

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

(ILLUSTRATED.)

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[No. 35.]

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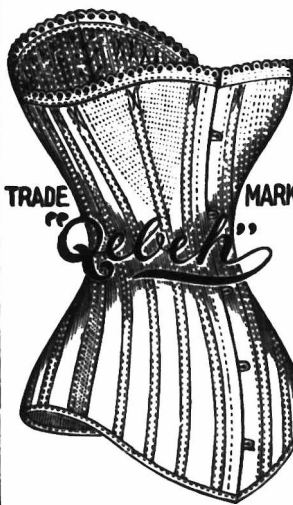
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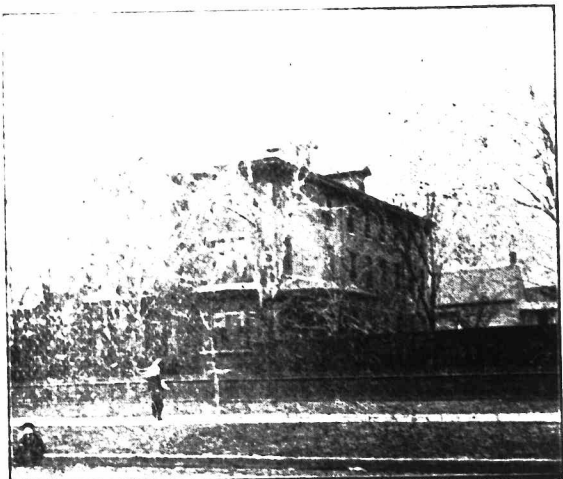
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Lessons for Sundays and Holy Days.

Sept. 5th—TWELFTH SUNDAY AFTER TRINITY.
Morning—1 Kings 22, to v. 41. 1 Cor. 14, v. 20.
Evening—2 Kings 2, to v. 16; or 4, v. 8 to 38. Mark 7, to v. 34.

Appropriate Hymns for Twelfth and Thirteenth 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:

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 314, 320, 559.
Processional: 217, 219, 228, 478.
Offertory: 225, 271, 293, 521.
Children's Hymns: 194, 341, 571, 574.
General Hymns: 2, 181, 193, 256, 264, 519.

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 259, 315, 319, 558.
Processional: 161, 175, 353, 392.
Offertory: 27, 192, 233, 365.
Children's Hymns: 291, 329, 332, 572.
General Hymns: 5, 173, 229, 286, 290, 354.

OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

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

Epistle for Thirteenth Sunday after Trinity.

Epistle for 13th Sunday after Trinity, Gal. iii. 22.

"The Scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe." In the earlier epistles of St. Paul frequent references to the difference of law and Gospel (see Ep. for last Sunday). Especially in the Epistle to the Galatians. A difference made prominent at various epochs in the history of the Church, e.g., at the Reformation, at the evangelical revival. Prominence of

doctrine of justification. Perhaps too great; yet may be too much ignored. Here placed before us. Two points: (1) Condemnation by the law. (2) Justification by faith.

i. Conviction and condemnation by the law. A necessary work done by law. No room for grace until a sense of need. And ample reason for this.

1. Reason in the universality of sin. "Concluded all things" (ta panta.) No man that sinneth not. Shown (1) in human history. Wars, murders, (2) in Divine judgments. Flood, death generally. (3) Religious institutions. Shedding of blood. Purifications. (4) The starting point of the Gospel. "Lost," "sick," "sinners." Salvation, pardon. (5) A perpetual fact. Civilization does something. But something deeper needed. Man a sinner.

2. The conviction of sin brought home by Scripture. By the law, and ever more and more. Deepens and widens as duty does. (1) The commandments of the moral law have this effect. Elementary, almost external (except 10th). Yet a valuable means of moral education. (2) Ritual observances helped. Ideas of defilement and purification. (3) So Scripture of later times, Psalms, etc. Deeper and more spiritual. (4) Teaching and example of Christ. (5) Finally, the convincing Spirit—Sin, Righteousness, Judgment.

3. This conviction comes in different ways. St. Paul, Luther, Zwingli. (1) Guilt. (2) Loss, (3) Need. All suggesting need.

ii. The end, the justification of the believer. To this all tended. Condemnation of law prepared for a good. Not for death, but for life; not for condemnation, but justification.

1. The blessing promised to be enjoyed. Now sons of God.

2. To the believing, not for doing, no merit. Only from the meritorious One.

3. Through faith. Not as though faith itself had power, but as a means of receiving the power of God. Note: (1) This faith is the work of the Holy Spirit. (2) Unites spiritually with Christ. Here the explanation of justification. We in Him and He in us. (3) Faith a principle of goodness. Unbelief the germ of all sin. Faith makes men servants of God. (4) Connects with all influences for good. Thus placing in the path of sanctification.

Consider the relation of these things to ourselves. Have we learnt that out of Christ we are condemned? Have we experienced the blessing of acceptance and adoption in Him? Hence every good thing.

THE CHURCH OF THE HOLY TRINITY, TORONTO.

The story of the origin of this well-known church cannot be better told than in the words of the first Bishop of Toronto, as reported in the memoir of that grand old prelate by his successor, the late Bishop Bethune, and also in the interesting address to the con-

gregation, delivered by the Rev. Canon Scadding, D.D., on October 27th, 1884, on the occasion of the unveiling of a memorial brass tablet erected in the church in honour of its foundress. It is proper to mention here that this narrative is mainly derived from the above two documents. The following are Bishop Strachan's own words: "On my return from visiting the missions west of Toronto in September, 1845, I found a letter from the Lord Bishop of Ripon, the perusal of which dissipated in a moment the continued fatigue I had been enduring for several months. His Lordship stated that he had the pleasure to inform me that some munificent individual, entirely unknown to him, had deposited in his hands the sum of five thousand pounds sterling, which the donor wished to be appropriated to the building of a church in the Diocese of Toronto, to be called the Church of The Holy Trinity, the seats of which were to be free and unappropriated forever, the patronage to be left entirely to the Bishop of the diocese, as well as situation." After detailing how reports in regard to the progress and circumstances of the church when erected might be brought to the knowledge of the benefactor, the Bishop of Toronto then goes on to narrate his own proceedings on the occasion: "After consulting with several of my clergy and other friends of the Church, all of whom (he adds) were filled with joy and admiration at this noble manifestation of Christian charity, they concurred with one voice that the free church should be built at Toronto, by far the most populous city in the diocese, and in a locality most likely to embrace the largest portion of the poor." Some little perplexity in regard to the site was soon removed by a free gift by the Hon. John Simcoe Macaulay, a retired colonel of the Royal Engineers, and a member of one of the leading and oldest families in Toronto, of the very spot which (the Bishop adds) had been by all considered the most appropriate for the purpose. The work of erection was at once begun, and the building was completed and consecrated on Wednesday, 27th October, the Eve of SS. Simon and Jude, 1847, in the presence of a numerous concourse of clergy and laity. Dr. Scadding's narrative contains the following additional particulars: "Previous to the consecration, several additional gifts arrived from the unknown donor; fine silver sacramental plate for use in the church, and a smaller set for use with the sick, a full supply of fair linen, and a rich covering of Genoa velvet for the altar; likewise surplices for the clergy. At the celebration of the Holy Communion on the day of consecration, besides £50 in gold, £50 were offered for a font, and £50 to furnish 'gifts and rejoicings for the poor.'" The consecration sermon was preached by the Bishop. On the following Sunday the morning sermon was preached by the Rev. Dr. Scoresby, a clergyman from England, who happened to be in Toronto, and who was a relative of the well-known Arctic explorer and physicist of the same name. In the evening Dr. Scadding was the preacher, from

the text, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." Dr. Scadding was appointed the first incumbent of the church, and with him was associated for some years, to assist in Sunday duty, the Rev. Walter Stennett. Both these gentlemen were at the time masters in Upper Canada College. This condition of things must have largely interfered with the discharge of pastoral work in the parish. Nevertheless, a systematic house-to-house visitation was set on foot, in which the Bishop himself took an active part. In this way the ministrations of the church were kept up for some years. There are yet among us those who remember with pleasure the dignified and reverential manner in which the first rector conducted the services, and his thoughtful, earnest, and scholarly discourses. But, as Bishop Bethune in his memoir states, "it was soon discovered that there were requirements to be met, and duties to be discharged to ensure the holy purposes for which the church was erected, that would claim the undivided time and energies of its ministers. With this view, the Rev. William Stewart Darling was, in 1851, appointed assistant minister of the church." The Bishop goes on to record his true and well-deserved testimony to Mr. Darling's work in the following words: "Far and wide the faithful and diligent attention of Mr. Darling to his arduous duties has been recognized and honoured, and the result has been that the congregation of this church has grown into great strength and influence. It is crowded on the

Lord's Day, and on the many occasions of week-day ministrations, the attendance is most satisfactory. The communicants, too, are very numerous, and the celebrations of the Lord's Supper are frequent. There is hearty worship, and zeal and unanimity amongst its members." These, it may fairly be said, continue to be the characteristics of the congregation, largely the fruit of Mr. Darling's influence and instruction in by-gone days, followed up by that of his esteemed and respected successor. Not only his own congregation, but the Church in the whole city, and, indeed, Diocese of Toronto, will ever owe a tribute of respect and gratitude to Mr. Darling's memory. To his courage of conviction, and energy of purpose, is due the credit of the improvement in the mode of worship and conduct of the services of the Church which in later years obtained in the city and diocese. Choral services, surpliced choirs, weekly communions, mission services, three hours' commemoration on Good Friday, Church Sisterhoods, and other new features of

work and worship he was the first to introduce, amid a storm of obloquy and opposition from outsiders, against which he stood undaunted. He was in truth the Father of Church Revival in Toronto city and diocese, and, indeed, probably over a much larger area of Canada. In those days Holy Trinity was in the forefront of the movement, but it is believed that nothing was introduced but what has since been adjudged by the highest authority to be perfectly allowable and lawful. The tablet erected to Mr. Darling's memory in Holy Trinity truly records that "for nearly thirty years he laboured with unwearied energy for the welfare of its people, teaching fearlessly the principles of the Catholic faith, and ever seeking to realize in the services of the Church the true ideal of the worship of the Church of England." No apology, it is hoped, is needed for this reminder of Mr. Darling's work. If, however, it should by

its usual contents, includes several interesting pages of annals of the church and parish since 1845 up to 1896, and a list of its numerous benefactors. It also contains a portrait of the lady by whom the money was given for the building, and also discloses—for the reasons therein mentioned—her hitherto unknown name—Mary Lambert, the wife of the Rev. Hogarth John Swale, of Settle, Yorkshire, England. The pamphlet also announces the interesting fact that it is intended, D.V., to celebrate in October next the jubilee of the consecration of the church on 27th October next. Elaborate and careful preparations are being made for a worthy commemoration of this event. It is earnestly hoped that not only the present, but very many former members of the congregation, and others who have in one way or another been connected with the church and parish, will take part in this celebration. The names of those who

have been baptized, confirmed, married, and been former attendants and communicants in Holy Trinity, must be legion. The rector, churchwardens, and present members of the congregation, therefore look to have troops of old, and, if it may be, new friends to join them in the celebration of their jubilee in this great Jubilee year. S.G.W.

—All Christ wants of any of us is what we have ability to do. He asks no impossibilities. He accepts our homeliest, poorest gifts of service, if they are indeed our best, and if true love to Him consecrates and sanctifies them. We need to care but for two things

—that we do always our best, and that we do what we do through love for Christ. If we are faithful up to the measure of our ability and opportunity, and if love flavours what we do, we are sure of our Saviour's approval. But we should never offer less than the best that we can do; to do so is to be disloyal to our Saviour and disloyal to ourselves.

THE LAMBETH CONFERENCE.

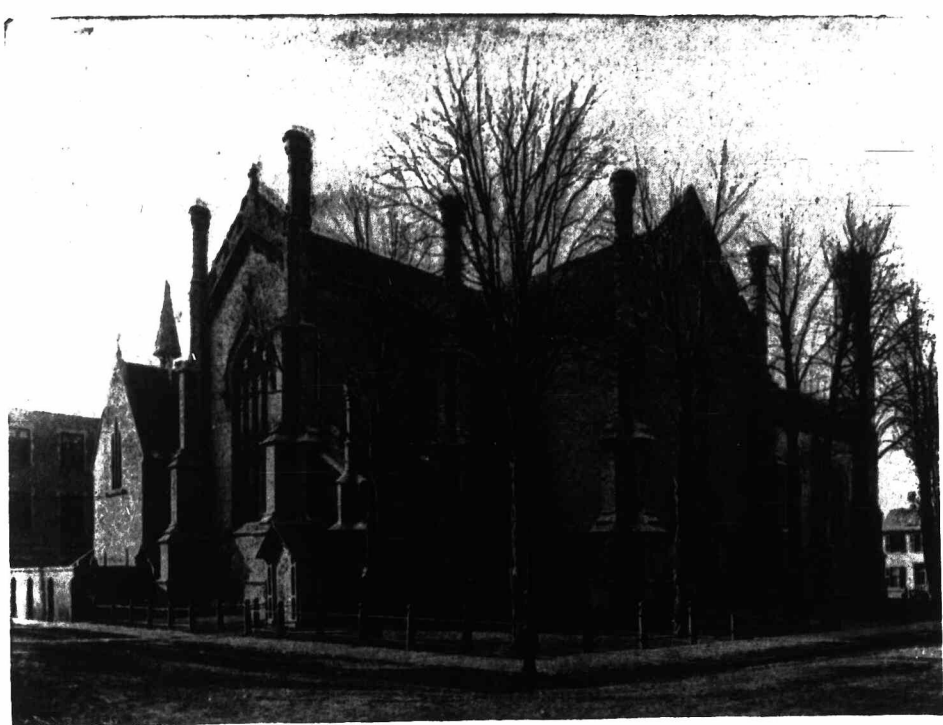
(Concluded.)

On Thursday the subject of discussion was "Church Unity in its Relation (a) to the Churches in the East; (b) to the Latin Communion; (c) to other Christian Bodies." It was introduced by the Bishop of Jerusalem (a), the Bishop of London (b), the Bishop of Pittsburg, and the Archbishop of Armagh (c). In the afternoon the subject was "International Arbitration," introduced by the Bishops of Calcutta, New York, Ripon, and Manchester. On Friday the Bishops discussed the subject, "The Office of the Church



INTERIOR VIEW, HOLY TRINITY CHURCH, TORONTO.

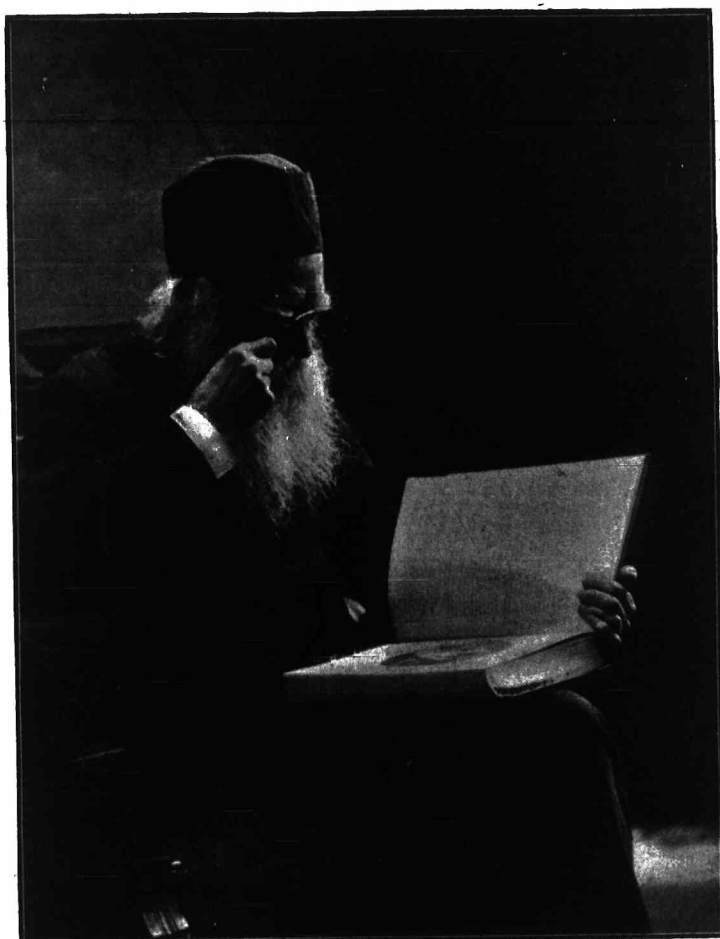
with Respect to Industrial Problems," which was divided into two parts: (a) the unemployed; and (b) industrial co-operation. The Bishops of Hereford, Washington, and Christchurch introduced the subject. A large number of Bishops took part in the discussion, which excited great interest and lasted throughout the morning session. In the afternoon "Degrees in Divinity" and "Additional Services," and "Local Adaptations of the Prayer Book" were discussed, the first introduced by the Bishop of Goulburn, and the others by the Bishops of Cork, Edinburgh, Ely and Springfield. Several other Bishops, including one of the native West African Bishops, discussed the subjects. On Saturday morning the Archbishop of Rupert's Land introduced the subject "Duties of the Church to the Colonies," the Bishops of Norwich, Sydney, and other Bishops taking part in the discussion. The conference did not sit in the afternoon. On Monday the committees appointed during the first week's session met for the first time, and their deliberations continued until the 21st July. On Saturday, the 31st, the consideration of the encyclical letter was concluded at 3 o'clock p.m., when it was finished, and the Archbishop of Canterbury was empowered to sign it in the name of the Conference, when the fourth Lambeth Conference was brought to an end. The Bishops of the "Greater Britain" abroad and of the United States showed their cordiality towards the Archbishop of Canterbury, and their appreciation of the manner in which he conducted the proceedings of the Conference. On Sunday evening arrangements were made by the Board of Missions of Canterbury and York for the prelates who had attended the Lambeth Conference to be present in the robes at the ordinary 7 o'clock evensong in St. Paul's cathedral, and to hear a sermon from the Arch-



HOLY TRINITY CHURCH, TORONTO.



MISS SWALE, FOUNDRESS OF HOLY TRINITY CHURCH, TORONTO.



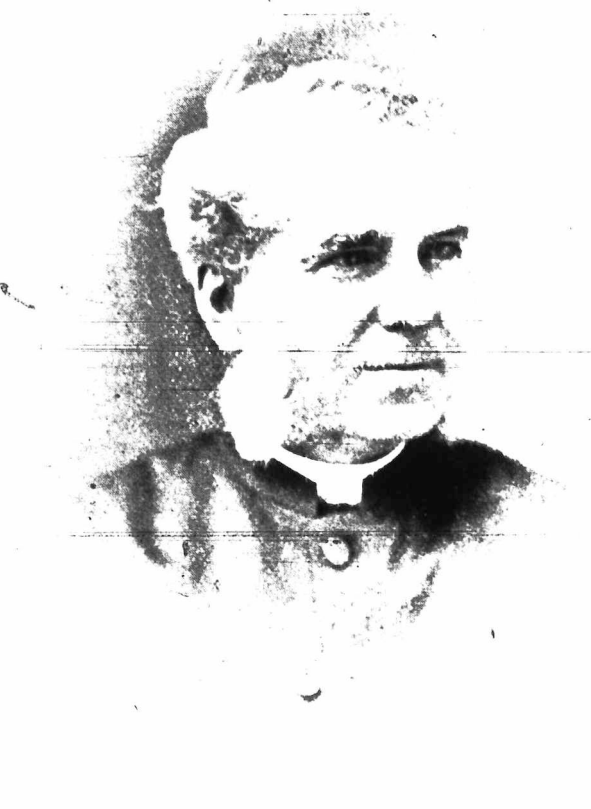
(Copyright, J. J. Millikin)
REV. HENRY SCADDING, D.D., FIRST RECTOR HOLY TRINITY CHURCH, TORONTO.

bishop of Canterbury on the "Missionary Duty of the Church." Of the 150 prelates expected, about 130 were present, who, robed in the crypt and were marshalled in procession by the Rev. Lewis Gilbertson, Minor Canon and Succentor. There was a large congregation, among whom were Mrs. Temple and Mrs. Benson, Bishop Selwyn, chairman of the Board of Missions, and Bishop Herzog, the old Catholic Bishop of Switzerland, and many other notable people. The Dean, Archdeacon Sinclair and Canons Scott Holland and Newbolt, Prebendaries Whittington and Snowden, Minor Canon Russell (sub-Dean), and a splendid choir proceeded to the west door to receive the Archbishop, the Primate of All England, and the other prelates, most of whom wore the scarlet robes, the others in black chimeres. His Grace was attended by Sir John Hanham, Apparitor-General, three chaplains, the Revs. G. S. Pownall, who carried the archiepiscopal cross, E. L. Ridge, and F. Halsey, a choir boy bearing his train. The Archbishop of Canterbury sat in his stall in the choir, and the other prelates occupied seats under the domes. The processional hymn was "To the Name of Our Salvation." The music throughout was simple and congregational. The service was intoned by Sub-Dean Russell, and the lessons were read by Canon Newbolt. The hymn of the third collect was, "Thou Whose Almighty Word," and was most effectively sung to the well-known tune, and the hymn before the sermon, "Saviour, Sprinkle Many Nations," was heartily sung. The Archbishop preached from Acts i. 8: "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and the uttermost parts of the earth." His Grace preached a powerful sermon upon the duty and privilege of bearing witness to the faith, and of calling men to repent and believe the Gospel in all the world. Then "Hark! the Sound of Holy Voices" was sung, and the Archbishop gave the benediction from the altar. On Monday morning at ten o'clock the closing service of the Lambeth Conference was held in St. Paul's, and the procession was marshalled in the crypt as on the previous evening. Besides the Archbishops of Canterbury and York, 188 prelates were expected, but of this number but 146 were present. The procession met the Primate of All England at the west end of the nave, and, singing the hymn, "Blessed City, Heavenly Salem," marched to their appointed places. The procession was an imposing and striking spectacle, closing with the Bishop of London, the Archbishop of York and the Primate of All England, the pastoral staff of the former, and the archiepiscopal crosses of the latter being carried in front of them, the chaplains walking immediately behind each other in order. The Archbishop of Canterbury took up his position at the north end of the altar, which he maintained throughout the celebration. The two altar-lights were burning. The Bishop of London was gospeller and the Bishop of Minnesota epistoler. The music of the Creed was Mozart in B flat, the service throughout being magnificently rendered.

Preceded by the Rev. G. S. Pownall, carrying the cross, and led by the Rev. E. L. Ridge, the Archbishop of Canterbury was conducted to the pulpit. After reading the collect for the sixth Sunday after Epiphany, his Grace preached from the text, "Abide in Me and I in you." John xv. 4. It was a beautiful sermon, full of the Spirit of Christ, describing the relation of Christ to humanity, and the characteristics of Christ which should be manifested in us by our growth in grace, and the marvellous love of Christ in receiving back the erring and binding all in one in Him. Among his concluding words he said: "My brothers, we have lately come together, and we are about to part. We have come together with a desire to do our Master's service better. We have been thinking of that service, we have been consulting how best we may go on in the path that He has traced out for us, and now that we have done our work as well as it is in the power of feeble beings like ourselves to do it, we part. What is it above all else that shall hold our hearts together? What is it that shall make us feel, though parted by broad seas and vast extents of land, though our chance of hearing each other's voices is far away or seeing each others faces is no longer possible, and the intercourse between us is but a faint shadow of that which has penetrated our hearts and souls during the last month? What is it that shall still hold us together? Will it not be that we shall endeavour to abide in Christ, and we know that He will abide in us? Will it not be that every man when he thinks of any other will feel, 'He, too, is following the Master whom I am endeavouring to follow? He, too, is endeavouring to live in that Lord to whom I endeavour to give my life?' . . . and each one will feel the support of all the rest, and each one will pray for the Lord's abundant blessing on all those with whom he once joined in solemn conference. It is with this thought that I would desire to break up the assembly of Bishops of all our communion. With this thought we go away pledged to endeavour to abide in Christ, certain of the great principle that Christ will abide in us." At many points during the sermon his Grace spoke under the deepest emotion, his closing words being with intense feeling and impressiveness. The offertory was devoted to the S.P.G. The Archbishop returning to the altar, proceeded with the celebration, in which the Archbishop of York and other metropolitans took part. During the administration the hymn, "We Pray the Heavenly Father" was sung (321 H.A. and M.) The "Gloria in Excelsis" was grandly rendered, and during the oblations 150th Psalm was sung. The Archbishop then moved to the front of the altar, and the Dean, canons, prebendaries and minor canons proceeded to the sacarium and formed in lines according to precedence. Then was sung with fine effect the "Te Deum," written by Sir George Martin, the organist of St. Paul's, for the Queen's recent Thanksgiving. The Archbishop, with cross in hand, gave the benediction, to which was sung what is known as the Dresden Amen. Thus ended the closing service of the Lambeth Conference of 1897.

TRINITY CONVOCATION.

The British Association has come and gone. Toronto welcomed it with an excellent hospitality, and the members have departed abundantly gratified. Good work and good weather marked their sojourn amongst us, and many social functions added to the variety



REV. W. STEWART DARLING, M.A., SECOND RECTOR
HOLY TRINITY CHURCH, TORONTO.

of the daily programme. One of the most pleasant and dignified events of the week was the convocation and garden party at Trinity College, on the 24th. The guests began to assemble about four o'clock, being received on the terrace by the Chancellor, the Hon. G. W. Allan, the Provost, and members of the Council. Tea was spread under the trees in



REV. JOHN PEARSON, D.C.L., THIRD RECTOR HOLY
TRINITY CHURCH, TORONTO.

the beautiful sunlight, and people walked and talked happily in the cool green shade, visited the magnificent collections of minerals and relics which Mr. Montgomery has just deposited in this university, and made their way into the Convocation Hall, which by five o'clock was filled to overflowing. It was a

most imposing and dignified scene when the Chancellor's procession made its way slowly and silently up the long hall to the dais, and the whole assemblage rose while the Provost opened the proceedings by reading the prayers in Latin. The founder of the College looked down on a proud gathering of wise men and great, and the Chancellor, looking so like his portrait on the walls, must have felt that this was, and will ever be, one of Trinity's most remarkable days. His Excellency Lord Aberdeen occupied a place to the Chancellor's right, and on either side sat the distinguished men whose names were to be enrolled as sons of the university. These were the president of the British Association, Sir John Evans, Lord Kelvin, Lord Lister, the Right. Hon. J. Bryce, Sir Wm. Turner, and the Hero of Chitral, Sir George Scott Robertson. The Chancellor briefly, in English, introduced each, and the Provost, in terse and elegant Latin, with dramatic gesture, pronounced the descriptive orations. The conferring of the degrees was followed by a short speech from each recipient, the president, in scarlet gown, being the first to return thanks. Mr. Bryce's speech and Sir George Robertson's personality, eliciting perhaps the greatest applause. The end came when Bishop Sullivan, wearing his convocation robes, pronounced in Latin the benediction, and the whole assemblage remained standing while, with the Chancellor and his Excellency at its head, the notable company again passed through the hall. It was altogether a vivid and inspiring occasion, provoking thoughts as well as words, an honourable ceremony not to be forgotten by any who saw or shared in it.

THE LAMBETH CONFERENCE.

(Continued from Last Week.)

Religious Communities.—On the subject of religious communities we do not consider it to be yet possible to give advice which can be treated as final. We believe that such communities are capable of rendering great services to the Church, and have indeed already done so. But we think more regulation is needed if they are to be worked in thorough harmony with the general work of the Church as a whole. What form such regulation should take requires much further consideration. Meanwhile we express our strong sense of the care that ought to be taken in making sure that no one undertakes the obligations of community life without having, as far as human judgment can ascertain it, a real vocation from God. Whether God means a particular person to live in this particular way is the preliminary question to be determined by the person who asks to be admitted into a community and by the authority of the community that admits that person. We have requested the committee to continue its labours, and we commend the report to the attention of the Church.

The Critical Study of the Bible.—We pass on to the consideration of the standards of all our teaching, the Bible and the Book of Common Prayer. The critical study of the Bible by competent scholars is essential to the maintenance in the Church of a healthy faith. That faith is already in serious danger which refuses to face questions that may be raised either on the authority or the genuineness of any part of the Scriptures that have come down to us. Such refusal creates painful suspicion in the minds of many whom we have to teach, and will weaken the strength of our own conviction of the truth that God has revealed to us. A faith which is always or often attended by secret fear that we dare not enquire lest enquiry should lead us to results inconsistent with what we believe is already infected with disease which may soon destroy it.

But all enquiry is attended with a danger on the other side unless it be protected by the guard of reverence, confidence, and patience. It is quite true that there have been instances where enquiry has led to doubt and ultimately to infidelity. But the best safeguard against such a peril lies in that deep reverence which never fails to accompany real faith. The central object of Christian faith must always be the Lord Jesus Christ Himself. The test which St. Paul gives of the possession of the Holy Spirit is the being able to say that Jesus is the Lord. If a man can say with his whole heart and soul that Jesus is the Lord, he stands on a rock which nothing can shake. Read in the light of this conviction, the Bible, beginning with man made in the image of God, and rising with ever-increasing clearness of revelation to God taking on Him the form of man, and throughout it all showing in every page the sense of the Divine Presence inspiring what is said, will not fail to exert its power over the souls of men till the Lord comes again. This power will never really be affected by any critical study whatever. The report of the committee deals, in our judgment, temperately and wisely with the subject, and we think all Christian people will find it worthy of careful consideration.

The Book of Common Prayer.—The Book of Common Prayer, next to the Bible itself, is the authoritative standard of the doctrine of the Anglican Communion. The great doctrines of the faith are there clearly set forth in their true relative proportion. And we hold that it would be most dangerous to tamper with its teaching, either by narrowing the breadth of its comprehension or by disturbing the balance of its doctrine. We do not speak of any omission or modification which might have the effect of practically denying an article in one of the creeds, for that would be not only dangerous, but a direct betrayal of the faith. Nevertheless, it is true that no book can supply every possible need of worshippers in every variation of local circumstances. We therefore think it our duty to affirm the right of every Bishop, within the jurisdiction assigned to him by the Church, to set forth or to sanction additional services and prayers when he believes that God's work may be thereby furthered or the spiritual needs of the worshippers more fully met, and to adapt the prayers already in the book to the special requirements of his own people. But we hold that this power must always be subject to any limitations imposed by the provincial or other lawful authority, and the utmost care must be taken that all such additions or adaptations must be in thorough harmony with the spirit and tenor of the whole book. We find that many of the clergy, especially in the large towns of England, are troubled by doubts whether, in the present circumstances of life, especially where population is perpetually moving, infants ought to be baptized when there seems so little security for their due instruction. We desire to impress upon the clergy the need of taking 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. We consider, further, 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. Difficulties having arisen in some quarters with regard to the administration of Holy Communion to the sick, we recommend that such 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 Book of Common Prayer, "Concerning the Service of the Church."

Readers Used in Schools.—We think it necessary to call attention to the misleading character of many of the statements to be found in those school "Readers" which touch on the history of the Church, and we recommend those on whom responsibility rests to take such steps as they can to secure a truer handling of this important subject.

Encouragement of Theological Study.—There is a general complaint that the facilities provided for theological study in many of the colonies and dependencies of Great Britain are not sufficient, and that there is very little recognition of proficiency in

theological knowledge. It is a serious defect in the working of the Church if it fails to produce men who can deal rightly with theological questions. The wrong handling of such questions may easily lead, and has often led, to serious errors both in doctrine and practice, and ignorance of the subject leaves the Church defenceless against many attacks. The Church cannot fulfil all her duties without having men of learning among her divines, and this especially applies to such a Church as ours, which founds all her teaching on Scripture and antiquity. The great means provided by God for instructing the conscience of the human race is the Bible, and for interpreting the Bible, next after the Bible itself, the study of the writings and practices of the primitive Church is of paramount importance. We cannot use these instruments with effect unless we have a thorough knowledge of both. We, therefore, earnestly commend to all Christian people, and especially to those who are connected by commercial or other relations with the colonies, the duty of aiding and establishing colleges and scholarships for the instruction of colonial students in theology, and we commend to the careful consideration of the Church the question how best to encourage men to give themselves to that study by arranging that some accredited authority shall grant degrees to those who have attained a high standard of proficiency.

The Duty of the Church to the Colonies.—We have just spoken of one of the duties which the Church owes to the colonies, but there are others of no small importance. It is a duty to the colonies to encourage the freest and fullest communion of spiritual life between the Churchmen at home and the Churchmen abroad, and especially between the clergy. Clergymen well fitted for colonial service are not always well fitted for home service, and clergymen well fitted for home service are not always well fitted for colonial. And this must, to a certain extent, put a restraint on free exchange of clergy between the two services. But subject to this necessary caution it is good for the Church that men should go from the one service to the other, and under proper regulations this ought not to be difficult. To this claim of the colonies must be added the claim on behalf of some of them for continued, and, if possible, increased pecuniary aid. Many of the colonial churches cannot yet stand alone. The provision of colleges and schools, and of endowments for bishoprics and the like, though we are bound to contemplate its withdrawal in course of time, yet must be maintained for the present if we do not wish the work already done to be undone for want of funds. The colonists are our own kin, and we cannot leave them to drift away from the Church of their fathers. And the demands on us will inevitably increase. God is opening to us every day new gates of access to the heathen world, and we must enter those gates, and yet what we are already doing will still need to be done if we are to be true to the call which the Lord is making. Again, it is our duty, and must continue for some time to be our duty, to do what we can for the Christian care of emigrants on their way, as well as to supply them with letters of commendation addressed to those who will take an interest in their spiritual welfare. And, finally, it is an imperative duty to give all possible assistance to the Bishops and clergy of the colonies in their endeavours to protect the native races from the introduction among them of demoralizing influences, especially the mischief of the trade in intoxicating liquors and noxious drugs. Our duties to the colonies in all spiritual matters are undeniably heavy. But the great task of evangelizing the human race is largely put upon us, and we cannot shrink from bearing the burden. We pass from what is internal concerning the Anglican Communion to what is external.

The Unity of the Church.—On the unity of the Church our committee has not been able to propose any resolutions which would bind us to immediate further action. A committee has been appointed to open correspondence with a view to establishing a clearer understanding and closer relations with the Churches of the East. The Archbishop of Canterbury has been requested to appoint committees to look into the position of the Unitas Fratrum and the Scandinavian Church, with both of which we

desire to cultivate the most friendly possible relations. We recommend also that every opportunity be taken to emphasize the Divine purpose of visible unity amongst Christians as a fact of revelation. We recommend that committees of Bishops be appointed everywhere to watch for and originate opportunities of united prayer and mutual conference between representatives of different Christian bodies, and to give counsel where counsel may be asked—these committees to report to the next Lambeth Conference what has been accomplished in this matter. Above all, we urge the duty of special intercession for the unity of the Church in accordance with the Lord's Own Prayer, as recorded in the Gospel of St. John.

Reformation Movements Outside Our Communion.—We recognize with warm sympathy the endeavours that are being made to escape from the usurped authority of the See of Rome as we ourselves regained our freedom three centuries ago. We are well aware that such movements may sometimes end in quitting not merely the Roman obedience, but the Catholic Church itself, and surrendering the doctrine of the sacraments, or even some of the great verities of the creeds. But we must not anticipate that men will go wrong until they have begun to do so, and we feel some confidence in expressing our warm desire for friendly relations with the Old Catholic Community in Germany, with the Christian Catholic Church in Switzerland, and with the Old Catholics in Austria; our attitude of hopeful interest in the endeavour to form an autonomous Church in Mexico, and in the work now being done in Brazil, and our sympathy with the brave and earnest men (if we may use the words of the Conference of 1888) 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.

Foreign Missions.—Lastly, we come to the subject of foreign missions, the work that at the present time stands in the first rank of all the tasks we have to fulfil. We have especial reasons to be thankful to God for the awakened and increasing zeal of our whole communion for this primary work of the Church, the work for which the Church was commissioned by our Lord. For some centuries it may be said we have slumbered. The duty has not been quite forgotten, but it has been remembered only by individuals and societies; the body as a whole has taken no part. The Book of Common Prayer contains very few prayers for missionary work. It hardly seems to have been present to the minds of our great authorities and leaders in compiling that book, that the matter should be in the thoughts of every one who calls himself a Christian, and that no ordinary service should be considered complete which did not plead, amongst other things, for the spread of the Gospel. We are beginning, though only beginning, to see what the Lord would have us do. He is opening the whole world to our easy access, and as He opens the way He is opening our eyes to see it, and to see His beckoning hand. In preaching His Gospel to the world we have to deal with one great religious body, which holds the truth in part but not in its fulness—the Jews; with another which holds fragments of the truth embedded in a mass of falsehood—the Mahomedans; and with various races which hold inherited beliefs ranging down to the merest fetishism. In dealing with all these it is certainly right to recognize whatsoever good they may contain. But it is necessary to be cautious lest that good, such as it is, be so exaggerated as to lead us to allow that any purified form of any one of them can ever be in any sense a substitute for the Gospel. The Gospel is not merely the revelation of the highest morality; it reveals also the wonderful love of God in Christ, and contains the promise of that grace given by Him by which alone the highest moral life is possible to man. And without the promise of that grace it would not be the Gospel at all. The Jews seem to deserve from us more attention than they have hitherto received. The difficulties of the work of converting the Jews are very great, but the greatest of all difficulties springs from the indifference of Christians to the duty of bringing them to Christ. They are the Lord's own kin, and He commanded that the Gospel should first be preached to them.

But Christians generally are much more interested in the conversion of the Gentiles. The conversion of the Jews is hindered by the severe persecutions to which Jewish converts are often exposed from their own people, and it is sometimes necessary to see to their protection if they are persuaded to join us. It seems probable that the English-speaking people can do more than any other in winning them, and although Jewish converts have one advantage in their knowledge of their own people, yet they are put at a great disadvantage by the extremely strong prejudice which the Jews entertain against those who have left them for Christ. It seems best that both Jews and Gentiles should be employed in the work. For preaching to the Mahomedans very careful preparation is needed. The men who are to do the work must study their character, their history, and their creed. The Mahomedans must be approached with the greatest care to do them justice. What is good in their belief must be acknowledged to the full, and used as a foundation on which to build the structure of Christian truth. They have been most obstinate in opposing the Christian faith, but there seems now to be openings for reaching their consciences. It is easier for them to join us than it was. In some lands the intolerance, which was their great bulwark, is showing indications of giving way. In India the Christian and the Mahomedan meet on equal terms, and a Mahomedan can become a Christian without danger to his life. It seems as if the time for approaching them had come, and that the call to approach them was made especially on ourselves. To this end it is necessary that we should have the services of men specially trained for the purpose. Such men will, as it seems, be most effective if working from strong centres, such as are to be found in Delhi, Lucknow, and Haidafabad (Deccan). To find such men and urge them to the work; to provide for their thorough training in proper colleges, and to send them forth, never singly, but, if possible, in large groups, appears to be the best means of dealing with the whole Mahomedan body. The remaining religions of the world require a varied treatment in accordance with the circumstances of each particular case. It is often said that we ought to aim at developing native Churches as speedily as possible. But it is necessary to move with caution in this matter. It is of real importance to impress the converts from the first with a sense that the Church is their own, and not a foreign Church, and for that purpose to give them some share in the local management and the financial support of the body which they have joined. But before it is justifiable to give them independent action it is necessary to wait until they have acquired that sense of duty which is needed to keep them in the right way. They must have learned to realize the high moral standard of the Gospel in their ordinary lives, and they must have learned to fulfil the universal duty of maintaining their own minister. Nothing ought to be laid on them but what is of the essence of the Faith or belongs to the due order of the Catholic Church, but they should be perpetually impressed with the necessity of holding the Catholic Faith in its integrity and maintaining their unity with the Catholic body. That unity should be sought first in the unity of the diocese, and when members of the Church move from diocese to diocese they should be supplied with letters of commendation to persons who will interest themselves in the spiritual welfare of such travellers. The work of foreign missions may occasionally bring about apparent collision between different Churches within our communion. In all such cases pains should be taken to prevent, as far as possible, the unseemliness of two Bishops exercising their jurisdiction in the same place, and the synods concerned ought, in our judgment, to make canons or pass resolutions to secure this object. Where there has been already an infringement of the rule, the Bishops must make all the endeavours they can to adjust the matter for the time. In all cases we are of opinion that if any new foreign missionary jurisdiction be contemplated notification be sent to all metropolitans and presiding Bishops before any practical steps are taken. We think it our duty to declare that in the foreign mission field, where signal spiritual blessings have attended the labours of missionaries not connected with our communion, a special obligation has arisen

to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestations of that "unity of the Spirit" which should ever mark the Church of Christ. In conclusion, we commend to the consideration of all our Churches the suggestions contained in the report of the Committee on Foreign Missions as to the relation of missionary Bishops and clergy to missionary societies. We have now said what we have to say.

We have throughout our deliberations endeavoured to bear in mind the great work that we are engaged in doing, and the presence with us of the Lord and Master, who has given us this work to do. The effort to counsel one another and to counsel the members of our Church throughout the world has drawn us consciously nearer to Him whom we have been desiring to serve. We pray earnestly that as He has been with us in our deliberations, so also He may be with us in all our attempts to live and to labour, in the same spirit of devotion. We know that we can do nothing without Him, and we pray that that knowledge may perpetually lit our thoughts to His very self and inspire our work with the zeal and the perseverance, with the humility and the self-surrender which ever characterize His true disciples, so that we all may be able to abide in Him and to obtain His loving promise to abide in us.

Signed on behalf of the Conference,

F. CANTUAR.

C. J. Gloucester, Registrar; Randall Winton, G. W. Bath and Wells, Episcopal Secs.; F. W. Pennefather, LL.D., Lay Sec.

July 31, 1897.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

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

St. Henri.—St. Simon's church had a very interesting children's flower service on Sunday afternoon. A lot of cut flowers were brought to the church by the children and teachers. A very impressive address was delivered to the children by the superintendent. The flowers were afterwards taken to the hospitals for the patients.

Death of Miss Irene Petrie.—News has come by telegram of the sudden death of Miss Irene Petrie, on Sunday, August 8, at Leh, in Ladakh, Tibetan Kashmir. Miss Petrie was the youngest daughter of the late Colonel Martin Petrie, of Hanover Lodge, Kensington Park, London, England, and sister of Mrs. Ashley Carus-Wilson, of Montreal. She went to India at her own charges in the autumn of 1893, and has been working in the zenanas of Srinagar, Kashmir, as an honorary missionary of the Church Missionary Society since April, 1894. The early death of this gifted and devoted young missionary is an irreparable loss to the mission in Kashmir.

ONTARIO.

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

Lombardy.—On Wednesday evening last the rector of this parish dedicated in Trinity church, in the presence of a large congregation, one of the handsomest litany desks to be found in Eastern Ontario. Mr. Albert Wood was the donor, and it was presented in memory of his son, the late Herbert Klyne Wood. The rector, on behalf of the congregation, heartily thanked Mr. Wood for so useful and ornamental a present. After the dedication a special sermon was preached from Ecclesiasticus, 44 chap., 8-9 verses.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA.

Chesterville.—Many improvements have been made in Trinity church, within the past six weeks. A very costly carpet, of beautiful design, has been placed in the chancel, the inside doors have been re-covered with rich red felt, and a magnificent font

of white marble now being made by Mr. Wm. Campbell, of this town, will be placed in the church in the course of a few weeks. The grounds are being well cared for, and other minor improvements made, all of which are due to the energy of Mr. Wilson, Lennoxville, student, who has been filling the incumbency.

TORONTO.

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

Rev. Principal Adams, of Lennoxville College, has been spending a couple of weeks in the city attending the meetings of the British Association, of which he is a life member.

Rev. Mr. Somerville, rector of St. Barnabas' church, Buffalo, has been visiting at Mr. Willis', Sherbourne street, of this city.

Rev. Mr. Fidler and wife, of Pennsylvania, are visiting with their parents in Parkdale, the Rev. I. J. Fidler.

The Rev. Dean Rigby and Mrs. Rigby are expected to arrive from England in the course of a few days.

The Rev. Father Geoghegan and Rev. Mr. Massey, of Hamilton, made a short visit to the city last week.

The Bishop of Algoma was in the city last week on his way home from the Lambeth Conference. He intends making a more protracted visit in the city towards the end of October.

St. Phillip's.—The Rev. Canon Sweeney, who acted as chaplain to the Bishop of Toronto at the Lambeth Conference, returned home last week, and preached on Sunday last in this church.

Hanlan's Point.—The Rev. Provost Welch, of Trinity College, conducted the services here on Sunday last.

Rev. James G. Lewis, D.D., formerly curate of St. Alban's cathedral, and now of the Church of the Reconciliation, New York, is visiting friends in the city.

Mrs. Trew, wife of Rev. Dean Trew, of Los Angeles, California (formerly rector of Christ church, Deer Park), and Miss Trew, are on a visit to Mrs. P. Trew, of this city.

St. Bartholomew.—A pleasing occurrence took place at the residence of Mrs. Barstow, 39 Bell street, when a number of members of the choir of this church met there and presented Miss H. E. Rushbrook, lately leader of the choir, and organist for the past four years, with an elegantly engraved silver pudding dish. The presentation was made by Miss Loane, on behalf of the members present, in a short address, which referred to the kindly feelings and good wishes of the donors to the recipient, and expressed the hope that the change Miss Rushbrook had recently made to take the organist's position at St. Mary's church would be in every way a satisfactory one to her. Miss Rushbrook, who was completely taken by surprise, acknowledged feelingly the good wishes so happily expressed.

Creemore.—The Rev. C. P. Owen has returned home after taking the duties of St. Phillip's church, Toronto, during the absence of Rev. Canon Sweeney in England.

Chester.—St. Barnabas wishes to extend thanks to the following Brotherhood men: Messrs. Hall, Wood, and T. R. Clougher, who were so kind as to take charge of the services, and T. W. B. Broughall, of Trinity College; the church now is in a favourable condition under the Rev. G. T. Starr, rector of Norway.

British and Foreign.

A handsome new parish church is to be erected shortly at Douglas, Isle of Man.

A pastoral staff has been presented to the new Bishop of Antigua by the members of the congregation of Inverness cathedral.

At Truro cathedral the workmen are now busily engaged in putting in the foundations for the remaining seven bays of the nave.

Bishop Jenner, who was for some years Bishop of Dunedin, N.Z., and who resigned his See in 1871, has just been keeping his golden wedding.

The Dean of Winchester recently dedicated a stained glass window in the cathedral erected in memory of Dr. Thorold, 84th Bishop of the diocese.

The Rev. T. G. Presslie, curate of All Saints' Edinburgh, has resigned the curacy in order to take up work in the foreign mission field. He is going out to South Africa in November.

The division of the Diocese of Western Equatorial Africa has been decided upon, and a new diocese, taking its name from Uganda, will be founded. Bishop Tucker will be the first Bishop of the new diocese.

The Duke of Westminster has given a large stained-glass window to St. Paul's cathedral, which will be placed in position shortly after the new year. His Grace has further promised to give a similar window later on.

Two very beautiful memorial windows have been recently dedicated by the Bishop of Down in Lisburne cathedral. Another memorial window was lately unveiled in Derry cathedral to the memory of the late Archdeacon Hamilton.

Canon Keene, incumbent of Navan, who has spent the whole of his ministry in the Diocese of Meath, is likely to become the new Bishop of Meath, in the place of the Archbishop of Dublin. Canon Keene is a distinguished scholar.

The Rev. George Darlington, curate of St. George-the-Martyr, Southwark, has been appointed to the important vicarage of Kennington by the Archbishop of Canterbury. There are no less than eleven curates attached to the Parish Church of Kennington.

The new nave of the parish church of Swansea, South Wales, was opened recently by the Bishop of St. David's, who preached a special sermon. It is intended in time to entirely rebuild the parish church at a cost of £25,000, of which sum nearly £10,000 has already been paid or promised.

A number of the colonial and American Bishops visited York Minster on the Festival of the Transfiguration. There was a special celebration of the Holy Communion, at which the Archbishop of York was the celebrant, the Archbishop of Capetown the epistoler and the Archbishop of the West Indies the gospeller. Dr. Dudley, Bishop of Kentucky, preached the sermon.

Out of the 35 Archbishops and Bishops on the Episcopal Bench of England and Wales, Lord Salisbury, when he has filled up the vacancy caused by the death of the late Bishop Walsham How, will have appointed no less a number than 25 of them. In this respect the present Prime Minister of Great Britain has been even more fortunate than the late Lord Palmerston, who earned the name of "the Bishopmaker," from the large number of appointments which he made during his various terms of office.

Wells (says the Bath and Wells Diocesan Magazine) has the unique honour of having as one of its

citizens the oldest chorister in England. "Mr. T. Wicks, who took part in the services at St. Paul's cathedral on June 22, has been a chorister for sixty-three years, out of which he has been fifty-two years in Wells cathedral. Mr. Wicks, who is still hale and hearty, was formerly a choir-boy at St. George's, and in that capacity sang at the coronation of King William IV. He is seventy-eight years of age, and is still in active duty at the cathedral."

BRIEF MENTION.

Some Dutch naturalists in Greenland have brought up lobsters from a depth of 1,300 fathoms.

Grey horses are usually the longest lived. Creams are decidedly delicate, and are seriously affected by very warm weather.

Probably the greatest bibliophile among peers at the present time is Lord Crawford, the well-known Scottish nobleman.

Melbourne has a literary policeman who has published a dictionary of colonial criminal slang, and has started a weekly newspaper called the Alert.

When old coins are worn so that it is hard to make out the inscription, gradually heat the coin, and in almost all cases the inscription will appear.

Frogs have been raining down in thick showers on Bizerta, in Tunis. The largest were the size of a man's thumb.

The paper used for printing Jubilee post cards weighed 24 tons and stretched in an unbroken line would extend eight miles by 28½ inches wide. It produced 70,000,000 post cards.

The Queen of Sweden belongs to the Salvation Army, and sometimes wears the characteristic garb in public.

On a small island, not three acres in extent, off the coast of Chili, there is a deposit of 40,000,000 tons of guano.

John O'Brien, stated to have been at one time "champion fowler and angler of Ireland," has died at Newmarket, County Cork, aged 108 years.

The Japs are exporting to India hard felt hats of the regulation British pattern in vast quantities.

The loftiest inhabited place in the world is the Buddhist monastery of Haine, in Thibet. It is about 17,000 feet above the sea.

Nine tons' weight of coppers are taken every week from the London penny-in-the-slot gas meters. It is proposed to supply electricity on the same plan.

President McKinley's mail averages from 1,000 to 1,300 letters a day, besides several large sacks of newspapers. This is the largest mail in the history of the Presidential mansion.

The largest telegraph office in the world is in the general post-office building, London. There are over 3,000 operators, 1,000 of whom are women. The batteries are supplied by 30,000 cells.

For the 23 years of the French revolutionary wars, culminating with Waterloo, Britain spent over 50,000,000 pounds on an average annually.

Shortly after the Paris fire the Figaro, of that city, opened a subscription list for the benefit of the sufferers. This subscription in a short time amounted to the enormous sum of \$222,800.

A Melbourne bootmaker guarantees £100 insurance with each pair, if the deceased has his boots on.

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

MR. SYMONDS' REPLY MOST UNSATISFACTORY.

Sir,—So many correspondents wrote criticizing Mr. Symonds' sermon that I waited for his ex-

planation. It has come, and Mr. S. will excuse my saying that he has made a worse case than his sermon. He gives us illustrations of growth and adaptation without any intimation by direct instruction from our Saviour. Acts vi., and the appearance of elders—Well! In the first place is it conclusive that Acts vi. describes the institution of what we call the diaconate? But in the second, if it be the record of this, the Apostles proceed about the business in a most authoritative way, as if they knew exactly what to do. When did they learn how? Next, does not the fact that there is no record of the institution of elders plainly show that their institution was by authority of Apostles rather than by growth or development? (c.p. Acts xiv. 23, with Titus i. 5 and I. Tim. iii.) Mr. Symonds is surely not forgetting that "the disciples" (Acts i. 15) during the days of waiting deliberately filled up the Apostolate (Acts i. 25) by the election of Matthias. Are we to conclude that they did this of their own volition or was it in obedience to our Saviour's instruction under the power of that "earnest of the Holy Ghost" which they had received? (St. John xx. 22.) Here was the first extension of the Apostolate. Barnabas is called an Apostle (Acts xiv. 14). Is it anywhere explained how he was appointed? Acts xiii. does not explain it. A plain reader might think, and he would not be far astray, that the 1st chapter of the Acts threw some light upon it. How do we account for the actions of St. Peter and St. John in Acts viii.? Was it an afterthought? For we do not read of anything like it in Acts ii. Is it not that we have here a rule of the Church from the first, and full particulars are given, as this is the first fruits of Christian preaching beyond Jerusalem. The Apostles did not here do any new thing. They were carrying out the custom of the Church. But when did they receive their knowledge of what they ought to do? One can surely claim some justification if he refers to Acts i. 3. There are, no doubt, many meanings for "the Kingdom of God." But when the writer of the "Acts of the Holy Apostles" begins with "the things concerning the Kingdom of God," and ends (Acts xxviii. 31) with "preaching the Kingdom of God and the things concerning the Lord Jesus Christ," one aspect of the Kingdom of God before his mind must have been, not graces, nor souls, only, but a visible organization. And one may be pardoned, the honoured names of Lightfoot, Brooks and others, notwithstanding, if he concludes that our Saviour did give instructions about the details of the organization of the Church. It is curious to read these positive statements about the absence of details when one remembers St. Matt. xviii. 17. St. John xx. 23 (I am not unmindful of what Bishop Westcott says), and when one remembers the institution of the Sacraments of Baptism and the Lord's Supper. Besides, ought anyone with even a small knowledge of the "make-up" of the New Testament, to forget the date of "the Acts of the Apostles"? It is not a journal, but written years after the acts were done, when whatever organization there was, was more or less complete—anyway well understood, and so not requiring any particular definition or description. Is it reasonable, therefore, to look in this book for details in the way of commandments and instruction by our Saviour?

In the absence of details—and Bishop Browne, "39 articles," teaches us that "it appears to have been far from the design of the author of Holy Scripture to set down every article of Christian truth in the form of a distinct enunciation"—in the absence of details is it reasonable to conclude positively that the organization we read of is simply development, and not of Divine instruction?

WILLIAM CRAIG.

POOR REASON WHEN DR. SO AND SO IS THEIR AUTHORITY.

Sir,—It is pitiable to see men justifying themselves with no better reason than that Dr. So and So is their authority. We are but small and shallow if convinced by such argument. Moreover, our hearts are not right when we cry, I am of Westcott, I of Lightfoot, any more than the hearts of the Corinthians were right when they cried, I am of

Cephas, I of Apollos. We clergy are sworn to believe and teach according to the Prayer Book.

If we cannot accept its dogmas then we ought to go into lay communion in order to maintain a clear conscience and an honest heart. If we are zealous to reform its doctrine, by all means let us deliver our souls from the ranks of our laymen. But we cannot fulfil our oath taken at ordination and at the same time follow private opinions in our public utterances. To conscientiously differ from some parts of the Prayer Book is the lot of a great many in passing from darkness to light, and is of course pardonable. But what can be said in mitigation of the crime of eating the bread of a priest while breaking the oath by which we came to be entrusted with the sacred office? The Prayer Book says, It is evident to all men diligently reading Holy Scripture that from the Apostles' time there have been Bishops, priests, and deacons in Christ's Church. Some men say, It is evident to us diligently reading Holy Scripture that there is no evidence that the episcopate was established at the hands of the Apostles. The Prayer Book says, These orders of priest and deacon are necessary in the Church. Some men say, These orders were suggested to meet emergencies, and may be altered to meet future difficulties. The Prayer Book says, O God, who by Thy Holy Spirit hast appointed divers orders in the Church. Some men say, These things shaped themselves. The Apostles happened to have a happy thought in proposing a certain order, and the people's vote settled the matter. The Prayer Book says, St. John xx. 19-23 applies to the consecration of Bishops. Some men say, It has no reference to the apostolate or episcopate. The words were said to all the disciples. The Prayer Book appeals to ancient authors. Dissidents quote very recent authors. Ancient authors who knew more about the Apostles a great deal than Lightfoot and Westcott combined, assign the origin of the three-fold ministry to Christ, while latter-day divines flounder in a deep sea of doubt and conjecture, trying to prove that the ministry arose by chance and good luck. The primitive fathers assert with perfect confidence that it is rooted in the will of God. Lightfoot ventures to think that Christians would form a synagogue, and the synagogue would naturally adopt the synagogue form of government, and a body of presbyters would be chosen. Even this learned prelate can give us only fancies. These fancies are solemnly put forth as argument! On what language of her ancient authors does the Church rely? "God is my witness that I got not my information from man. Bishops settled to the utmost bounds are so by the will of Christ. Bishops, presbyters, and deacons who have been appointed according to the mind of Jesus Christ, whom He has appointed in security after His own will and by His Holy Spirit." And so on from author to author. Now anyone of these divergencies from the Prayer Book might not be very strong evidence of wrong, but when we find men propagating each point of difference, it is proof overwhelming that neither is the mind in agreement with the letter, nor the heart in agreement with the spirit of the teaching of the Church as recorded in her authorized text-book. Such preaching endeavours to destroy the very rock upon which the Church of England has taken her stand as a national Church, independent of the Pope, yet far removed from sectarianism in that she possesses and faithfully holds in trust for generations to come all that is necessary by Divine Providence for the existence of the Church of the living God. Upon the same rock we stand. Must we not take heed lest we be induced to step off upon the quick sand of agnosticism, the not knowing whether our priesthood is permanent or changeable, necessary or convenient, of God or of chance.

HOOSIER.

THE LAMBETH ENCYCLICAL.

Sir,—Allow me, through you, to address the clergy of the Diocese of Ontario and express the hope that they will make their congregations everywhere acquainted with the Lambeth encyclical letter. I feel that it is due to our fathers in God, the greatest assemblage of Bishops that the Anglo-Catholic

communion has ever seen—it is due to ourselves as loyal and attached members of that communion, and it is due to the important document itself, the result of the Lambeth deliberations, that our people should all be informed of its contents and their significance. Only in this way, through their clergy, will Churchmen be impressed with the mind and aims of our spiritual rulers on subjects of supreme interest to the Church Catholic, and of vital consequence to our own well-being at home and abroad. I would therefore respectfully request my reverend brethren to read as a sermon or otherwise, and as soon as convenient, the encyclical letter and the resolutions which embody the matured judgment of this greatest Episcopal conference.

T. BEDFORD-JONES,

Archdeacon, Commissary of the Archbishop of Ontario.

Brockville, Aug. 28th, 1897.

PAINFUL AND UNWHOLESOME READING.

Sir,—The sermon preached before the Synod of the Diocese of Toronto by Rev. Herbert Symonds, M.A., and published in your issue of July 15th, is painful and unwholesome reading. The preacher, in answer to some critics, tries hard to shelter himself behind a number of modern scholars who have never been celebrated either for soundness in the faith or loyalty to the claims of the Church. These gentlemen make assertions and state opinions without giving one word from Holy Scripture or ancient authors to prove what they set forth. When men set out to destroy our faith in the Divine origin of the three-fold ministry and its perpetual continuity we want to know upon what ground such conclusions are arrived at. If the Church has been in error in teaching that "the fundamental principle of the Christian ministry is, that it is derived from the Blessed Lord Himself, who became the fountain of all ministerial authority through virtue of that full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," surely the Apostles, who come to give us the new light, should be prepared to give us their authority. Did not the Lord give an earnest of a permanent ministry deriving its authority and power from Himself when He sent forth the twelve Apostles and the seventy evangelists on their mission during the time of His own personal ministry? Did He not promise His perpetual presence with such a ministry when he declared to the Apostles: Lo, I am with you always, even unto the end of the world, and establish the twelve as the chief ministerial channels through which the ministerial life was to flow, when having stated their commission: As My Father hath sent me, even so send I you? Did not our Blessed Lord institute the sacrament of Holy Communion and command it to be perpetually celebrated, using the words, This do in remembrance of Me, thus imposing a certain form upon the Apostles as the one which they were to use in the celebration, and which would ever after be considered as essential by them and the rest of the Church, as was the form given by Christ for Holy Baptism? In the face of these records, how can we accept the rash and unwarranted statement of Dr. Latham, that our Lord "never instituted rites, laws or fasts"? that it is not until He leaves the earth that He enjoins the sacraments of His Church, or the equally preposterous assertion of Bishop Brooks, "All these things shaped themselves out of the free life of the Church." MISSIONARY.

REV. MR. SYMONDS' REPLY

Sir,—I willingly make the attempt to answer the question so courteously asked by "N.C.E." in your issue of Aug. 26, although I wish he had stated the difficulties or objections of his learned friend all at once. When in Rom. xvi. 17, St. Paul says we should mark them which cause divisions and avoid them, there is no doubt he is referring to some special schismatics flourishing at Rome. The commentators, so far as I have been able to consult them, agree that these were Antinomians, but certainly they were men not merely doctrinally opposed to the sound teaching of the Apostles, but morally,

as the context clearly shows. For this reason I do not think St. Paul's words in this passage are to be converted into the statement of a general principle. But there is another point of greater importance. Assuming that St. Paul did mean his words to have a general reference, we are bound to ask: "Who are responsible for this or that division?" and if our withers are not altogether unwrung, is it not better that we should cast the beam out of our own eye, before we seek to cast the mote out of our brother's eye? In this connection then, let me quote the language of one who has been a staunch defender of the high Anglican position against Rome on the one hand, and non-conformity on the other. Canon Gore, in "The Mission of the Church," says: "If you... dwell upon the rise and progress of non-conformity, there can be no question at all—it is, in fact, hardly questioned—that it was due in the past, not to any spirit of schism, but at least in the great majority of instances, to the fact that the Anglican Church was not behaving as the true mother of the people." It would seem, then, that the guilt of division must be shared by ourselves, and I trust that after one reflection upon this consideration, "N.C.E." will advocate in the future as he has done in the past, the glorious cause of Christian unity.

HERBERT SYMONDS.

Aug. 27, 1897.

P.S.—"N.C.E." is a little astray when he says that I "would like to form a circle containing common ground, etc." My contention, supported by reference to the Lambeth Quadrilateral Conference, and so far uncontroverted, is that such a circle already exists, and that it is a very much larger circle than that of our differences.

BISHOPS SHOULD LIVE ON THE FREE-WILL OFFERINGS.

Sir,—An extract from a sermon by the Rev. C. Kendrick appeared in the Canadian Churchman a short time ago, in which it was advocated that the extension of the Episcopate should not depend on the raising of large endowments, but that Bishops should be content to live on the free-will offerings of the people, as the clergy do. The idea is too good a one to let fall into oblivion. Faith in God's providential care for the Church must be sadly wanting if our spiritual fathers hesitate concerning the practicability of the scheme. There are surely good men who would be willing, for the welfare of the Church, to take the high office under such conditions, even if involving much personal sacrifice. It was under these conditions the Church was planted, and prospered far in excess of anything we see to-day. If the extension of the Episcopate be necessary in the more settled portion of the country, it is far more necessary in such a province as this. The present Bishop is totally unable to adequately act as chief pastor, over so large an area as Saskatchewan and Calgary. Sympathy was expressed with him at the General Synod, I believe, in this respect, and it was agreed a Bishop for Saskatchewan was urgently required. Why any delay, then? The Church in Saskatchewan has been crying out for a Bishop for a long time, perhaps not always in the wisest way. In the present state of affairs the Church is losing, and must lose ground. Candidates are anxious for confirmation, but there is no likelihood of our seeing the Bishop for a year yet. The clergy are left a great deal too much to themselves, to their own spiritual detriment, and the lay people's, and there is generally a great want of proper discipline. Surely a large endowment in the face of these facts is as nothing. But there is an endowment, and a chief pastor such as we desire—for we are asking for bread, and do not want a stone—would cheerfully, of his own free will, give to Calgary a fair portion of the interest, and this without in any way touching the principal, and look to the people to voluntarily contribute whatever might be lacking, and would not find his confidence misplaced. Why, then, any further delay? A land of promise is before the Church: is there no faith to go in and possess it? Like Macedonia of old time, we stretch out our hands to our spiritual fathers, and beg that without delay they will come and help us. JAIRUS.

WORKMAN'S REPLY TO REV. MR. SYMONDS.

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

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

WORKMAN.

TORONTO COLLEGE OF MUSIC.

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

Family Reading.

COUNTING THE STEPS.

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

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

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

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

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

GIVING AND KEEPING.

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

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

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

SWEETNESS OF CHARACTER.

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

THE CONFLICT WITH SIN.

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

THE SMILE OF GREETING.

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

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

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

LIFE'S DUTIES

One by one the sands are flowing,
One by one the moments fall,
Some are coming, some are going,
Do not strive to grasp them all.

One by one thy duties wait thee,
Let thy whole strength go to each,
Let no future dreams elate thee,
Learn thou first what these can teach.

One by one bright gifts from heaven,
Joys are sent thee here below,
Take them readily when given,
Ready, too, to let them go.

One by one thy griefs shall meet thee,
Do not fear an armed band,
One will fade as others greet thee,
Shadows passing through the land.

Do not look at life's long sorrow,
See how small each moment's pain,
God will help thee for to-morrow,
So each day begin again.

Every hour that fleets so slowly
Has its task to do or bear,
Luminous the crown and holy,
If thou set each gem with care.

PLENTEOUSLY REWARDED

To see God, and to be with Him, to know Him, to love Him, and to be loved by Him for evermore—this is that plenteous and crowning gift of God which shall satisfy the soul. After all the storms and sorrows of life, after all its dangers and temptations, after fears and failings, after earnest seeking and longing for God, after blind wanderings and penitent returns, to be brought home to God, to be in His very presence, to be sure that He is ours, and we are His for evermore—this is the highest bliss we can receive. To behold the face of Christ in glory, to have found that Lord who died for us, and who has loved and shielded and cared for us all our days on earth; to be in Him, to be certain that we shall never fall away from Him, but through the power of His continued grace shall serve God perfectly forever—this is that reward whose plenteousness neither words of man can describe, nor thought of man conceive; this is that reward which the Church in her last solemn prayer bids us seek as the end of our being. For this we were born, for this redeemed. This is the one thing for which we should long, pray, strive, labour; to love God, be loved by God, and dwell in God for ever.—Dean Randall.

THE DIVINE LOVE.

When we have felt within ourselves our own darkness and sinfulness and estrangement from God, when we have seen how our very nature is defiled, when we have found how hopeless are all our efforts to discover a remedy for the mortal disease which has fastened upon us, when we have known what it is to tremble before the wrath of God as revealed from heaven against sin, then we know what a gospel of glad tidings is the revelation which tells us that God gave His only begotten Son, that He might by His precious blood-shedding put away our sin, that He might render to God the perfect and all-atoning sacrifice which should make it possible for God, consistently with His own holiness, to receive and welcome us as His children. Then beneath the Cross of Jesus we believe with all our hearts that God is Love. For what would be the hardest sacrifice which ever could be demanded of an earthly parent? Would it not be to give up his child? And would not that sacrifice be still harder if he had to give up his only child, as Abraham

gave up Isaac? And would it not add to the hardness of the condition, if he must sacrifice his child, not for some other member of his family or friends, but for his worst enemies, who had slandered, reviled, and persecuted him? And yet more, to make the sacrifice complete, if he must give up that child to a cruel and lingering death? And yet all this God did for us, not obliged to do it, but freely, out of His own infinite love, that He might save us from sin and death and hell, and make us partakers of His nature here, and give us everlasting glory hereafter.—Bishop Perowne.

REPENTANCE ALWAYS FINDS FORGIVENESS.

Have you never felt sure that sin was harming you, not merely by what it made you do, but what it made you lose? There was a life with God, of which men told, of which something in your own heart assured you of the possibility and the beauty, from which you knew you were shut out, not because of any unwillingness of God, but simply because of the life you were living. . . . If you are sure that, weak as you are, you still do not love your sin, but hate it, you do not cling to it, but long to get away from it; then you may look up with the fullest confidence to a hearing God. If whatever difficulty lies between our souls and God comes out of our wills, then it is in the power of those wills to break through the difficulty and find God where He waits behind it. If we can seek death we can also seek life. There is no man so bad but the same power of self-will that chose his badness might also have chosen goodness.—nay, may choose it still. The gate stands open wide. Repentance certainly will find forgiveness. A turning to God will surely find Him waiting. "Every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." Let us pray: "So give now unto us who ask; let us who seek, find; open the gate to us who knock."—Rt. Rev. Phillips Brooks, D.D.

GOOD PROVIDENCE.

The Providence which disappointed us in what was hurtful, only to give us greater blessings in the end; the Providence that suffered us to go on for a while in the way of our own wilfulness, until we had more than enough of it, and crept back like tired and truant children into a kind mother's arms; the Providence that chastened us for our profit that we might be partakers of His holiness; the Providence that prepared us for our duties before we were summoned to them, and that purged us of pride and selfishness and earthliness, to make the blessing safe with which He longed to stir our joy; the Providence which pitied the helplessness of our childhood, bore with the petulance of our youth, satisfied the necessities of our manhood, dignified and blessed our ripening years—we shall see it all and understand it all when the Master's word is verified to the full: "What I do, thou knowest not now, but thou shalt know hereafter."—Bishop Thorold.

THE SLAVERY OF SIN.

Sin is one master in many forms, but when it has taken its slave it holds him with a terrible power. Not that the slave is always conscious of it; such is his strange perversion that sometimes he takes the very fact of his slavery and makes it out to be a proof of freedom. Look at the young man in the hideous career of dissipation; he calls it liberty; he waves his flag as he rushes along, and says: "Behold, how free I am!" He is honest enough; he thinks that he is free. But let him try to stop!—then he finds that the headlong rush which he calls freedom is really slavery. It is as much slavery when a

torrent is whirled helpless on to the sea as when a lake lies rotting in forced stagnation under the sun. Oh! there is no power of sin so subtle and so hateful as that which makes the sinner think that he is free in sinning.—Rt. Rev. Phillips Brooks, D.D.

DAILY SELF-DENIAL NEEDFUL.

If a person asks how he is to know whether he is dreaming on in the world's slumber, or is really awake and alive unto God, let him first fix his mind upon some one or other of his besetting infirmities. Many men have more than one, all of us have some one or other, and in resisting and overcoming such, self-denial has its first employment. Be not content with a warmth of faith carrying you over many obstacles even in your obedience, forcing you past the fear of men and the usages of society and the persuasions of interest; exult not in your experience of God's past mercies, and your assurance of what He has already done for your soul if you are conscious you have neglected the one thing needful—daily self-denial.

HINTS TO HOUSEKEEPERS.

Tomato Sauce.—One gallon green tomatoes, four large onions, eight cupfuls of vinegar, one teaspoonful salt, one teaspoonful each of cinnamon, cloves, ginger and grated nutmeg, dash of cayenne pepper. Peel and chop fine the tomatoes. Let stand in a jar all night. Drain off the water, adding onions, finely chopped, with the other ingredients. Boil until thick.

Tomato Mustard.—One peck of green tomatoes, one-quarter peck of sliced onions, one pound of mustard, vinegar. Slice tomatoes thin, sprinkle with salt and let it stand over night, and in the morning drain. Put in a porcelain kettle in alternate layers with the onions. Add the mustard, cover with vinegar and boil steadily. Pack in jars.

Chili Sauce.—Twelve ripe tomatoes, four onions, two peppers, one cupful of vinegar, four tablespoonfuls of salt, two teaspoonfuls of allspice, two teaspoonfuls of cloves. Chop fine and boil all ingredients together. Ready for immediate use, or may be sealed while hot.

Tomato Catsup.—One bushel ripe tomatoes, one-half gallon of vinegar, thirteen medium-sized onions, one-half pint of salt, two ounces each of cloves and allspice, three tablespoonfuls of black pepper, one-half teaspoonful of cayenne pepper. Boil tomatoes till soft and strain. Add other ingredients; mix well and boil two hours. Strain, bottle and seal.

—To remove iron-mould from linen, take powdered salt of sorrel, or oxalic acid, and put it on the place wetted with hot water, and repeat it till the iron-mould is removed. Or, wet the spot with hot water, lay it over a hot-water plate, put a little powdered salt of lemons on the spot, and rub it with the back of a spoon. Rinse in clear water as soon as the stain is removed. Salts of lemon is poison, the spoon and plate should be kept for this use only.

Baked Peach Pudding.—Boil one-half cupful of rice in one quart of boiling water for twenty minutes; drain and put into a farina boiler with one cupful of milk, cook for thirty minutes, or until it has nearly absorbed the milk, add one cupful of granulated sugar, one tablespoonful of butter, and when the sugar is dissolved the yolks of three eggs; cook for one minute. Grease a pudding dish, add first a layer of the rice, then a layer of peaches drained from their liquor, and so on in alternate layers until all the peaches are used, finishing with a layer of rice. Bake in a moderately quick oven for twenty-five minutes; take from the oven and cool.

Children's Department.

LITTLE WORDS OF KINDNESS.

Little words of kindness,
Whispered soft and low,
With a thrill of gladness
To the heart they go,

Little words of kindness
Do a work of love;
God's own hand records them
In the world above.

Little words of kindness,
Heartily bestowed,
Help a fainting brother
On life's weary road,

Little words of kindness
Seem of little worth,
Yet we cannot buy them
With the gold of earth.

THE LITTLE TRACT BOY.

A little boy lived one summer near
a great palace of the King of Italy.
Around the palace were the famous
Boboli Gardens. They were full of
laurels and cypresses, and all kinds of
trees and flowers.

To these beautiful gardens this little
boy went, with his nurse, every plea-
sant day. There he used to meet
some old officers, who, for their long
service in the army of the king, were

Delicious
Drink

Horstford'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 wakeful-
ness 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.

A PREACHER'S REPORT

Interesting Statement by Elder Joel H.
Austin of Goshen, Ind.—He Gives
Expression to His Thanks.

Elder Joel H. Austin is well known as a
preacher, and he is also a registered attor-
ney before every claim department of the
Government, and has been more or less
engaged in the prosecution of pension
claims. He speaks as follows:

"I was a victim of catarrh and had
almost constant pain in my head. The
trouble was gradually working down on
my lungs. I was weak and irresolute.
My wife had the grip and Hood's Sarsapa-
rilla cured her. After this I had the same
disease and resorted to Hood's. In a
short time the aches and pains were re-
lieved and I also saw the medicine was
helping my catarrh. In six weeks I ceased
to have any further trouble with it and
I am now a well man. I had no faith in a
permanent cure, but up to this time since
taking Hood's Sarsaparilla there has been
no return of the disease, and I am
thankful for a medicine so intelligently
compounded and so admirably adapted to
the needs of the system." ELDER JOEL
H. AUSTIN, Goshen, Indiana.

Hood's Pills cure all Liver Ills and
Sick Headache. 25c.

permitted to live near the palace in
quietness the rest of their days.

Very soon the officers and the little
boy became good friends. They told
him stories of the wars, and gave him
flowers to carry home to his mother.
One day the little boy carried some
tracts, called "The Soldier's Inheri-
tance," and gave them to the old offi-
cers. The next day they thanked him
for the tracts, and asked him to bring
others to them. And so, for many
weeks, he gave them good little books,
which they read with much interest.

One day the oldest officer, who was
the particular friend of the little boy,
asked him if he could give him a New
Testament. When he went again to
the gardens he carried a New Testa-
ment to the officer. Soon after, the
other officers asked where they could
find Testaments, and were directed to
a place where all kinds of good books
could be found, and there they bought
Testaments for themselves.

Thus it was that God, in His pro-
vidence, made this little boy the means
of doing good to these old officers,
giving them religious books, and, what
was best of all, the Word of Life,
which, there is reason to hope, has
been a source of great blessing to
many.

LITTLE RESTING-TIMES.

It does not take long to catch one's
breath, if the matter is not put off too
long; and a short pause in the midst
of a hard climb may make a very long
rest at the top unnecessary, and thus
save time.

How much wiser in every way to
accustom one's self to rest a little by
the way, when short stops will answer
rather than to push on at the utmost
speed, until compelled to pause for a
long rest, or perhaps to stop alto-
gether.

Lectures are being constantly read
to older people about living too fast,
rushing through life in too great
haste, and losing time at last by not
resting betimes. Would it not be
well if younger people could be im-
pressed with the importance of the
little resting-times by the way before
they have injured themselves by hur-
rying on too fast in work or play, in
business or study?

Lazy people need no warnings of
this kind, but there are hosts of young
people who are not in the least lazy;
who are ambitious, eager and aspiring,
and who may make the mistake of
hastening too fast.

In the Christian life the need of
resting-times, when one is quiet
enough to hear the Master speak, can
not be too strongly urged. It is the
age of Christian endeavor, and activi-
ty is urged on every side. There is
need for this, too, for there is so much
to do everywhere! But to be always
on the march or always actively en-
gaged will soon prove too great a
strain. Begin now to take the little
resting-times, physically, mentally,
and spiritually, that by and by, when
the ranks of the older ones are filled
from the young people of to-day,
there will be less need for the lectures
on quiet and rest.

—Little self-denials, little honesties,
little passing words of sympathy, little
nameless acts of kindness, little silent
victories over favorite temptations—
these are the silent threads of gold
which, when woven together, gleam
out so brightly in the pattern of life
that God approves.

BABY ECZEMA AND SCALD
HEAD.

Infants and young children are
peculiarly subject to this terrible dis-
order, and if not promptly arrested it
will eventually become chronic. Dr.
Chase made a special study of Eczema
and disease of the skin, and we can
confidently recommend Dr. Chase's
Ointment to cure all forms of Eczema.
The first application soothes the irri-
tation and puts the little sufferer to
rest.

—A fool is always wishing Time
away, while the wise man is always
enjoying it.

Listowel, Sept. 22, 1896.
Edmanson, Bates & Co.

Gentlemen,—I have pleasure in
saying that Dr. Chase's Ointment,
Pills and Catarrh Cure and Linseed
and Turpentine are selling well, and
are giving every satisfaction. Many
of my customers have spoken highly
in their praise.
Yours truly,
J. A. Hacking.

—In God's world, for those who
are in earnest, there is no failure. No
work truly done, no word earnestly
spoken, no sacrifice freely made, was
ever made in vain.

You think of Scott's
Emulsion as only for those
who have consumption or
who have inherited a ten-
dency to it. Almost its
greatest use is for those
whose condition is so im-
paired as not to be able to
get the good they should out
of their ordinary food. In
nearly every case with these,
Scott's Emulsion of Cod-
liver Oil brings back appetite,
stimulates digestion, restores
color and plumpness, and
controls the diseases of thin-
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were born.

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is the best plain chocolate in the market for family use. Their
German Sweet Chocolate is good to eat and good to drink.
It is palatable, nutritious and healthful; a great favorite with
children. Consumers should ask for and be sure that they get the genuine
Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.
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JOHN HOWELL'S GIFT.

A shaft of golden light fell through a window of the old church. It gleamed softly on the bare floor and lighted the faded pew-cushions until they looked new and beautiful. And it lingered most lovingly of all on the head of the little organist, surrounding her as with a glorious halo.

But the organist was not playing. Her hands were resting idly in her lap, and her brown eyes looked wistfully through the darkened church.

Up to this time, Miss Morris had been able to practice every day, hoping in time to be able to play well enough to accept the permanent position of organist in the village church. But to-day her hopes and aspirations so long cherished were crushed ruthlessly down, for Jim was sick. Jim, the brother who had been her stay and comfort: who had cheerfully given up an hour's play every day to blow the organ for her.

"How long," asked the lad plaintively of the doctor, "how long before I will be able to pump for Ruth again?"

The kind-hearted doctor gave a sympathetic smile. "A long time, I'm afraid, my boy. Rheumatism is loath to take its leave after once visiting a person."

So Ruth went alone to the church that day. Not to practice as usual, but to pray quietly for the grace of patience. If only she could afford the small sum needed to pay some boy every day! But that was out of the question. She must wait until Jim should get well; wait and hope.

Ruth was aroused from all these reveries by hearing footsteps, and, turning, she saw John Howell walking up the aisle. John was the richest, most spoiled boy in Plattesville. He had always seemed cold and proud to her, and she somewhat dreaded his speaking now. But he had seen her there, and came up with a smile on his boyish face.

"I saw the church door open, so came in," he said, sitting on a bench near. "Don't let me disturb you in your practising, Miss Morris; I'd like to listen to you if I may."

"I am not practising to-day," Ruth answered. Then seeing his look of surprise, she added, "Jim is sick, you know, so I must wait awhile until my helper is well."

"Oh, I see," said John. "He blew the organ. But if you want a boy, Miss Morris, I can find one for you in a few minutes. Any of the young fellows around here would be glad to do it."

Ruth gave a little laugh. "Well, you see, John," she said frankly, "I really cannot afford to pay for one every day, so I must wait, and in time Jim will get well."

Her companion said nothing, though his mind was busy thinking of money he had wasted on trifling things—money which this young girl would have spent to great advantage and profited by the spending. The want of money had never come home to him so plainly before.

Yet what could he do? He vaguely felt that he must in some way make up for his past extravagance, and help this girl. He could not offer to pay a boy for her. And then clear as the ray of golden light, a generous impulse came into John Howell's heart.

"Miss Morris," he said laughingly, "I am an idle fellow and waste so many hours a day that you will be



SEE THAT LINE

It's the wash, out early, done quickly, cleanly, white.

Pure Soap did it
SURPRISE SOAP
with power to clean without too hard rubbing, without injury to fabrics.

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is the name, don't forget it.

doing real good to take me in hand and help me give pleasure to some one beside myself. May I pump for you an hour every morning?"

"You are very good," said Ruth, flushing. "But I couldn't think of imposing on you so, John. It is tiresome work."

"Well," said John. "If Jim can do it why can't I? I'm considerable stronger. Suppose we begin right away."

And begin they did, and for one precious hour Ruth played steadily.

When some of John's friends found what his work was every morning, they smiled among themselves, wondering why the rich boy should want to earn money during his vacation. And only the little organist and John himself knew what prompted the service.

—The confidence of the people in Hood's Sarsaparilla is due to its unequalled record of wonderful cures.

SOWING LITTLE SEEDS.

Little Bessie had got a present of a new book, and she eagerly opened it to look at the first picture. It was the picture of a boy sitting by the side of a stream, and throwing seeds into the water.

"I wonder what this picture is about," said she; "why does the boy throw seeds into the water?"

"Oh, I know," said her brother Edward, who had been looking at the book, "he is sowing the seeds of water-lilies."

"But how small the seeds look," said Bessie. "It seems strange to think that large plants should grow from such little things."

"You are sowing just such tiny seeds every day, Bessie; and they will come up large strong plants after awhile," said her father.

"Oh no, father; I have not planted any seeds for a long time."

"I have seen my daughter sow a number of seeds to-day."

Bessie looked puzzled, and her father smiled, and said, "Yes, I have watched you planting flowers, and trees, and weeds, to-day."

"Now I know that you are joking, for I would not plant ugly weeds."

"I shall have to tell you what I mean. When you laid aside that interesting book, and attended to what your brother wished done, you were sowing seeds of kindness and love. When you broke the dish that you knew your mother valued, and came in-

stantly and told her, you were sowing seeds of truth. When you took the cup of cold water to the poor woman at the gate, you were sowing seeds of mercy. These are all beautiful flowers, Bessie, and will grow up brightly and sweetly, if you water them well by a constant repetition of these acts. But more than all, I hope that my little girl has been planting the great tree of 'love to God,' and that she will tend and watch it, and allow it to grow and spread, until its branches reach the skies, and meet before His throne."

"And the weeds, father?"

"When you were impatient while baby was cross, you sowed the seeds of ill-temper. When you spoke crossly to Robert, you planted anger. When you waited some time after your mother called you, you sowed disobedience and selfishness. These are all noxious weeds. Pull them up by the root, my child. Do not suffer them to grow in your garden, or they will completely overrun it."

Defer not till to-morrow to be wise, To-morrow's sun to thee may never rise.

—No man can be provident of his time who is not prudent in the choice of his company.

—To fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little avocations; to accept unmurmuringly a low position; to be misunderstood, misrepresented, maligned, without complaint; to smile for the the joys of others when the heart is aching; to banish all ambition, all pride, and all restlessness in a single regard to our Saviour's work; he who does this for one hour is a greater hero than he who for one hour storms a breach, or for one day rushes forward undaunted in the flaming front of shot and shell.

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"We were deeply interested in their testimony to the fact that they were all cured."—From report of Committee of Investigation, Church of England Temperance Society of London, Eng., on the Results of the Keeley Treatment for Alcoholism.

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TRIFLES.

A raindrop is a little thing,
But on the thirsty ground
It helps to make the flowers of spring,
And beauty spread around.

A ray of light may seem to be
Lost in the blaze of day;
But it's sweet mission God can see
Who sends it on its way.

YOUNG WAGE-EARNERS.

There is usually a great and surprising awakening when a young man or a young woman begins life as a bread-winner, be the calling what it may. There is a sudden realization of the truth of the old saying that things are not what they seem. Actual contact with the world in the effort to earn one's own bread and butter brings one face to face with a good many facts that seem hard, and even cruel, although they are neither. They are simply a part of the discipline of life without which there would not be any great development of character. It is but a test of one's power and stability. Thousands of young men and women are learning this lesson every day. They are awakening to the realities of life, and the loving Father of us all is helping them to be brave and true and strong.

THE FRIENDSHIP OF BOOKS.

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GOING TO THE DOCTOR'S; OR, THE SYMPATHIZING DOG.

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He immediately trotted off with him to the house of the surgeon wher

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he had himself obtained relief, and barked and howled for admission. As soon as the door was opened, "Dash" rushed into the surgery, and, as well as he could, explained his errand. The kind surgeon set the lame dog's leg, after which the two four-legged friends left the house, expressing their gratitude most unmistakably, by wagging their tails; Dash bounding about with delight.

Mrs. S. James, Seaforth, suffered for years with what is called old people's rash. She was treated by many physicians without any result. Mr. Fear, the local druggist, recommended Dr. Chase's Ointment, which relieved the irritation at once and speedily effected a permanent cure of the skin eruption. Mrs. James also says Dr. Chase's Ointment cured her of Itching Piles which she had been troubled with for years.

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—Better to bend the neck promptly than to bruise the forehead.

—How much lies in laughter, the cipher key wherewith we decipher the whole man.

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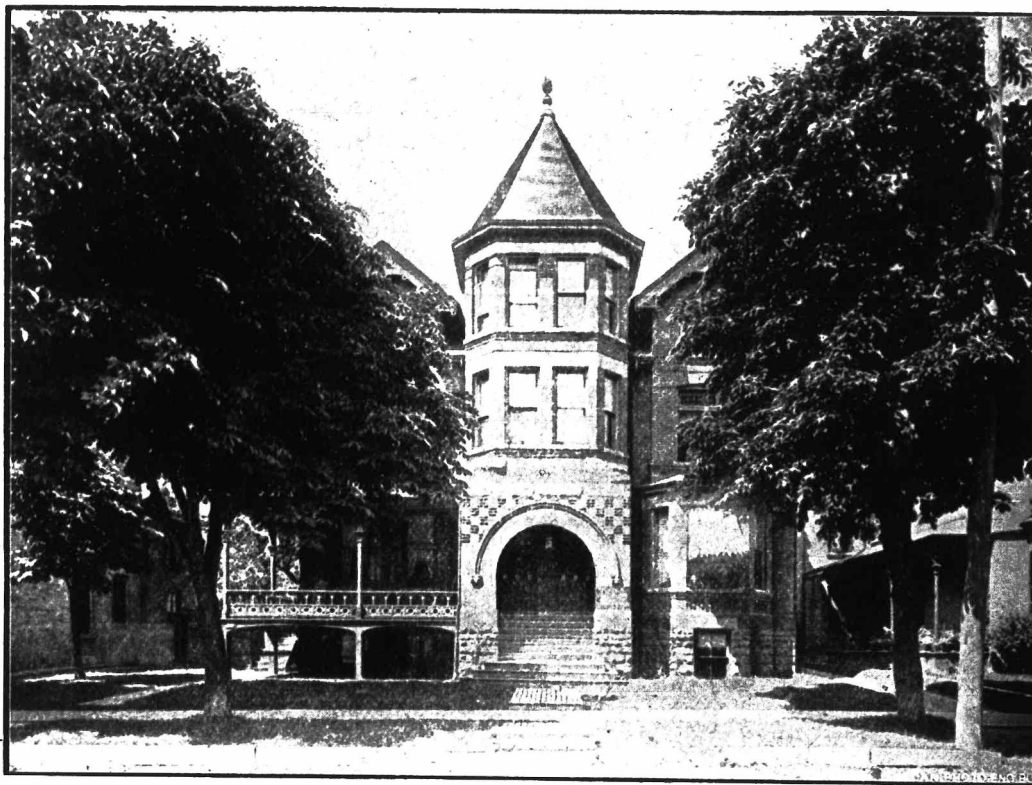
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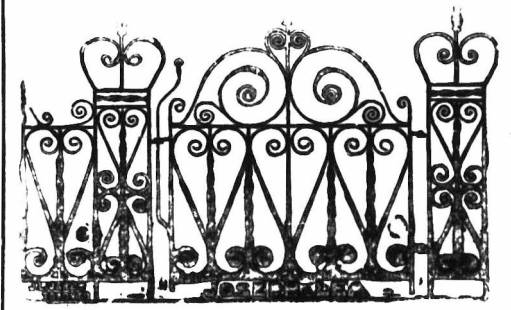
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