

In the face of these evils it may be well to put clearly before our readers what the Bible really is and its true position. Some people would foolishly place the Bible before the Church, but the Church of the Old Testament and of the New has ever been the keeper and guardian of Holy Writ. Without her aid there would be no security for the safe keeping and handing down of the Word of God, and without her guidance we should never have known what books of the Old Testament or of the New were truly canonical, and to be accepted as of authority in matters of faith.

Although the Old Testament and the New are in one sense entirely distinct, there is a wonderful harmony and blending together to be discovered in a careful perusal of them, and they go far to elucidate one another, and in this sense they are essentially one book. But, nevertheless, there are two distinctive parts: (1), *the Old Testament*, collected and preserved to us by the Jewish Church; (2), *the New Testament*, collected and preserved to us by the Christian Church, which was a continuance and development of the Jewish Church. There is also this great similarity between them, they are both made up of several books, written or compiled by several authors, with the individual character of each author very clearly to be discerned. We are not to expect from these authors, and much less from our modern translators of them, a knowledge of natural history, or the other discoveries of science, of which they themselves were ignorant. They spoke as they were moved by the Holy Ghost, but the prophecies in symbolic language, and in all personal description of what they saw or did they spoke according to their knowledge. The Old Testament, as a whole, our Blessed Lord Himself assures us, is to be read and studied and received, from the first book of Genesis to the last in the Canon, as when He speaks of 'the blood of Abel to the blood of Zacharias, the son of Barachias, whom ye slew between the Temple and the altar.' He testifies to it further by frequently quoting from nearly every book in the Canon as the Word of God, and He continually refers his hearers to the Law, the Prophets, and the Psalms to find the things concerning Himself:—'Search the Scriptures, for in them ye think ye have eternal life, and these are they that testify of Me.'

The first five books and the historical books contain the Jewish record of the creation, and the history of their people from their first origin, not a history of ideal saints, but so real and genuine in its description of scenery, and events, and individual character as to bear the stamp of truth, and to witness to man's weakness and to God's wonderful condescension and forbearance. The Psalms are the very prayer-book of humanity, suitable for every yearning of the heart of man in all ages, and of every tribe and people. The prophets are the very Gospel of the Old Testament, full of evangelical truths. The New Testament, with the foretold record of our blessed Lord's life and death, the account of His ruling of His Church after His Ascension, the epistles to Christians in different phases of spiritual growth, and the wonderful book of Revelation, carrying forward and enlarging on all the symbolical teaching of the prophets even unto the end, form a complete whole, and become at once a solace and strength for all Christians.

God forbid that I should deny that any and every part of the Word of God may pierce a man's heart, and be the means of his complete turning from his evil ways and accepting the message of salvation. But while we honor and bless the Holy Scriptures, and appreciate the blessing of the Bible being daily read in our churches in our native tongue, we must not forget that we cannot get at the true meaning of Scripture by fastening on one particular interpretation of isolated texts, but only by the careful comparison of Scripture with Scripture, and by accepting as a guide and signpost against

error those deductions from the teaching of Holy Scripture as embodied in the creeds of the whole Church. By so doing we shall avoid error and the continued increase of schism and division, and, by taking this view of the real position and intention of the Bible, we can welcome all scientific criticism, however searching and severe, knowing that it will only in the end place in a very unassailable position the true Word of God.—*Earl Nelson, in Church Bells.*

BISHOP TUTTLE TO THE CLERGY.

(Convention Address.)

Brethren of the clergy, the days of the years in which our lot is cast are those of congested activity and disturbing unrest. We are not fitted for the age we live in if we be not active also; active in guidance of vestries, guilds and committees; of Sunday school work and confirmation classes; active in watchfulness over the congregation and its growth; in pastoral calls and cares and pleadings, and in priestly duties. But an insidious danger lurks in activity. We may be swept off our feet into its noisy current, and cease to be students and readers and thinkers and writers. Let us not deceive ourselves. Sermons *thought out* and not extemporaneously vociferated are things yet of value. *Thinking* is a power. *Reading* is a duty. *Writing* is a training in robustness. Study is such needed replenishment of capital as, neglected, will stunt and dwarf the growth of the business we have in hand. Alas! I know how the daily little duties press like clans of stinging insects settling upon us hapless victims. And I grant the little duties must be done, faithfully and God fearingly done. Nor do I forget that the Master saith: 'He that is faithful in that which is least is faithful also in much.' And I know that God regardeth adverbs more than verbs. So, do the things of active duty, day by day, little and great; and may God give you time and strength for the doing. But fix your will, systematize your time, beg your friends, beseech your parishioners, so that you may set apart some hours for the study. Shut yourself in there, and read and pray and think and write. Your library den and its books may be a mine of golden riches to you, if you will work in it, and work at it, and work out of it; the current coin which you need as the world's clearing-house calls for your daily balances of ministerial responsibility. O brethren, in the interchanges of activity with which the nineteenth century is all alive, let us not suffer other forces of daily interest so to ride over our heads as to crush down and crowd out of us those that should be our own,—the mental, the studious, the reflecting, the prayerful.

In personal humility, but in the painstaking thoroughness of intellectual labor, be it ours to claim that in the priest's lips there is still a wholesome keeping of knowledge, whatever be the abundant supplies flung out from the newspaper's pen, and the platform's talk, and the reformer's visions.

As for the sad

UNREST OF THE AGE,

what better thing can you and I do than stand fast in the liberty wherewith Christ hath made us free, and in the steady unchanging fixedness wherein Church faith and Church history, Church principle and Church habits and Church worship, have anchored us.

In some quarters a desire manifests itself of playing fast and loose with the dogmatic faith of the undivided Catholic Church of the first four General Councils. Argument with that sort of looseness is not in order. Primitive testimony, clear and unequivocal, certifies us what Christ bequeathed and the Holy Ghost taught and the Apostles held to as the faith.

The dogmatic certainties, such as the Incarnation and the Resurrection, were and are fixed. If any one nowadays come to us to open up questioning on any such fundamental matters of the Catholic creed, let him not think strange if we give him a slight heed, as would the mathematician before whom questioning should be made whether the sum of the three angles of a triangle be exactly two right angles. We tell him 'you waste your breath. To open closed questions up to questioning is quite absurd. And as for argument, in deepest ways, and clearest ways, and completest ways, intellectual and spiritual, the truth was threshed out 1,500 years ago, and it is the veriest chaff on which you are bringing your flail down now.'

If there be abroad a spirit of unrest and disintegration, and playing fast and loose with Catholic truth, my own watchword for protection and battle cry of defence would be the Prayer Book. Loyalty to the Prayer Book sums up loyalty to Church faith and to Church history, to Church principle and Church habits and Church worship. The Prayer Book to us in America I am accustomed to regard as the bulwark. Its powers for conservation of truth and neutralization of error seem to be immense. And when I know of a clergyman allowing himself in habits of inexactness to play fast and loose with the Prayer Book, even in little things, in its rubrics and directions, in its additions, permissions and abbreviations, I confess to experiencing a shock of sensitive dread. Does not my brother know that *Anomia* is the disease of the age, and the demon that America needs most to cast out, as by fasting and prayer? Will he not, therefore, for truth's sake, and for patriotism's sake, set his face as a flint against willful disobediences and careless inexactness in his use of the Prayer Book in the line of its laws and prescriptions?

Dear brethren all, it's the old banner of

PRIMITIVE TRUTH

that we march under. It's the four square line of battle upon the Bible, the Creed, the Sacraments, and the Episcopate, that we are drawn upon before the eyes of Him, our Commander in Chief. Let us stand steady. Trustful in Him, hopeful of our cause, true to duty. Bareft of outward strength you and I may seem in this diocese by our late division. A feeble folk and an unimportant Church, we may be counted alongside of the thousand of other religious names here in Missouri. Yet we bate not one jot of hope, nor lose one heart-beat of courage; for our weakness may be doing best service before God in upholding the divine standard, and perpetuating fixed dogma, and preserving the true proportion of the faith; while, in all personal lowliness of mind, but with a swelling sense of honorable fidelity that may not be suppressed, we proclaim ourselves the loyal disciples of the Church of the ages, the stout anvil on which many and many a contending hammer has worn itself out by pounding.

The spirit is the only infallible commentator on the word of God—the revealer of mysteries—the expositor of precepts—the remembrancer of promises—the inspirer of prayer.—*H. White.*

As to the question whether there is one God or not, the Bible tells us that "the devils believe and tremble." (Jas. ii: 19.) They are not atheists or agnostics, and are never so described in the Bible. Atheism, so far as it exists at all, belongs to earth and humanity. It does not exist in Heaven or in Hell.

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