

age of Rochdale, near Manchester, is the most recent case of this possibility of a surplussage of surplus. The endowments have been extended (locally) beyond the needs of the district incumbents to local charities, etc. What are the needs? When a district with a population of at least 4,000 souls affords an income of £300, the need is satisfied. Short of this, every element of need is carefully considered—the numbers of the population, their capability of contributing to their clergy, existing endowments, etc. The point is that when they reach £300, they reach the maximum—so far as these subsidies are concerned—and the surplus goes elsewhere. There is no waste of endowments in the production of fancy incomes for a few favoured parsons.

ARE WE AS CAREFUL IN CANADA?

It may be said that little necessity has arisen thus far to apply the ancient doctrine of *cy-près*—the endowments have not overflowed so profusely. Besides we are not afraid of disestablishment—we have got it!—and do not need to “set our houses in order.” Well, to take the latter point first. There is a worse “disestablishment” than the formal one which is being feared in England, and Scotland, and Wales. We mean disestablishment from *public respect*. This we shall certainly lose, if we waste our endowments—public or private, general or local. There should be a “high water mark” in regard to them—and there is. A certain (general) “Rectory Act” has placed the line at \$3,000 for “original beneficiaries” (holders of old benefices) in cities, \$2,000 in towns, \$1,600 in merely rural districts. It has been said by a high legal authority that the working and spirit of the Act makes it applicable to

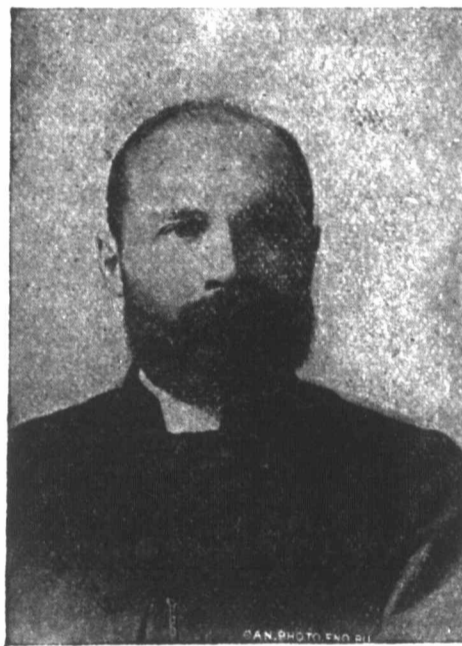
LOCAL OR PAROCHIAL ENDOWMENTS.

If not so, it should be made so. From whatever source derived, there is an *implied* wish on the part of the original donor that the proceeds should not be *wasted*, but overflow for the benefit of the “nearest kindred” object. There are several parishes which will yield from local parish endowments—if they do not already—*more than enough* for the “decent support and maintenance” of the local rector of the original Church, while district churches (of the old parish) are sadly in need of subsidy. Then there is the “Commutation Fund” standard in vogue in several dioceses. It provides \$1,200, with house and surplice fees, as a maximum from the endowment, without any note of the comparative needs of city, town, and country—a singular and unwise omission or oversight. Nothing is anywhere said about the limit of population—and so “rectories” have been notoriously multiplied unwisely—as in England. The Canadian Church should provide for all these contingencies; it is high time to form an “ecclesiastical Commission” Fund here.

REV. PROVOST BODY.

Very rarely, in our experience, has any man, especially one comparatively young, so firmly established himself in so short a time in any community, in the hearts and interests of the people, as the Rev. C. W. E. Body has done in Canada since his advent at Trinity University, Toronto. Therefore, the recent rumour—only too well founded we fear—that our Republican neighbours had already appropriated or “annexed” him, was equivalent to a very *dark cloud* indeed in many a Canadian home and church. His presence had become as a beneficial luminary in our local firmament—not simply shining so as to be itself remarkable, but shedding a kindly light

all round its pathway. It would be hard to find any spot where Canon Body has had occasion to make even a few hours' stay, where the fragrance and good results generally of his presence do not linger. He has been a noble instance of a true disciple of Him who “went about doing good.” We speak of him thus in a general way as mouth-piece, we feel sure, of all our readers from Atlantic to Pacific—but what shall we say of those institutions most closely connected with his good offices?—Trinity University, Toronto Diocese, the Provincial Synod. The Provost's rare “good judgment,” tact, and business faculty will be sorely missed in these arenas of Church and life. It was a difficult position he came from England to fill—that of successor to so good and great a Churchman as the late Provost Whitaker—but he filled it well: better than most people ever expected to see that place filled. Let us hope that our sad anticipations may be similarly disappointed in regard to Provost Body's successor. Meantime we heartily wish him Godspeed. His reputation and success there are already assured. We congratulate the N. Y. Theological Seminary on their invaluable acquisition.



REV. PROVOST BODY.

INSPIRATION.

BY LEX.

To confine the meaning of this word to the written Scriptures themselves is the very common and erroneous acceptance of the term “Inspiration.” The inspiration of the Holy Ghost, while causing some to *write*, caused many more to *act* in accordance with the inspired will-power, without ever writing a single word of the Holy Bible. The New Testament contains a record by four Evangelists of what was “the Gospel” as taught by the Church from the first day of Pentecost down to our own day and generation, but to say that the books of the New Testament contain either a full and complete record of Christ's life and teachings, or all of inspiration, must be very short of the whole truth. We read, I. Cor. xii. 28.—“And God has set some in the Church, first, apostles; secondly, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues” (see also Eph. iv. 2); and strange to say, the gift of authorship or writing is not mentioned. When we remember that our blessed Lord did not write any record Himself either of Christianity or of Church government, one is forced to ask the very pertinent question, “Is the New Testament in itself inspiration, or an inspired record of the inspiration of the Church (Christ's Body)?” If the New Testament is the only inspired work of Christian-

ity, then we must ask, “What has become of the inspiration of the other apostles?” We have the work of St. Matthew, St. John, and St. Peter, but was the inspiration of the remaining eight apostles (not considering Judas) fruitless? Where is their living work to be found? Had they no inspiration? Why are the works of St. Mark, St. Luke, and St. Paul received as inspired?—all three of whom were not of the twelve apostles, and were not instructed in the same way as the original apostles. This is the substance of the difficulties which Christians must meet who say, “The Bible and the Bible only is Christianity.” Without presuming to fully meet the question, which I think should be fully answered by our learned clergy, I wish to simply express a layman's view of it. The evidence of what the Holy Ghost inspired the Church and its members to do is best found in *what was done*, and the recorded evidence of Christianity as found in the Church's records in the New Testament is the written record of men desirous of writing and moved to do so by the same Holy Ghost. What they wrote was not what they wished done or what inspiration told them would be done, but a record of what the whole Church during the first hundred years had been teaching orally as the facts of Christ's life and the facts or acts of Christ's ministry in the Church which had taken place; and certain journeyings of St. Paul, a Bishop of the Church, who received the gifts of the Holy Ghost by the sacraments and ordination of those in the Church who had the inspiration already, and who alone could give it by the laying on of hands. How weak must be the position of a Christian who says that the unrecorded works of eight apostles were not inspired as much as the recording work of St. Paul, St. Mark, and St. Luke (the last named never having seen Christ), and none of whom were of Christ's original twelve apostles: while their works are accepted as inspired only through the inspired authority of the Church. If the Church gave the gift of inspiration to St. Paul, St. Mark, and St. Luke, and this she really did, has her ancient power ceased? Has Christ ceased to be with her? Is the Holy Ghost withdrawn? If not in the Church, where can we obtain the abiding gifts of that Holy Ghost given “unto you and your children and to all that are afar off, even as many as the Lord our God shall call”—Acts ii. 39. The great proof of inspiration is that the Holy Ghost and not man has enabled the Church to keep “the Faith” during the many past centuries. He it is who has guided her as well in writing the New Testament as in maintaining her rights and usages acted and taught in her services by her members, including those very writers of the New Testament, who if inspired to do, in writing the New Testament, what Christ is not recorded as having directed them to do, why can we not accept as equally inspired the acts of the apostolic men which they lived and did in their teachings and usages establishing Christ's Church, her ministry, her sacraments, her confirmation, her ordinal, and “the prayers” of which we have so little recorded? Does it not lead us to use the records of the early Fathers to find out what were the primitive and Catholic usages of the Church, and teach us to use and respect such usages as inspired to be done by word and act, as much as the one act of writing was inspired in those who wrote those very valuable records we have in our Bibles, which are especially valuable as a standard by which all teachings of the Church may be now tested to know if they are primitive and Catholic, and if not so found, then to be rejected as not inspired, but of man's creation?

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