

do for Christ, and because they do not find it are content with doing nothing!

New openings bring new duties and new responsibilities, but we dare not hang back on that account, but must go forward. There is a renewed call to those already in the field for more whole-hearted consecration to their work, for more faithful preaching and teaching the truth as it is in Jesus; and there is a far louder call to us at home, for more labourers, deeper interest, and unceasing prayer. The Indians, we find, are greatly attracted by a mining camp, and are not slow in copying the white man, especially in his vices. The work on this account promises to be much more difficult in the future than it has been in the past. Give us the simple heathen to work among, sooner than semi-civilized and demoralized savages. But nothing is too hard for the Lord. The white population of this part of North-West Canada exceeds that of the native, and the marked indifference in matters of religion of the majority of the former, as compared with the latter, is very sad. Very few attend the services held for them, while the latter all hasten to prayers, both Sunday and weekdays, as soon as the summons is given. They enjoy these gatherings, and join heartily in the singing and responses. Our earnest prayer is for help, that the work may be continued, and that many from both Indians and whites may be gathered into the fold. One man has been spared to labour single-handed among the thousands of miners; and another, sent out by the Canadian Church Missionary Association, has been placed a few miles from the mines, to look after the spiritual interests of the Indians.

In closing this brief sketch, I would remark that the changes which have taken place are, to say the least, encouraging. The diocese is yet in its infancy, and much, very much, remains to be done. There are "regions beyond" of unevangelized tribes—these must be reached, and the present unsettled state of the diocese, owing to the great influx of miners to the Trhohndik (Klondyke) goldfields, calls loudly and earnestly for immediate help. The seed we know, if faithfully sown, shall spring up and bear fruit, the truth must ultimately prevail. Shall we not hope and pray that the faint streaks of light now visible, may, in the near future, usher in the dawn of a bright and glorious day, when the Sun of Righteousness shall arise and shine upon this far-off corner of our globe.

Dec. 27, 1897.

PROFESSOR CLARK ON INSPIRATION.

(Delivered in substance at the meeting of the Theological Alumni of Trinity College.)

Prof. Clark began by remarking that we were confronted by two opposite theories of the character of the Bible, the theory of verbal inspiration, and the theory that the Bible was a merely human composition; and often it seemed as though the second were a result of the first. We were not reduced to accept either of those theories. With regard to the theory of verbal inspiration, it was sometimes said that it was the old Church doctrine, and that Christians had now abandoned it, because they found it untenable. This was not true. It was not the doctrine of the Thirty-nine Articles. It was not explicitly the doctrine of the Westminster Confession.

How had this belief arisen? It could not be said that the Bible claimed to be dictated by God, or that any book of the Bible made this claim. We do not object to this theory because we think it unreasonable or impossible. We reject it because there is no proof of it. Probably in its modern form it resulted from the desire to oppose a strong defence against the authority of the Pope; and it was assumed that whatever would neutralize his claims must be the very utterance of God.

If we would understand in what sense the canonical writers are to be regarded as divine, we must go to themselves. Let us begin with the New Testament, and with St. Paul. Here is a man professing to teach by the authority of God and of Jesus Christ, and who gives abundant reason for

our believing that he has this authority. We accept the truth which he proclaims as the truth of God; and we pay exactly the same regard to his written words as to his spoken words. Sometimes he speaks as the oracle of God. Sometimes he gives his own sanctified judgment. After giving utterance to some thoughts, he says: "I think I have the Spirit of God." (I Cor., vii., 40.) In another place (2 Cor., viii., 8), he says, "I speak not by way of commandment." At other times he speaks as the agent of Christ and His Spirit, commissioned to deliver truth to his hearers.

At this point, it may be well to indicate the difference between two words, which are often employed together—Revelation and Inspiration. We can imagine a man to be inspired without his having any new truths communicated to him. We can imagine a man to be the vehicle of a divine message, without his being inspired. Revelation is the unveiling of truth: Inspiration is the purifying and elevating of the spirit, whereby it gains insight into spiritual truth. All Christians have a certain measure of inspiration. Revelation, in the sense here used, implies a special and peculiar communication from God.

The Apostles received a special guidance from the Lord and from the Paraclete, whereby they were empowered to communicate the truth concerning God and man to the Church. But the work did not cease with their work. The Paraclete was promised to the Church, and was to abide with Christ's people for ever; and He carried on the work of illumination and instruction in the Church after the death of the Apostles. Not at once, for example, was the doctrine of the Holy Trinity explicitly put forth. This and the doctrine of the Incarnation are contained in the Gospels and Epistles. The Incarnation, indeed, is set forth explicitly; and yet it needed the safeguards of the definitions of the Nicene Creed to prevent the doctrine from being emptied of much of its meaning. Those definitions were not merely set forth by Oecumenical Councils: they have been verified by the Christian consciousness of the Church, guided by the same Paraclete by whom the Councils were instructed. And this same Paraclete is with us still, and will abide with us; and when our unhappy divisions have an end, and we are all united in seeking this guidance, then may we hope that our disagreements will come to an end.

To return to the Bible. Those books are considered canonical which were produced by Apostles or with apostolic sanction. It is possible that we may never attain to certainty as to the authors of some of those books, for example, the Epistle to the Hebrews. We may never be quite sure which of the men bearing that name wrote the Epistle of James. But the Church had reasons for making the selections, which are not wholly known to ourselves; and the Canon of the New Testament and each book of the canon has a stamp upon it by which it is marked off from all other compositions. On the other hand, consider the remarkable spiritual unity which pervades the New Testament, amid great diversities of representation. Each writer gives what we may call his own view of the Gospel; and yet there is a perfect harmony among the whole. Remember, for example, how it is St. Paul, whom we may call the Apostle of Faith, who says: "the greatest of the three great graces is Love;" and it is St. John, who may equally be called the Apostle of Love, who declares that the Victory of the World is gained by Faith.

Take again, the Gospels. They are historically accurate accounts of the work of Christ on earth, given by men who were acquainted with them. But they were also written or superintended by men who had received a special commission and guidance from Christ. Two of the Gospels are the work of Apostles. St. Luke's Gospel, although he drew it up from various testimonies, as he tells us, may yet be called the Gospel of St. Paul; and there is no reason to distrust the tradition that St. Mark's Gospel was produced under the superintendence of St. Peter—a view which is also supported by internal evidence.

The case of the Old Testament naturally presents

greater difficulties; yet not so great as have been imagined. For example, it has been brought as an objection against the contents of the Old Testament that they do not teach a sufficiently high morality. But this involves a misunderstanding of the whole character of those books. They contain commands, it is true, but they are commands addressed to men in a different stage of moral and religious education. The Old Testament is of the greatest value as containing the history of the progressive relation of God to that people whom He had chosen to prepare the way of Christ. The steps in the process are almost visible to us. We are not quite agreed as to the truest method of interpretation in some cases. We are not sure how far the allegorical principle should be applied. But it is not true to say that Christians now, for the first time, have recourse to allegory, because they find the literal method has failed. St. Augustine, in the fourth century, made much greater use of this method than any one would think of doing at the present time.

That collection of books which we call the Bible has maintained its supreme place in the literature of the world, and there is no sign of its losing that place. It has never been studied with more assiduity and devotion than in the present day; and the changes in some of our theories as to its human origins, in the long run, will only establish it more completely in the heart and conscience of mankind.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax.—The Rev. F. Beavin, ordained deacon last month by the Lord Bishop, and formerly of Liverpool, England, is now assisting the Rev. E. P. Crawford, M.A., in St. Luke's parish.

MONTREAL.

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

Montreal.—The Church of St. James the Apostle is about to follow the lead of Christ Church cathedral and establish a ladies' vested choir. For some time past the musical authorities of the Church have found it difficult to find boys whose voices possessed the pure soprano tone of the average lady singer, and in order to meet the emergency it has been thought advisable to inaugurate a ladies' vested choir. The best results have followed the organization of such a choir at the cathedral, and the musical portion of the service has been greatly improved since its advent some few months ago. The choir of St. James the Apostle is the second oldest surpliced choir in the city, being exceeded in age only by that of the Church of St. John the Evangelist.

Portland.—The Christmas Festival of Christ Church Sunday school was held on Friday, Jan. 7th. There was Divine service in the church at three o'clock, tea at the parsonage at four, entertainment and Christmas tree in the Lyceum Hall at 7.30, and in point of numbers and enthusiasm was probably the most successful meeting of the kind ever held. The incumbent, the Rev. Walter T. King, presided, and prefaced the proceedings with a short, but practical and pithy address. The programme, in addition to orchestral selections, recitations, dialogues and songs, included a juvenile operetta, "Callie's Christmas," which was ably conducted by Mrs. King, who had spared no pains in making it a success. It reflected great credit on all who had to do with it. The large and appreciative audience was fully engrossed with the performance, and where everything was well done, it is difficult to praise anything in particular. Santa Claus came in his customary Arctic costume, and distributed the gifts to the children, passing many