,
foolish men, who have reached up-
ward with their short arms of human
knowledge, as if they might pull it
down and destroy it, have found, after
vain and joyless struggle, that God's
word, like his "moon," can never be
broken.

"For with Thee," said the Psalmist,
"is the fountain of life; in Thy light
shall we see light."



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