

encouraged that it may be strengthened, childhood smiled upon and warmly welcomed that it may be educated, guarded, matured, and rendered back at last to Christ—the Good, the Loving, the Friend of publicans and sinners, who pleased not Himself, and gave us an Example, that we should become “fellow-workers with Him.”

THE CHURCH PRINTING AND PUBLISHING CO.

History evidently repeats itself among our friends in Toronto. A few enthusiastic minds there are trying to float a new Church Printing and Publishing Company, and even now they have persuaded many of the clergy and laity to take stock in the hope of getting a good dividend. This new company proposes to “run” a Church book store in the City of Toronto, and not only this, but it is believed they are even prepared to venture on publishing a Church paper. It is only right that the clergy and laity should be informed of the real position of such a concern. The Church Printing and Publishing Co. will not represent the Church in the faintest degree. It will be merely a “private” concern, and hold the very same position as any other joint stock company, and in no sense represent the Canadian Church, or even the Diocese of Toronto. The principal promoters of the scheme are some few of the Toronto city clergy, and this is a matter of genuine regret to us. At the present time the widows and orphans of deceased clergy, and priests working hard in country missions in that diocese, cannot get the miserable “pittance” due them, and one would have thought any spare capital would have been more properly expended in aiding these funds than in competing with struggling tradesmen. There are some of the clergy in the City of Toronto who seem to believe that God has called them not only to the ministry, but has also endowed them with a “peculiar capacity” for running book stores and weekly Church papers, without injury to their parishes. Now, with all due respect to these clergy in Toronto, we must remind them very forcibly that they have made grave blunders in the past when they have attempted to carry out any business plan. We have only to recall these facts: Some forty years ago the Church Society established a book store and published a Church paper, and every Churchman knows that it ended in perfect failure. Twenty-five years ago the clergy again tried their skill at business, and floated successfully—as they thought—a Church Printing and Publishing Company and published a Church paper. But lo! they found it wise to bring that scheme to an end. They know they sunk *twenty thousand dollars*, and the clergy and laity who put their hard-earned cash into it had the satisfaction of losing every cent they had put into it. The clergy did not appear to be able to do business *successfully* then, and the question is—can we trust them to make a proper use of our money now? We reply decidedly, we cannot. The Bishop has appointed them rectors, not to run book stores and Church newspapers, but to deal out the Bread of Life to a dying humanity and to attend to parochial duties, which, if zealously discharged, will keep them sufficiently occupied. Let anyone ask our leading Canadian booksellers whether they could pay a dividend of six per cent. *after* paying all running expenses, and they would laugh in their face. Never was there such *keen competition* known as there is to-day in the book trade. Theological books can be obtained in many of the leading dry goods stores. Booksellers would to-day be glad to sell their

books at *actual cost*, and some are even prepared to sell them at less than cost in order to get them off their shelves, where they have lain “dusty” for years, and get some cash for them. Our Presbyterian neighbours have very recently had a disastrous experience, and the Willard Tract Society have, we understand, lost still more heavily. We anticipate sure and quick failure to any *private joint stock company*, making a specialty of Church books, and the laity of our Canadian Church do not want a “clerical paper.” What the laity need is a paper giving the news of the Church, not from a one-sided point of view, but a strictly non-partisan paper in every sense, and such a paper the clergy and laity most assuredly have in the CANADIAN CHURCHMAN, without going further. The laity do not want Church news to come to them through a particular school of clergy, nor would the clergy be *so safe* in the hands of a few Toronto city rectors as they are in the hands of the CANADIAN CHURCHMAN.

REVIEWS.

PAPERS, ADDRESSES AND DISCUSSIONS at the 16th Church Congress in the United States, held in the city of Boston, November 13, 14, 15 and 16, 1894. 8 vo., pp. 233. \$1.00 in paper covers. New York: Thomas Whitaker; Toronto: Rowsell & Hutchison.

It is plainly impossible to review such a collection of so many different authors. The topics selected are of the greatest importance and interest, and the time-test applied to all the readers and speakers has given us the result in concentrated thought and expression. The Congress was a very great success, and all the proceedings should be studied. Most of the papers are excellent specimens of very close reasoning, and some of them are very good indeed. A little more, we think, might have been made of “The appeal to fear in religion,” in tracing its influence upon the late teachings in religion, but this was a form of speculation that, perhaps, was outside the objects of the Congress. The Congress volumes must always take an important place in the study of practical Theology and popular Ethics, because they contain the results of observation from those whose hearts and hands are deepest in the work: they are the records of theory reduced to Christian practice.

THE GENESIS OF THE AMERICAN PRAYER BOOK. A survey of the origin and development of the Liturgy of the Church in the United States, by Bishop A. Cleveland Coxe, of Western New York, Bishop G. F. Seymour of Springfield, Bishop W. S. Perry of Iowa, and Bishop W. C. Doane of Albany. With an Appendix on Changes Incorporated with the Prayer Book, by Rev. Dr. S. Hart. Edited with an Introduction, by Rev. Dr. C. E. Stevens. 8 vo., pp. 169. New York: J. Pott & Co.; Toronto: Rowsell & Hutchison.

The place of this volume we cannot state more succinctly than in the words of the Introduction: “During October, 1892, while the General Convention was in session in Baltimore putting final touches to the new Prayer Book, Bishops of the Church, held in reputation for liturgical scholarship and counting among them those officially connected with the revision work, went from the Convention Sunday after Sunday, to Christ Church, Philadelphia, and delivered an historical course of sermons intended to go forth in published form, as, in some sort, a popular introduction to the new book.” These sermons take up successively, Primitive Liturgies, the Reformation Prayer Books, Early American Prayer Books, and the Prayer Book enriched. It is seen at once that the field is one that can be widely illustrated, and the preachers are capable men to be set to the work. Dr. Hart’s paper upon the changes incorporated into the Standard Book, is characterized by all his accustomed accuracy. The only want in the volume is some kind of index, as the discourses are so largely historical and dealing with facts.

A little book that is filled with the very spirit of Wordsworth has been published of late by Macmillan & Co. Written by “A Country Parson”—so the title-page tells us—and edited by John Watson, the author of *Nature and Woodcraft*, it bears the engaging title of *Annals of a Quiet Valley*, and forms a delightful introduction to the people and traditions of the peaceful English Lake District where Wordsworth lived and worked.

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

SPECIALLY COMMUNICATED TO CANADIAN CHURCHMAN.

(Continued from last week.)

II. THE INSPIRATION OF THE HOLY SCRIPTURES.

There is a manifest analogy between the embodiment of the revealed Word of God in the terms of human thought and the tabernacling of the Personal Word of God in our flesh. Yet, at the threshold of our consideration of the Holy Scriptures, we are constrained to observe this plain and evident distinction: that while the Church, in her Creeds and Standards, has clearly and precisely defined not only the *fact*, but the *method*, of the Incarnation of Christ, she has confined herself to a positive assertion of the *fact* of the inspiration of Holy Scripture, without any definition of its *mode*, or the exposition of any theory concerning it. Nevertheless, the declaration of the fact of Inspiration is unequivocal. The Creed expressly declares that “the Holy Ghost spake by the Prophets”; the sixth Article of Religion teaches that “Holy Scripture containeth all things necessary to salvation”; the Declaration for Orders signed by every authorized teacher of the Church commands him to teach that “the Holy Scriptures are the Word of God”; and the ordination vows solemnly taken, in the presence of God and of His Church, by every Priest and Bishop, bind them to the statement that the same Scriptures “contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ.”

Certain points must be fixed in the consciousness of all reverent students of God’s Holy Word. Concerning the Scriptures of the elder Covenant, our Lord authenticated the teaching of the ancient Church, to which “we were committed the oracles of God,” by His public and official use of the Canon of the Old Testament Scriptures, as we know it to have been read in the Synagogue worship of the Jews of His time. Nor may we forget that He Himself, *after His Resurrection*, declared that these Scriptures testified of Him, specifying them in detail to the two disciples on the way to Emmaus, when, “beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself,” and more fully still, when standing with the assembled Apostles, He said, “These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which are written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me.”

The Scriptures of the New Covenant contain equally strong and clear statements of the Inspiration of the whole Canon; as when St. Paul says, “Whatever things were written aforetime were written for our learning”; and St. Peter, “Holy men of God spake as they were moved [borne on] by the Holy Ghost”; and again St. Paul, with direct reference to the Scriptures of the New Covenant, declares in the first Epistle to the Corinthians, “Which things we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth, comparing [combining] spiritual things with spiritual.” This is but the realization of our Lord’s promise, from which all examination of the meaning of the peculiar and unique Inspiration of the writers of the New Testament Scriptures ought to begin. It is the men who are inspired, and not primarily the book; and it was to the men that our Lord gave the promise and assurance of Inspiration, when He said: “The Comforter, which is the Holy Ghost, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you”; “When He, the Spirit of truth, is come, He will guide you into all truth”; “He shall glorify Me, for He shall receive of Mine, and shall show it unto you.” Thus we may have full assurance that the Faith which was taught by the preaching has been preserved in the writings of men to whom, “through the Holy Ghost,” Christ gave commandment that they should “teach all nations to observe all things whatsoever” He had commanded, and to whom the *authority* committed on the day of the Ascension was confirmed and quickened into active service by the *power* given on the day of Pentecost, when “they were all filled with the Holy Ghost.”

Meanwhile it has not been left to modern criticism to discover that God’s revelation of Himself to man was a progressive revelation, until “in these last days He hath spoken unto us by His Son,” Who is “the brightness of His glory and the express image