

proper influence at Ottawa, she must be represented there by one of her Archbishops. The dignity and prestige of our Church depends on Archbishop Lewis going to Ottawa. May His Grace seriously ponder over this.

ST. ALBAN'S CATHEDRAL, TORONTO.—Every Canadian Churchman should do all in his power pecuniarily to place St. Alban's Cathedral in its proper position. The present Bishop of Toronto entered on the work relying on the sympathy and support of the leading Churchmen. Every dollar needed to finish the building, so that it may be a worthy cathedral church for our Bishop, should be forthcoming. Its location may seem to be doubtful to some now, but as the city extends the wisdom of Bishop Sweatman will be seen in so placing it. There is no reason to suppose that the Bishop expected to have it entirely completed during the present Episcopate, but his Lordship certainly has the right to expect from the present generation of Church people that they subscribe liberally, so that it may be said in years to come that the work was begun in the fear of God and under Divine guidance. No Bishop has had to face difficulties such as have encompassed the path of Bishop Sweatman, and therefore the clergy and laity of his diocese should see to it that all trouble, thought, and anxiety respecting St. Alban's should be removed, and that at once.

AS OTHERS SEE US.

One of the grand requisites for the spread of the principles of religion in general and of the Church in particular is a good, sound, wide-awake, lively Church paper. This want is well filled (and, if Churchmen in Canada did their duty, would be still better filled) by the CANADIAN CHURCHMAN, published in this city. As the *Dominion Churchman* it was successfully started twenty-one years ago, by its proprietor, Mr. Frank Wooten, whose faith in the spirited enterprise has never failed him, even amid great discouragement, and has now been rewarded by seeing his paper "come of age."

If the CANADIAN CHURCHMAN had done no more than merely chronicle in pleasing style the annals of the Church of Canada, that alone would have been an "excellent work." It has done much more. By its able editorials, its judicious comments on the affairs of the Church, and its staunch defence of the right, whenever occasion called for such championship, it has served a good cause as no other ecclesiastical paper in the Dominion has done. The reason why it has been such a success is that of the CANADIAN CHURCHMAN it may emphatically be said that, while thoroughly orthodox in its leanings and teachings, it has never been, in any sense of the word, a partisan paper. It has ever been completely independent of all outside influences and parties; its motto has always been, *Nullius addictus jurare in verba magistri*. Under that flag it has kept the even tenor of its way, and, in consequence, easily holds at the present time the first place as the organ of the Church of Canada.

That it will continue this strictly impartial course of steering clear between parties in the Church (which, of course, must always exist— which, indeed, are of the *bene esse* of the Church, provoking her membership to emulation and mutual zeal for the common good), we are confident; and in this confidence the *Church Standard* greets her sister journal of the grand Dominion across the line, and extends the heartiest congratulations to its self-sacrificing and energetic pro-

prietor, Mr. Frank Wooten. *Ad multos annos!*

The past year has been one of steady increase for the Church in Canada, thanks, in no small degree, to the efforts of the CANADIAN CHURCHMAN, and although, especially in this city, the old party lines are still too strictly drawn, the former days of men hateful and hating one another are virtually a thing of the past.—*Canadian Correspondent in Church Standard, Philadelphia.*

NEW SUBSCRIBERS.

As the CANADIAN CHURCHMAN is now of age, we feel that it certainly has a strong claim on the affections of all true sons and daughters of the Church. It involves no small amount of discretion to conduct such a high-class paper and to keep up its strictly non-partisan character. We ask all who, in the years gone by, have been interested in it, to make a strong effort to send on the name of one new subscriber. Such a paper in every parish must do good, and if the clergy and laity would show it to their friends and encourage the subscribing for it, we feel sure that we could procure six thousand more subscribers at once. We can assure our readers that the CHURCHMAN will still continue to hold its proud position as the "leading sound Church paper for the family in the Dominion of Canada." It will deal with live current topics vitally affecting this Church, and we therefore want our readers to clearly understand that such is the platform of the CANADIAN CHURCHMAN. It is distinctly a "Church" paper, and it will always, as it has done in the past, deal with Church subjects in a distinctly Church point of view.

PASTORAL LETTER OF THE BISHOPS OF THE UNITED STATES TO THE CLERGY AND LAITY, 1894.

SPECIALLY COMMUNICATED TO CANADIAN CHURCHMAN.

To our well beloved Clergy and Laity:

We, your Bishops, having been assembled to take order, under the guidance of the Holy Ghost, for the extension of the Kingdom of God, have availed ourselves of the opportunity to meet in Council to consider our duty in view of certain novelties of opinion and expression, which have seemed to us to be subversive of the fundamental verities of Christ's Religion. It has come to our knowledge that the minds of many of the faithful Clergy and Laity are disturbed and distressed by these things; and we desire to comfort them by a firm assurance that the Episcopate of the Church, to which, in a peculiar manner, the deposit of Faith has been entrusted, is not unfaithful to that sacred charge, but will guard and keep it with all diligence, as men who shall hereafter give account to God. In the discharge of that pre-eminently sacred obligation of our office, we find ourselves constrained to address you on two cardinal truths of our holy religion, not for the purpose of vindicating them, nor even to make an exhaustive exposition of them; but simply and plainly to set before you the truth of God which every minister of this Church has pledged himself to hold, teach, and defend, and to hand on unimpaired to those who shall come after us. It is a conviction of solemn duty which constrains us thus to address you at this time, and particularly to state what the Church requires all who minister in holy things to hold and teach, first, concerning the Incarnation of our Lord Jesus Christ, and secondly, concerning the Holy Scriptures, by sure and certain warrant of which the Catholic Faith is proved.

I. THE INCARNATION OF OUR LORD JESUS CHRIST.

And first, touching the Incarnation, and the Person and Natures of our Blessed Lord, this Church teaches and requires her ministers to teach, (1) in the words of the Creed commonly called the Apostles' Creed, that Jesus Christ is the "Only Son" of God; in the words of the Creed commonly called the Nicene Creed, that Jesus Christ is the "Only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father"; in the words of the proper Preface for Trinity-Sunday, in the Order for the Holy Communion, that "that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality"; and in the words of the second Ar-

ticle of Religion, that "the Son which is the Word of the Father, begotten from everlasting of the Father," is "the very and eternal God, and of one substance with the Father"; (2) that this, the Second Person in the adorable Trinity, God from all eternity, was, in the words of the Creed commonly called the Apostles' Creed, "conceived by the Holy Ghost," and "born of the Virgin Mary"; in the words of the Creed commonly called the Nicene Creed, that He "came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man"; in the words of the *Te Deum*, that he did "humble" Himself "to be born of a Virgin"; in the words of the Collect for Christmas-day, that He "was born of a pure Virgin"; in the words of the proper Preface for Christmas-day, in the Order for the Holy Communion, that He was "by the operation of the Holy Ghost, made very man, of the substance of the Virgin Mary His mother, and that without spot of sin"; and, in the words of the second Article of Religion, affirming the decrees of the Councils of Ephesus and Chalcedon, that He "took Man's nature in the womb of the Blessed Virgin, of her substance; so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man."

This doctrine, held by the Church from the earliest ages as revealed and taught in Holy Scripture, witnessed to and defined against all attacks of error by the four great general Councils of the undivided Church, is held by this Church as the fundamental doctrine of Christianity. It has been well said that "this was the real contribution of the General Councils to human history: the more and more explicit reassertion of the Incarnation as a mystery indeed, but as a fact. The various heresies which attempted to make the Incarnation more intelligible, in reality explained it away; while Council after Council, though freely adopting new phraseology, never claimed to do more than give explicit expression to that which the Church from the beginning had implicitly believed. Their undoubted purpose, as viewed by themselves, was to define and guard, and to define only in order to guard, what they conceived to be the essence of Christianity." It is never to be forgotten that the doctrinal statements of the undivided Church are in no sense an enlargement of, or addition to, the domain of the Faith, but only a defence and definition of the same.

This is in strict accordance with the teaching of Holy Scripture. When the Apostle, writing to the Ephesians, would designate the final authority in matters of the Faith, he said, "Ye have not so learned Christ"; and when St. John wrote to the elect lady his burning appeal for steadfastness in the Faith, he summed it up in these words: "He that abideth in the doctrine of Christ, he hath the Father and the Son." It is not enough to learn about Christ; it is not enough to know what Christ taught or what is taught about Him; it is Christ that is to be learned; it is the Christ in whom we are to abide; Christ as revealed in Holy Scripture; Christ as the fact of experience; Christ as the hinge of human history; Christ as the central and cardinal point of the Creed, which must be read backward and forward from Him: backward to reveal "God the Father Almighty, Maker of heaven and earth," and forward to teach us and to give us "the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life everlasting."

Unless our Lord Jesus Christ is firmly held to be God's own true and proper Son, equal to the Father as touching His Godhead, and to be also the true Son of the Blessed Virgin, by miraculous conception and birth, taking our very manhood of her substance, we sinners have no true and adequate Mediator; our nature has no restored union with God; we have no sacrifice for our sins in full atonement and propitiation, holy and acceptable to God; for our moral weakness and incapacity there is no fountain of cleansing, renewal, and re-creation after the measure and pattern of a perfect manhood. The assertion of the Catholic doctrine of the Incarnation—the one indivisible Personality of the Son of God Incarnate, the Word made flesh and dwelling among us—is the antidote of the false teaching of our day, which is simply the revival of the old heresy of the self-perfectibility of man. For the miraculous Virgin-birth, while it is alone befitting to God, in assuming our nature into personal union with Himself, marks off and separates the whole of our humanity as tainted by that very corruption of original sin, which had no place in human nature as that nature was assumed by our Blessed Lord in His Incarnation.

We are moved to impress upon the minds of the people committed to our charge, and of the teachers commissioned by our authority to teach them, that these plain statements of Holy Scripture and of the authoritative Formularies of the Church require a plain and full acceptance of the facts that the human conception and birth of our Lord Jesus Christ was accomplished by the miraculous operation