

[July 5, 1894.]

priestly functions at the business of the blessings of the d nothing to do but atholic nor Protest- stian." But there erhood itself should rivileges and duties ide that body. We brotherhood respon- ts leaders are doing Yet, through the clergy, and the un- members, a notion is bers of the Brother- of "lay readers" as- ministry, etc., form have some kind of vening prayer and not belong to any then, to remind our petent for any lay- of the Church (omit- ion) and to address ent to his fellow- not intrude into a but if he is a mem- clergyman is unex- the office in the in his seat in the order, a layman who ss regularly would reader's license, but hat already exists. ree months, many find themselves in lk in some place in n ship-board, where h. It would be sad red from exercising her children by the her world-wide wor- ice, enshrining as it ousand years of de- Christian Church, I can follow it. Mr. exemplary Church- thirty years it had public worship, to er in company with e. More and more ing the practice of ve no fear that they -The Churchman.

commend confident- most valuable help t only have we good acter, but we have ll known passages, egesis of Isaiah xl. estive, whether it is Davidson's Theology rtance when com- of I. St. John also,

INSPIRATION OF JRE.

apathizing with the id which have been le generally, and in students, in conse- f recent discussions riticism of the Bible, he following *Theses*, xpress truths which urch's belief, and in they may tend to indicate with suffi- ch Churchmen may special action of the ter and in degree of m whom the Church ed in the canon of ks were directed to protected from all ses. Scripture is generally d and man, and in Lord Jesus Christ.

It fulfils this latter purpose, as in other ways, so specially by being the record (1) of the preparation for Christ's Incarnation by the selection and super- natural training of a chosen people; (2) of His manifestation when "the Word dwelt among us;" (3) of the results of that manifestation—viz., the Coming and Presence of His Holy Spirit, the revel- ation of His mind in Christian doctrine, the building up of His Church on the foundation laid by and in Him, the communication of the fruits of His redemp- tive work, and the promise of His appearing and His kingdom.

3. The several books of the Old Testament were delivered to the faithful of the Old Covenant, to whom God had revealed Himself through the oral teaching of His messengers and prophets; and were retained as "Holy," "able to make men wise unto salvation through faith which is in Christ Jesus," when the several books which make up the New Testament were successively intrusted to faithful Christians, baptized and instructed in the Church of God, which is "the pillar and ground of the truth." The way in which Holy Scripture has been sometimes isolated, by the attempt to use it as the sole ground of faith and without the precedent con- dition of belief in Christ and fellowship with His Church, has been the cause of much misconception and confusion.

4. The frequent reference made by our Lord to the Old Testament in support of His own claims, or in illustration of His teaching, is decisive in favour of its inspiration in the sense defined above.

5. It is certain that all the words of our Lord were always the most perfect words for His purpose, and that the forms in which they have been recorded for us are those which are best adapted to the needs of the Church.

6. Since the human mind of our Lord was inseparably united to the Eternal Word, and was perfectly illuminated by the Holy Spirit in the discharge of His office as Teacher, He could not be deceived, nor be the source of deception, nor intend to teach, even incidentally, for fact what was not fact.

7. The Divine revelation set forth in the Bible is progressive, and issues in the final manifestation in the New Testament of God's truth and will. The Bible, taken as a whole, possesses conclusive author- ity in matters pertaining to faith and morals.

8. The Church has never authoritatively formu- lated what she has received to hold concerning the scope and limits of the inspiration of Holy Scrip- ture; and it may even be said that there has not been a complete unanimity of view among her accredited teachers in regard to some points con- nected with that scope and those limits; but the undersigned believe that at least so much as these *Theses* express has been held "everywhere," "always," and "by all."

George Body, M.A., D.D., Canon Residentiary of Durham.

H. R. Bramley, M.A., Fellow of Magdalene College, Oxford, Prebendary of Lincoln, and Examining Chaplain to the Bishop of Lincoln.

William Bright, D.D., Canon of Christ Church, and Regius Professor of Ecclesiastical History.

T. T. Carter, M.A., Hon. Canon of Christ Church, and Warden of the House of Mercy, Clewer.

W. M. G. Ducat, M.A., Principal of Cuddesdon College, Vicar of Cuddesdon, and Rural Dean.

C. W. Furze, M.A., Canon of Westminster.

David Greig, M.A., Rector of Cottenham.

Charles Edward Hamond, M.A., Vicar of Men- heniot and Rural Dean, Hon. Canon of Truro.

W. H. Hutchings, M.A., Rector of Kirby Misperton and Rural Dean.

J. O. Johnston, M.A., Theological Lecturer of Merton College, Examining Chaplain to the Bishop of Oxford, and Vicar of All Saints', Oxford.

E. C. Lowe, D.D., Provost of St. Nicolas College and Canon of Ely.

P. G. Medd, M.A., Rector of North Cerney and Examining Chaplain to the Bishop of St. Albans.

W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's, and Examining Chaplain to the Bishop of Ely.

F. W. Puller, M.A., of the Society of St. John the Evangelist, Cowley.

B. W. Randolph, M.A. Principal of Ely Theological College, Hon. Canon of Ely, and Examining Chap- lain to the Bishop of Lincoln.

Darwell Stone, M.A., Principal of Dorchester Missionary College.

R. J. Wilson, D.D., Warden of Keble, Hon. Fellow of Merton.

A. J. Worlledge, M.A., Canon Residentiary and Chancellor of Truro Cathedral, Proctor for the Chapter, and Examining Chaplain to the Bishop of Truro.

The marvellous success of Hood's Sarsaparilla is based upon the corner stone of absolute merit. Take Hood's throughout the spring months.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

MONTREAL—*Grace Church*.—The Rev. John Ker, rector, has addressed the following to his parishioners:

DEAR BRETHREN,—In this parish, with its dense population of working people, we are passing through a time of peculiar anxiety and trial. The prevalent commercial and industrial depression has already left, and is still leaving, its marks, broad and deep, on many hundreds of families in Point St. Charles. Not for many years has work been so scarce amongst us, or the difficulty to make ends meet been so generally felt as now.

Still, after all, things might be worse. And, with the help of God, they will soon be better. Periods like the present have great potentiality for spiritual growth to all who use them aright. If there were no seasons of industrial and commercial gloom, there are many of us who, by the sunshine of prosperity, would be sorely tempted to forget the claims of the soul and the unspeakable realities of the world to come. Recurring waves of financial and general depression may well give point to the admonition of the Word of God: "Set your affections on things above and not on things on the earth."

Meanwhile let no one's heart fail. The day will soon dawn and the shadows flee away. Though here be little to earn and many to keep, He who feeds the birds that fly in the open heaven is still upon His throne. He is our God and Father, and in His sight and in His love we are of infinite value. Times may be hard—and they are hard—but the old assurance is still sure: "Never saw I the righteous forsaken nor his seed begging their bread." Once again I say, "Be of good cheer."

From the Lord Bishop to the Clergy of the Diocese of Montreal:

MONTREAL, 22nd May, 1894.

DEAR BROTHER,—The Executive Committee of the Dunham L. C. by resolution has requested me to write an open letter to the clergy of the diocese, urging upon the parishes of the diocese the claims of the college upon the support of the members of the Church in the diocese.

I have pleasure in doing so. The college is now being opened under the auspices of the Church in the diocese.

It will be managed by a committee of clergymen and laymen, presided over by the Bishop.

The religious teaching will be under the direction and supervision of the Bishop.

The clergyman, the Rev. N. A. F. Bourne, B.A., who is principal, is one of our own men, well and favorably known in the diocese, and in whom I have the fullest confidence. He will reside in the college, and have the pupils under his immediate and constant care.

Home life will be a marked characteristic of the institution.

There will be a competent staff of teachers, and everything will be done that can be done to make the college all that we could wish.

I therefore ask you to urge the claims of the college upon your parishes, and to aid the work by procuring pupils and obtaining collections and subscrip- tions on its behalf. I am, your faithful brother in Christ, W. B. MONTREAL.

P. S.—For circulars and all information, apply to the Principal, Dunham, P.Q.

MONTREAL—*St. Jude*.—An exceptionally pleasing event took place after the service in St. Jude's Church on Wednesday, June 27th, when the Rev. J. H. Dixon, the rector, and Messrs. Jas. H. Redfern and John Forgrave, wardens, on behalf of members of the church, presented Miss Raftery with a gold watch as a small token of the high value in which are held the services which she has rendered to the church and community as first directress of St. Jude's Band of Hope; a district visitor; a Sunday-school teacher; a member of the Church Associa- tion, and as secretary of the Girls' Friendly Society.

ONTARIO.

KINGSTON, June 18th.—The synod of the diocese met to-day at the festal evensong with which it usually opens. Owing to wet weather the usual procession from the West (technical) door had to be omitted, and the choir and clergy entered direct from the vestry, singing hymn 160, His Grace the Arch- bishop (who we were glad to see looked much improved in health), preceded by the metropolitical crozier, bringing up the rear. The cathedral choir was reinforced by a select body of musical clergy who were of great assistance, though the absence of any rehearsal beforehand caused a slight raggedness of recitation in the unaccompanied portions. They

however made the serious mistake of singing the processional in harmony. The evil result was not so marked as if they had proceeded the length of the building, but was sufficiently distressing to those sitting near the processional path. When once the organ struck in, which was not until the first versicle, all roughness was lost sight of; the able and firm accompaniment of the cathedral organist, Mr. Martin, pulling the voices well together. The service was festal throughout, the responses Tallis, with a new and melodious arrangement of the priests' verses by the Precentor, the Ven. Archdeacon Jones, and the Psalms to simple Anglican chants, with Bennett's charming service in A for the canticles. We are inclined to think, however, that the severer style of the ancient plainsong suits the responses better than any modern arrangement, and the tenors, though strong, were not sufficiently pre- dominant to lead the congregation, who sang Tallis' melody in place of their proper part. The sermon by the Rev. A. Jarvis, of Napanee, was unfortunately not very audible in the rear of the building, a mis- fortune for which poor acoustics and a somewhat rapid delivery were chiefly to blame. When the ear became accustomed to the sound it became evident that a thoughtful and powerful sketch of the con- tinuity and catholicity of the Church of England from Apostolic times was being delivered, accom- panied by much plain speaking, very modestly offered, on the best means of realizing that catho- licity in various ways. It is to be hoped the sermon will be published. During the sermon one could not but be struck with the exceedingly beautiful appearance of the altar, which remained brightly lighted while the rest of the church was almost in darkness. The chaste colouring of the apse, the rich marble reredos (imitation alas! though from its appearance one would never guess it), the magnifi- cent brass altar cross, and the severely plain oak altar, formed a picture which insensibly compelled a reverent and devotional spirit, as well as being most thoroughly artistic. During the offertory the familiar hymn, "The Church's One Foundation," was sung, the service concluding with the benedic- tion. The recessional was hymn 274 to the ever fresh tune of Dr. Dykes, admirably sung, but again in harmony, which should never be heard in proces- sion. At the celebration next morning the service was sung by the clerical choir alone, and the effect pro- duced was for the most part both reverent and good. Every year in fact shows a marked advance in this direction, and if we criticize it is only as an assist- ance to those in charge, who deserve every praise for their efforts to improve the synod services and make them a model of churchly worship. Marbecke was selected for the greater part, and was admirably sung, the weakest portions being the Kyrie and Gloria. Hoyte's beautiful Pater Noster was done full justice to, and the hymns during the Commu- nion were sung far too loud, the cause being appar- ently absence from practice, at which we observed only about half the choir present. An effort is to be made next year, we understand, to remedy this fault. Another excellent innovation, the direct result of the synod sermon, was the attendance of the synod in a body at the daily evening evensong, at which the synod choir was again most useful, the organ also being played by a priest of the diocese better the second day than the first. We give considerable space to these services as being worthy of special attention, setting as they do, an example of rever- ence and orderly care for the offices of the Prayer Book, which we hope will be widely noted and followed.

Synod and Conference.—The programme for the evening conference this year was of unusual interest, providing as it did for the discussion of "Organized Lay Work," and "The duty of the Church with regard to Social Questions." The former subject, how- ever, was somewhat disappointing. Everything was very sound; the work of the Brotherhood of St. Andrew and the Woman's Auxiliary was duly praised, and one very interesting report given of work ac- complished in Camden East by members of the Kingston Chapters of the Brotherhood. But for the most part the speakers rang the changes on the necessity for organization on Church lines, the necessity of a high standard of life among the workers, and the importance of the work, without managing to say anything very new or startling. This may be simply because, although undeveloped, lay work in the diocese of Ontario is already pretty securely founded, and loyally worked, and so is not to be taken as a reproach to the speakers. The second discussion however fairly aroused the large meeting. The Rev. G. J. Lowe read an admirable paper (which is we understand to be published shortly), bristling with humorous points, presenting many startling comparisons between old and new social problems and phenomena, and yet almost surcharged with deep thought, which for the moment appeared to escape the attention of the audience. One such point was the comparison between the Malthusian and Anarchist method of "checking the increase of population," which in itself was sufficient to discredit