

bas and St. Paul, and sent them to preach the Gospel, it is written: "So they, being sent forth by the Holy Ghost, departed." (Acts xiii. 4.)

2. The Bible. The Holy Ghost sent forth St. Barnabas and St. Paul and taught the Church before there was any New Testament. The first book in the New Testament was not written for many years afterwards. But now He teaches us not only through the Church, but through the Bible, "All Scripture is written by Inspiration of God." (2 Tim. iii. 16.) "Inspiration" means the breathing in of God's Holy Spirit; the Third Person of the Holy Trinity moving and directing men's hearts, so that they should write, not in their own name, but in His. And so St. Peter says: "Holy men of God spake as they were Moved by the Holy Ghost." (2 Peter i. 21.) Therefore the Bible is written "Not in the words which men's wisdom teacheth, but which the Holy Ghost teacheth." (1 Cor. ii. 13.)

3. Our Consciences. God the Holy Ghost teaches us not only through the Church and the Bible, but by enlightening our consciences. We say in the great hymn to God the Holy Ghost:

Thy Blessed unctio from above
Is Comfort, Light, and Fire of Love.

When God made Adam in His own Image, his conscience was in union with God; and, just as clear, still water, or a bright looking glass, shines with the light of the sun, and gives it back, so Adam's conscience shone with God's light, and could not lead him wrong.

But when he went against his conscience, and sinned, it became like a broken looking-glass, or like a lake tossed about by storm, and with clouds between it and the sun. It was not entirely dark, but it could no longer be trusted to reflect God's Will rightly. If we look into a smooth looking-glass we see things as they are, but if it gets broken or hurt, we see things all twisted and different from what they really are.

Thus it was with the conscience of man after Adam's sin; his foolish heart darkened by the cloud which had come between man and God, so that even those who wished to do what was right did not know what it was. St. Paul, before his conversion, persecuted the Christians, and yet he tells us: "I verily thought with myself that I ought to do many things contrary to the Name of Jesus of Nazareth, which things I also did in Jerusalem; and many of the saints did I shut up in prison." (Acts xxvi. 9, 10.) "But I obtained mercy because I did it ignorantly in unbelief." (1 Tim. i. 13.) It is this ignorance and darkness of the heart which God the Holy Ghost comes to teach and give light to. St. Paul saw Light from Heaven, above the brightness of the sun, shining round about him when he was converted, and his conscience then saw things rightly and clearly.

Only we must remember that God the Holy Ghost always speaks to us in the same Voice through the Church, the Bible, and our consciences. We shall make a great and terrible mistake if we think, that we *fancy* and *like* to think, is the Voice of the Holy Ghost speaking to our conscience. If we fancy something different from what He teaches through the Church and the Bible, we may be quite certain that we are listening to something bad, not to Him. Indeed it would be absurd, and ridiculous, if it were not too sad, to hear a man say, "I don't hold with this or that," which has been taught and believed in the whole Church all over the world ever since the Holy Ghost came on the Apostles. A little thought would show such a man, if he has any sense, the folly of thinking that the Holy Spirit could teach his conscience anything different from that which He has taught to all good and wise men all over the world, and which we find in the Creeds, which are the same in every part of the Church.

REVIEWS.

BISHOPS AND COUNCILS. By a Layman of the Church of England. 8vo. Pp. 153. Price 50c. Kingston: John Henderson & Co.; Toronto: Rowsell and Hutchison.

This most timely pamphlet should be scattered broad cast throughout the Church, as it lays its finger upon the weak points of the Church's system and points out a remedy. In Canada, as in all the West, we have aimed at the baronial or

territorial model in our Episcopate and in all the apparatus of Church work. But no Bishop can give efficient oversight to a diocese of 20,000 square miles like Ontario, or 28,000 like Nova Scotia, or 27,000 like Fredericton. The Bishop can be little known to the clergy, and scarcely at all to the laity, while his acquaintance with the parishes must be wholly official, and he himself is a functionary for certain ecclesiastical duties. Our clergy and their parishes are practically congregationalists. Our author pleads earnestly for a return to the *primitive idea* of the Episcopate, with all its pastoral and purely spiritual relations. With every city a see under its Bishop, every Province an Ecclesiastical Province too under its Metropolitan, and the whole Dominion forming one complete and independent Patriarchate under its Archbishop a Patriarch, the Church in Canada would be upon its proper footing with the enjoyment of perfect liberty and tenfold more spiritual power. He shows how the other sects have taken up the fragments of what should be our perfect system, and upon the strength of what we have neglected are leaving us fourth or fifth in the race. We daily mar the Church's prosperity by taking the English diocese as our pattern; it is found unfit even in England, is wholly unadapted in Canada, and gives no chance to any Bishop to satisfy even his own conscience in doing his work. Ten Archdeacons and twenty Rural Deans would not be equal to one Bishop in his proper sphere. We heartily commend the closely printed pamphlet to the attention of all who desire the Church's prosperity. The Church's work is hampered on all hands and hindered by the dead weight of officialism, so that the Bishop is displaced from being the centre and source of spiritual life, and has become as only one of the functionaries.

THE LIFE AND LABOURS OF THE DEVIL. By Rev. T. T. Johnston, 50 cents. Toronto: Imrie and Graham.

We cannot compliment our author on his authentic portrait of his Satanic Majesty, or the general character of his letter-press. There is nothing particularly new or true, and there is a familiar tone that seems to jar with any solemn feeling. It may have an influence for good upon some minds, but ours would refuse it.

THE PULPIT. A magazine of sermons, Vol. v. No. 6. Buffalo: Edwin Rose.

In this June number we have twelve good sermons to suit different tastes and conditions. The only one by a Churchman comes from Canon Scott Holland, of St. Paul's, London, and is rather long and wordy. We can hardly understand the Presbyterian of Aberdeen: "But their (the Jews) minds were open to the revelation of God. Therefore, they were His chosen people." We do not see the force that is intended to be given to this *Therefore*, but it suggests a curious comment upon the Confession of Faith.

CALENDAR OF THE CHURCH SCHOOL FOR GIRLS. 1892-3. Windsor, Nova Scotia.

For the east end of the Dominion this is an excellent new school for girls, and must prove a very great boon to those in old Acadia. It is under the direct patronage of the Synods of Fredericton and Nova Scotia, and has the Bishops on its Board of Trustees. The school course is a very high and useful one, and we have every guarantee that the tone will continue excellent.

A DREAM.

Our Clerical Society has had another meeting, and I another dream. The rural dean—Simpkins is his name—suggested that one of the brethren should read a paper on the Higher Criticism, and Kiddaker, of Smeeland, undertook the task. It was most fitting that Kiddaker should do it, for he took a class in natural science many years ago, and he has had much leisure at Smeeland to pursue his studies, as his parochial duties are reduced apparently to two services a week and both on Sunday.

Kiddaker read his paper last Friday, and whilst our respect for his scholarship has increased, our affection for his person has distinctly diminished. First, he had the effrontery to prove from Bishop Berkeley the non-existence of matter, and this, too, as he sat opposite to Johnson, who weighs twenty

stone, and stands six foot three. Then, as we all began to pinch our legs to reassure ourselves of our substantial existence, he went on to demonstrate from Hume that we consisted only of impressions; and then by the help of Ferrier explained away our impressions. Here he was interrupted by Renfrew, a very practical member, who asked whether he was prepared to give anything in exchange for all he was taking away. Kiddaker answered that Higher Critics were concerned only with analysis, and that synthesis and construction were left to some other school. He then ran on unchecked, and in one epigram destroyed the Pentateuch; he directed the point and chief force of his attack against Solomon, and in parenthesis, swept down the Minor Prophets.

To this paper there might have been some reply, but there was no time. We had to hurry off to Evensong in our respective churches, at least some of us had to go away to our services, and the discussion was postponed.

I confess I felt a bit sore about that paper, and especially because there was no particular point in it to which I could take exception; and I worried over it for the rest of the day.

I went early to bed, and I fell asleep at once, and as soon as I was asleep I dreamt. The Clerical Society was in session, and Kiddaker was reading a paper. I gave attention and I soon discovered that he was criticizing, and very highly, the hymn, "Rock of Ages." He exploded the theory that this hymn was written in the eighteenth century, and by Augustus Montague Toplady. He directed our whole attention to the second line of the last verse:

When my eyelids close in death.

He proved from a print of an execution during the French Revolution that eyelids did not close in death in the eighteenth century. He then produced what appeared to be an earlier version of the line:

When my eyeballs roll in death.

And he showed from a contemporaneous medical work by an obscure surgeon barber, that in the eighteenth century eyeballs did not roll in death. And then he alluded to what claimed to be a yet earlier version:

When my eyestrings crack in death.

And this he denounced as a base forgery by some copyist. Having shaken off all lower critics by this swift movement, he turned to attack the reputation of Toplady, and he ended by proving that the name of the author usually attached to the hymn is not genuine, but is merely a cypher showing that the hymn was written in August (Augustus) on a mountain (Montague) by some peeress (Toplady)—probably the Countess of Huntingdon.

As Kiddaker sat down, there ensued a nameless confusion. One rose to ask whether all services at which that hymn had been sung were now to be regarded as schismatic and irregular; another solemnly arose and crossed the room, and burned his hymn book and Prayer Book. Two men went into the corner to draw up a declaration. Renfrew, who is a very practical man—he always demands the wedding fee when the banns are put in—warmly congratulated Kiddaker on his paper. "You have destroyed," said he, "not only history, but tradition also. Your methods, generally and logically applied, will remove Bible, and Church, and Sacrament, and Holy Order, and a new Christianity will be evolved out of man's good nature and common-sense, with a rational deity and an ideal and explicable Christ." Now near to Renfrew sat Mortimer, a strange person whom I have always disliked. He is one of those mediæval fellows who look sad and sacerdotal.

I have seen Mortimer at a dinner taking scarcely any food, instead of eating and drinking to the glory of God, as the Apostle says somewhere. He takes little interest in our discussions usually, and we have always thought him reactionary and superstitious. When Renfrew had ended his remarks, Mortimer stood up and spoke: "I confess," he said, "that the methods used by Mr. Kiddaker are decisive and fatal. I have hitherto clung to verbal inspiration as the only defensible position; I still feel that all Scripture must stand or fall together. I fear, then, I must reject all, for I take two of Mr. Kiddaker's tests: Internal Improbability and Antecedent Incredibility, and I apply them to Acts vi. 7. and I reject the text, and consequently the book, as spurious."

Here we all shouted "Read! Read!" and with a painful stress on the words "obedient" and "the Faith," he read: "And a great company of the priests were obedient to the Faith." There was absolute silence for a moment, and then I struggled to my feet—and I awoke up on the floor.—*Exchange.*

Mgr. Achikian, the Armenian Patriarch, has officially forwarded his resignation to the Minister of Justice, on the ground that he finds himself unable to continue administering the affairs of the Patriarchate, in view of the tyrannical action of the Turkish Government, which is such as to render the satisfactory performance of his duties impossible.