

"But they are not slow to declare that if capital has its rights, labour has its rights also; that money is unjustly earned at the expense of the health and morals of the people; that there are practical and rational wishes it is wise to foster rather than to suppress. But not by denunciation hot and strong, but by sympathy and a patient setting forth of laws, which are as immutable as the truth of the Gospel itself, will the Church destroy the trade of the crafty and selfish agitator and demagogue, and be the true friend and pilot of the people."

The Bishop of Bedford also referred to the unwisdom of indiscriminate charity, and spoke of charity as "A science: benevolence and beneficence are not one and the same thing; and charity, if not wisely applied, may prove more hurtful to the recipients than poverty and want. The proper end of charity is to enable all but the bedridden, the aged, and those who may be said to be incapable through the visitation of God, to attain a condition in which they will no longer be dependent on others; and that to destroy or help to destroy rather than to encourage a sense of manly independence, is to sin against our brother's soul. "The recognition of principles such as these is certainly much needed in this day of indiscriminate distribution of charity, to the great encouragement of idleness and increase of poverty."

As akin to the proper distribution of charity his Lordship spoke of the necessity of "Thrift" on the part of the working class, and he said that the Church was wisely and successfully endeavoring to make full proof of her ministry by inculcating thrift as nothing short of a Christian virtue. He did not mean mere saving for saving sake; but the provident use of God's gifts, and that exercise of self-denial without which the responsibilities which parents owe to children, and children to parents, for example, cannot be fulfilled. "This," his Lordship added, "involves, of course, the exercise of self-restraint in the matter of marriage, for imprudent marriages are the source of manifold evil."

The Bishop of Bedford, also had a good word to say in behalf of the "Working Men's Club," "The Young Men's Friendly Society" and "Women's and Men's Help Societies" in connection with which he urged the advisability of providing means of amusement and recreation. He also threw out a much needed word of warning in regard to what he called the "*mania* for out-door preaching." He said he would be sorry to see the work abandoned by the Church, and he knew the emissaries of Socialism and Atheism must be met on their own chosen ground. But, he added, have we not learned that this work if undertaken at all, should be done by men who know their business? A man, except, by his life and conversation, is not necessarily competent to be a teacher of others because he has given his heart to the Lord, and has realized what it is to be a new creature in Christ Jesus. Hard study, earnest thought, and ingenious aptitude, are requisites for good work in this field of Christian labour. Cant and gesticulation, a repetition of texts, and wholesale assertions without proof, do more harm than good and tend to alienate those whom we desire to win over to espouse the better

part. May I not say that it is a woeful blunder to assume that a man is necessarily absolutely irreligious because he does not as the saying is attend any place of worship. Controversial addresses, not of course about points upon which Christians differ, but on the main issues that separate the believers in revelation from the unbeliever have been found useful. Evangelistic services in public halls and places of amusement late on Sunday evenings are of use in many localities; but they are *not* to be counted a success if attended by *churchgoers*, if they do not add to the number of those who have come to value and use the ordinances of the Church, or bring recruits to Confirmation classes, Temperance societies, Guilds and Bible classes.

His Lordship administered in the course of his very practical address, a well deserved rebuke to the advertising tendency of the age, in connection with preaching and special services. He said, "The wise among us do not favor sensational advertisements of sermons or services. Puffs are easily recognized and the puffer is discredited. Many advertisements I have seen and read have pained me, and I have felt they were an insult to both the intelligence and the best feelings of the people. Have as much music in the church as you please, so long as it is good and heavenly—have your services of song and your oratories, but don't make the *church* a concert room; don't advertise this lady or that gentleman to sing solos, either from the chancel steps or from behind a screen. There is always a danger lest earnest and anxious men be betrayed into the adoption of means that are undesirable. Far be it for me to discourage, or to throw cold water on any earnest endeavor, simply because it is new, untried, and out of the usual beat. But my sense and my experience bid me say that means should have relations to the ends proposed to be gained, and simply to *fill a church* is not the end of the Christian ministry."

THE ECCLESIASTICAL HISTORY OF EUSEBIUS.

A paper read before the June meeting of the Fermoyn Clerical Union by Rev. Canon COURTENAY MOORE, M. A., Rector of Mitchelstown

MOST of us are sufficiently acquainted with the subject of Church history to be aware of its vast importance. The career of the Church of Christ, whatever be its phases, must always have the highest interest and importance for us, and be full of instruction for those who trace it in a spirit of faith and patience. Biblical scholarship has its own pre-eminent place; yet no one can be in the true sense of the word a theologian who is not well versed in Church history. The *continuous existence of the Church is a great fact*, fruitful in manifold lessons—a great fact that has been far too much in the past unrecognised and ignored among us, to our great harm and loss. *E. g.*, we know that there are many to whom the whole period from the close of the Apostolic age to the Reformation is a complete blank; that these fifteen centuries are to them all more or less mere "chaos and the pit." It is happily not quite so much the case among our own laity as with others, but there are many who profess and call themselves Christians who appear to think that every person is equally qualified to go to the New Testament himself, and, quite irrespective of any testimony and experience of the past, to construct a form of Church government

and Christian faith from its pages for himself. Such persons, as a rule, are profoundly ignorant of Church history: it is to them either a blank, or a "horror of great darkness." Whether Pre-Nicene or Post-Nicene or Mediæval, it is all the same. If there were a Church in those epochs, they hold that the less you know about it the better; it was corrupt, more or less, almost from the first; for did not St. Paul say that "the mystery of iniquity doth already work?" They ignore Christ's promise to St. Peter about the indestructibility of the Church, and the Pauline assertion that she is the "pillar and ground of the truth." Naturally and consistently enough people of this type have cast aside the use of the Creeds of the Church; and they practically proceed upon the theory that the Bible contains a catalogue of its own contents, or that each individual Christian is able, by his own inner light, to verify the Canon of Scripture for himself. They are not even aware of the office of the Church in the early centuries as a "Witness and Keeper of Holy writ;" nor have they any idea when the books of the New Testament were definitely collected, and any information on this subject is rejected as a sort of suggestion of Satan, as an attempt to weaken the inspiration of Scripture and to magnify the Church; for if the Church were qualified and competent to testify to, and to form the Canon of Scripture, would it not also be reasonable to assign her some competence in the interpretation or exposition of it?

This state of things is an argument for the study of Church history by the laity, that they may acquire even some general idea of the great question at issue. The principle of *historic continuity* is, I take it, *our* principle; there has always been a visible Church; she has had varying fortunes—prosperity and persecution, seasons of burning zeal and cold indifference, of loss and gain, success and gain; but, amid all these experiences, she was always existed and visible; and her history in every period and in every phase is always fraught with lessons for our warning or comfort, or guidance or support. It might almost make us smile, were it not more likely to make us sigh, to think of the modern mushroom sectarian who, with vain confidence, proceeds to ignore the past, and to construct for himself a new departure in religion, of what he calls a purely Scriptural kind. Ignorant of the fact that he owes the collection and preservation of the New Testament to *the Church* of the early Christians, he selects from it some fragmentary portion, which he calls the Truth, and the more fragmentary it is the more loudly and vociferously he asserts its completeness and perfection. By an adroit misapplication of the Pauline phrase, "beggarly elements," he will sweep away even the Christian ministry and the very Sacraments ordained by Christ Himself; he sees fallibility elsewhere and infallibility in himself but the manifest absurdity of this conclusion does not strike him or shake his confidence. He can wrest Scripture here as elsewhere to his own destruction; he will tell you Christ called His people a "little flock," and append his own gloss to that, that He always meant them to be a little flock..... That his own views, therefore, are apparently new and unacceptable to the educated, is rather in their favour, for "God has chosen the foolish things of the world to confound the wise."

We have all our lives long been accustomed to hear of the errors of Rome, and I have no desire to minimise them; but in her case there is a venerable antiquity, an impressive spectacular grandeur, and a remarkable unity in her legions to give force and colour to her claims, to speak as an authoritative and infallible teacher; but when some little Jonah's gourd, which comes up in a night and perishes in a night, invites us to sit under its shadow as if it were the great tree of the Church in whose branches all the birds of the air might come and lodge, we feel that this is truly "a most lame and impotent conclusion." If a person smashes up a fine mirror he believes it gives him a deceitful