

of a multitude. These are the four we possess. To that living Church, then, the witness and keeper of Holy Writ, under God's providence, we owe the canon of the New Testament Scriptures, and the form of faith once delivered to the saints, also those "faithful sayings" which were the catechism in morals of the Universal Church.

Now, sceptical writers either wilfully or ignorantly overlook this living contemporaneous witness, the Church, and try to frame, from the meagre residuum, which they call Scripture, the History of Jesus. In regard to St. John's Gospel especially, it has been shown beyond all question, from the writer's intimate knowledge of the topography of Jerusalem, and his thorough grasp of the popular view of the Messiah among the Jews, that it must have been the work of one who lived contemporary with the events described, and before the siege of Jerusalem had obliterated the vestiges of names and places. No Alexandrian Jew at the close of the second century could have been so familiar with Hebrew ideas, and such spots as the "Sheep Market," and "Treasury," and "Place of a Skull," Golgotha and its "garden," Bethesda and its "five porches," Siloam and its "pool," when the city had lain desolate more than a century.

The reception, however, of this and the three Synoptic Gospels, as well as the other writings of the New Testament, by the living Church and its duly appointed ministry, shows the value of that divine institution, and why in the Creed was confessed the belief in one catholic and apostolic Church.

[NOTE.—Canon Westcott, Reg. Prof. of Div. at Cambridge. "The Christian church is the one final and abiding witness to the realities of Christian life. The direct testimony of the Apostolic body and the last of the Apostles to the facts of Christ's life, and in particular to His resurrection, is supplemented by the testimony of the living society." "The earliest Christians observed the first day of the week as that on which Christ rose. Baptism was regarded as dying and rising with Christ. The celebration of the Holy Eucharist is unintelligible without faith in a risen Saviour. The fact of the Resurrection is not an article of the Creed; it is the life of it." "Now, this testimony of a continuous life—the testimony of the Christian Church—is either entirely overlooked or strangely perverted by sceptical writers." "They imagine Christianity to be the development of the latter end of the second century."]

The life of the Christian Society or Church, from the first hour of its being is necessary in order to authenticate and fully to apprehend, as well as rightly interpret, the facts of Christianity as they are recorded; also to stamp with authority the apostolic letters and Gospels as they were written. "We must suppose," says Canon Westcott, "either that men fitted by no previous training, assisted by no similar conceptions, suddenly in a crisis of bitter disappointment and desolation, created an ideal fact (i. e., the resurrection of Christ), of which at the time they could not have foreseen the full import; and then have fashioned their own lives under its influence, and moved others to accept their faith, and that all later experience has found in its creation—at best of passionate love—the answer to the questionings of successive generations; or that God the Creator did, in the fullness of time, bring that about to which the life of the race tended in the guidance of His Providence, and from which it has drawn strength not yet completely appropriated."

To the neglect, however, by Luther, of this important article of the Creed, "the Church," as divinely instituted to be the

witness and keeper of Holy Writ and the faith delivered to the saints, we owe the sceptical criticism which now assails the Bible. In his living fellowship with the spirit which animates the Scriptures, Luther, too hastily, made his private feeling the supreme arbiter of inspired doctrine and inspired writing. But "no Church can rest its faith on such a theory." While he depreciated St. James' Epistle and the Book of Revelation, he on the other hand, called St. John's Gospel and the Epistle to the Romans the "marrow and kernel of the New Testament books." Even Renan avers that it is impossible to understand the life and death of Jesus excepting from the data of the fourth Gospel. The combined witness of Luther and Renan, so different in their spirit and faith, may well outweigh those critics who would cast out St. John and St. Paul. In contenting, then, for the written Word of God and the saving faith of the Gospel, the testimony of the living Church from the beginning as the witness and keeper of Holy Writ is of the greatest value. The Anglican Church holds to this truth with all the tenacity of conscientious conviction. We Churchmen, therefore, want no self-styled infallible Pontiff to certify to us the Scriptures, or Creed, or Moral Law. The principle laid down by Vincent of Lerins is sufficient to guide us to a reasonable faith in the orthodox creed as gathered out of Scripture. We reject as novel and unauthorized and unnecessary to salvation that which does not date from the first, has not prevailed everywhere, and has not received general assent. In this appeal to antiquity, universality, and consent for the interpretation of the Written Word, we refer to the Liturgies, Creeds, Canons of the Church in Council, and the writings of the Christian Fathers. "We thus prove all things, and hold fast that which is good." It is, however, with no purpose of controversy, believe me, that I have penned these observations. My object has been to show our Protestant brethren the ground on which Churchmen cannot conscientiously join with them in a common ministry and worship, as we could wish to do. There would arise a danger fatal to both. The Vaticanist and the Rationalist alike reject the testimony of the Primitive Church (the witness and keeper of Holy Writ) to the authenticity, genuineness, and inspiration of the New Testament Scriptures. The Vaticanist rests on his own supposed infallible authority; the Rationalist on his own individual feeling and judgment. It follows, according to the principle affirmed in the "Church of the Future," that each man may select his own Bible, make his own creed, and constitute himself a Church. As far as man is concerned, he is at liberty to do so; but we must then be content to substitute Babel for the Catholic Church, which believes in one Lord, holds "one faith, one baptism, one God and Father of all, who is above all and in all." Rather whereto we have attained let us be of one mind, and it may come to pass, through prayer, patience, and comfort of the Scriptures, that where we are otherwise minded, God will hereafter show us the way to greater unity.

A CHILD, speaking of his home to a friend, was asked, "Where is your home?" Looking with loving eyes at his mother, he replied, "Where mother is!" Was ever a question more truthfully or touchingly answered?

A MISSIONARY society is said to have adopted a device found on an ancient medal, which represents a bullock standing between a plow and an altar, with the inscription "Ready for either—ready for toil, or for sacrifice."

THE PASTOR.

The pastor's opportunity is not confined to one hour or one day in the week. His means are the same as those of the teacher but more efficient by reason of superior culture; and his instrument the same Sunday school lesson for the day. His object is the spiritual benefit of the entire congregation. He commences his study of the lesson where others leave off. With telescope of higher power, and with observatory more elevated, his field of vision is not only broader, but deeper into the boundless firmament of truth. He sees what others see, but more clearly, and discerns much what they fail to discover. He learns that "the deeper things of God" often interpret or modify things which appear upon the surface of the text, as motions of planets are rightly understood only by estimating the influence of others beyond their orbits.

The pastor, therefore, must study the lesson with reference to the analogy of faith on the one hand, and the salvation of souls on the other. He must quarry out the virgin ore of doctrinal truth, melt it in the glow of personal consecration, work it out into the coin of the kingdom, and stamp it with the image and superscription of Christ. Then from the pulpit, or lecture-deck, or Bible-class chair, he must circulate the golden truth for the benefit of all. This he can do, and have left small coin of the same genuineness for conversational intercourse through the week. In this way he may make many poor sinners rich unto salvation, instruct and encourage superintendents and teachers, and indirectly furnish material for the inoculation of truth in the minds of the children.

TAX-PAYER, DOES IT PAY?

Some persons you can reach only through their stomachs; other people, less valuable to society, through their pockets; while all true persons should be willing to be governed by what is right. This would be many, noble, and generous. But as we find anything, so must we take it, even though it be society, and improve as we can. Enter the avenues opened, even though it be through the pocket. If a man cannot be reached in any other way, it is best to do so in this way.

It has been demonstrated by statistics that intemperance is the primary cause of nine-tenths of the crimes committed in this country, and that a larger proportion than this of paupers owe their condition to the effects of intemperate habits. Take Pennsylvania for an example, which has a criminal and pauper population of 24,000—nine-tenths from intemperance—which costs the State \$1,259,610.66, or \$5.80 for each voter. The State revenue license is \$816,742.75. By the time all is paid for keeping criminals and paupers, the State pays \$2,250,910.66 for them. Does it pay? Look at this, tax-payers, business men. Can you not see that the license business does not pay? Never did it pay. Never will it. All of this must come out of your pockets to keep up a system that makes drunkards, robs children, and brings misery and crime. Shall we do it? Every State, like Pennsylvania, where the figures are brought forward, shows the same facts. Alcohol, under this system, has become the most potent agent for evil in our country; 60,000 victims go to a drunkards grave annually. Our daughters are robbed by it; our sons are destroyed; noble men of generous impulses are ruined by the social cup. Will we not, shall we not, stop it? Shall we not do away with the license system?—*Amboy Journal*.