

one of a congeries of broken bodies of human origin and not the supernatural Body of Christ, with a divine authentication from Him.

*Church Life*, (of Cleveland, Ohio), a paper of very moderate tone, thus refers to the Rev. Phillips Brooks:

The eloquent Reverend of Boston and his coterie of familiar spirits who deny that the Historic Episcopate is of Divine appointment, direct or indirect, and consequently not a fundamental principle of the Church, have placed themselves in a position that is, to say the least, unenviable. They admit by their presence in the Church and connection therewith that they are there for reasons of expediency only. That expediency may be the salaries they receive, the social position afforded or the conviction that upon them rests the responsibility of protesting that The Church is not The Church, a Bishop is not a Bishop and a Priest is not a Priest. They submit to rules which compel them to close their pulpits to good and eloquent preachers, not because of any conviction, but because of the Historic Episcopate in which, according to their own admissions, they do not believe. They refuse to allow a secular minister to administer the Holy Communion in their churches, yet say he has as good a right to administer the sacrament as have they. Either the canon of the Church are founded upon a lie or these men deny with their lips what they endorse by their acts.

God's Holy name be praised that there are some people, and priests also in the Church, who believe in the Historic Episcopate without which there is no Church, as we have "always received the same."

If we believed that the Historic Episcopate was not of Divine appointment, then the canon which excludes from our Communion the dissenting ministry might go to the four winds, for it then would be null and void.

Then would we welcome to pulpit and chancel those noble, eloquent, devoted Christian men to whom we are bound by ties of personal affection and a common brotherhood of work for the souls of men.

Then the only reason for the existence of the Church would be removed, and while each parish would retain right and title to its property, the assimilation with other bodies would soon destroy the semblance of exclusiveness. There is only one little obstacle to all this. *The Historic Episcopate is a fact!*

The *Weekly Churchman*, says:

The building of a new cathedral is a matter of which the English Church may be justly proud, indicating, as it does, an activity and vigour very imperfectly measured by the mere expense which the erection of a cathedral involves. Truro Cathedral is a symbol of the new life which is stirring in the Church, and manifesting itself in a thousand striking ways all through the length and breadth of the land. This activity is the more impressive because it is displayed in the face of enemies bent on the disestablishment and disendowment of the Church. In spite of the opposition of open foes, of the defection of old champions, and of the sinister forebodings of faint-hearted friends, the Church goes on calmly doing her work, multiplying her churches, maintaining her schools, and promoting in an endless variety of ways the welfare of the people in whose midst she is placed, as though there were no sound of danger to be heard and no possibility that her work could, in any way, be overthrown. The conduct of the Roman in putting up the site of Hannibal's camp for auction and buying it at its market price at the very time when the Cathaginian leader was just outside the walls of Rome, has always been considered as characteristically heroic; but there is something nobler still in the sturdy way in which the Church pursues her beneficent work in the pres-

sence of her foes. She is unmoved, because "her foundations are on the holy hills;" she knows that, whatever statesmen may do, they cannot disestablish her in the hearts of her faithful children, or disendow her of her most precious possessions.

The *Church Record* (Connecticut), in its last number, remarks:

Of the call for the meeting of the Evangelical Alliance in Washington a writer in the *Independent* says:

"In the 2d Article of the call I noticed this suspicious qualification, relating to the Church's duty in face of 'perils and opportunities.' Can any of these be met," this article says, "without detriment to any denominational interest? What is all this? Is 'Denominational Interest'—whatever that may mean—to block the way of the Church to the fulfilment of a Divine Idea? Who is this fragile deity that must be handled so daintily lest he be hurt?"

The same writer says our bishops have asked for Christian unity on the basis of all becoming Episcopalians. "Let us all be one, and you be Episcopalians!" Not exactly. No doubt they say that in order to Christian Unity all must become *Episcopalian*, i. e., all adopt a *real* episcopacy; but they do not say all must become communicants in the P. E. C. of the U. S. A.

By the way. Has any denomination offered yet to sink anything "denominational" for the sake of unity? Anything as precious to them for instance, as the special forms of worship in the Prayer Book are to us? We do not remember any advances on this line. Presbyterians proposed to make the terms of full intercommunion even harder than those proposed by the Bishops. The Bishops did not stand for anything whatever that can be fairly called denominational; for episcopacy is not peculiar to this Episcopal Church, but is held to-day by an immense majority of all the Christians in the world, as it was for centuries by all Christians whatsoever. If episcopacy had no clearer title older than three hundred years; if before that time for a thousand years and more some other form of Church government had prevailed universally, any other form being absolutely unknown, would "Episcopalians" be deemed very gracious if they insisted as a condition of unity, that all who adhered to historic polity should come over to their modern polity? We throw not. When the denominations generally are willing to sacrifice their "peculiarities" as freely as "Protestant Episcopalians" offer to do, unity, as an accomplished fact will be near at hand.

#### HOW TO READ THE BIBLE.

(Thoughts for the Second Sunday in Advent.)

"Of the many ways in which the Bible may be studied, the most difficult, and perhaps amongst educated people not the most common, is that in which undoubtedly it has most to teach us. For the great purpose of the Bible, its supreme task in our lives is the illumination of conscience and the development and education of the spiritual life. And there is surely a striking contrast between the amount and quality of thought devoted, with the utmost keenness and intensity, to the subordinate aspects: the accessory details of its various parts, and the forgetfulness or transcient regard with which this, its one great purpose, its inmost character, its supreme and central, seems to be very often slighted. The Bible claims to be God's answer to that instinctive cry of every thoughtful heart in the perplexity and uncertainty of this fragmentary life—'O, send Thy light and Thy truth that they may lead me'—it is offered to us and commended by centuries of experience, as that Word of God, spoken of

with dim hope in the *Phædo*, which will carry a man through life more safely and surely than the best of human opinions. It comes to us as a distinct and certain voice amidst

'Those obstinate questionings  
Of sense and outward things,  
Falling from us, vanishings;  
Blank misgivings of a creature  
Moving about in worlds not realized':

it would speak with us heart to heart; it would teach us to know ourselves, and the real meaning of our lives; it would set our feet upon the Rock of the Eternal and Unchanging Truth; it would order our goings in the way of peace. And we—is it not an experience of the inner life as well as a characteristic note of current literature?—we are constantly losing sight of this, the dominant and essential aspect of the Bible; our minds falter away from direct and steadfast concentration upon the fount of moral light, the shrine of that voice which would speak to us with such piercing knowledge of our hearts; the effort of attention flags, and we stray off with child-like weariness to the side issues, the adjacent fields of interest, where both investigation and its results will make less demand upon us. It is so much easier, it has been truly said, to read a commentary than to read the Bible; yes, just as it is much easier to know about God than to know God Himself. And so we are always swerving from the direct appeal of Scripture, wandering from the one real point; we change the conversation, as it were, when it begins to be too exacting; and we go off into all sorts of collateral questions about scholarship, or geology, or antiquarian research; studies in themselves, of course, most honorable and important, most worthy in the sight of God, only not reaching to that inner depth where His saints in every age have found the secret strength of the Bible; where alone the final, clenching proof of its divineness can be recognized and felt. It is often a pathetic failure that results: it is as though Wisdom were crying upon the high places of the city, 'Come, eat of my bread, and drink of the wine which I have mingled'; and those whom she addressed were persistently engaged in examining the architecture of her house, or discussing the language of her invitation. It is the old contrast; 'God's Word is tried to the uttermost'; tried by every standard, in every field of criticism, but His 'servant loveth it.' His servant, who simply seeks and finds in it the light he needs in this puzzling, transient world; the hope he craves in the eternal world to come; and also believes that by the standard of that Word he shall be judged in the Last Day."—*From Canon Faget's Sermons on Faculties a d Difficulties for Belief and Disbelief.*

#### CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

#### THE RECORDS OF A BUSY LIFE.

To the Editor of the CHURCH GUARDIAN:

SIR,—I am reading through Dr. Aubigne on the "Great Reformation," with a view to encourage myself in the midst of parochial difficulties, and having been greatly helped by the following extract, I propose, with your permission, giving these in the hope of of benefiting some other "tired" and "weary" parson. You know, sir, we do get tired sometimes—parsons have human bodies and human minds like to other folks.

On page 193, American Tract Society Edition, I read of Luther thus: "I require almost continually," said he, "two secretaries, for I do scarce anything else all day long than write letters. I am preacher to the convent, reader of prayers at table, pastor and parish minister, director of studies, vicar of the priory, (that is,