

Saviour to the sinner, and brought the need of conversion, and of spiritual fruit in the Christian, out of the obscurity to which a licentious age had allowed them to be relegated. And following this movement, the Catholic revival brought to view the immense importance of our Church's position as a branch of the Catholic Church which Christ Himself had established upon the earth, and against which He had promised that the Gates of Hell should not prevail; of the legitimate succession of duly ordained Bishops who were in possession of the deposit of the Faith which had been handed down to them from the Lord's Apostles; of the Sacraments as the Blessed Means of Grace provided by the Great Head of the Church to unite His people to Him, and to nourish their souls for eternity. These two schools of thought especially have not striven in vain, for the special work of each has been so incorporated into the Life of the whole Church, that no power on earth we believe can ever dislodge a real and active belief in the blessed doctrines which they were instrumental in reviving.

The watchword of Churchmen everywhere henceforth should not be "High," "Low" or "Broad," but "The Church of Christ," "Evangelic Truth, and Apostolic Order;" an unswerving attachment to the Church as the Divinely appointed means for the conversion of the world, and zealous, determined and constant efforts to bring home to the individual sinner Jesus Christ as "the Way, the Truth, and the Life."

The work that alone will tell in the coming ages, when Infidelity and gross licentiousness shall abound, is the work which brings Christ to the hearts of men to operate upon their lives, which tells them of the blessed promises of God in Christ, and points them to the Sacraments of Grace, by which they can be made living members of His Body—holy and clean in the midst of an evil generation.

## PAPERS ON MUSIC.

No. V.

THE last subject on which we wish to treat in these papers is the Burial Service. We all know that in some parishes, and on some *few* occasions, a hymn or two may be sung; but how many realize the soothing and instructing influence which might be imparted if the appointed Psalm were sung and the Holy Communion chorally celebrated, and this might be done with very little trouble taken by the clergyman and parishioners.

The Sentences at the beginning might be sung, the priest and clerks (which here means choir) commencing as they enter the church, where the congregation would join in; the Psalm, sung to a solemn chant, would take the place of an introit; the Lesson follow the Collect as both Epistle and Gospel, and the service at the grave be "sung" or "said," as the Rubric allows. And we may remark the choral rendering of the Burial Service, even without the celebration of the Holy Communion, would do much to get rid of the prevalent idea that the ceremony is one which is done in honour of the mourners, and in which they are not expected to take part as an act of worship of Almighty God. This idea is commonly shewn by their sitting down all through the service.

The great lesson which these papers are intended to teach is that Divine Service is for the *glory* of God before being for the benefit of man.

These papers were originally published by the Rev. W. S. Darling, Rector of Holy Trinity Church, Toronto, and by his kind permission are re-edited and re-published, with additions and alterations, in the CHURCH GUARDIAN by Rev. E. W. Beaven, of Ottawa.

## TWENTY MINUTES A-DAY.

THE Twenty Minutes a-Day Working Society for Missions, commenced in June, 1882, has grown to 27 members and contributors. Two boxes have been sent to the Bishop of Algoma—one in November, containing 46 articles, 16 books, and \$6.00 in money. The May box contained 104 articles, value \$67.98; 23 books; money \$6.00. The next box will be made up in November. Any one desiring further particulars will address Mrs. Ross, 188 Stewart St., Ottawa.

No. 5 of the Articles on King's College, Windsor, will appear next week.

## SCIENCE AND THE BIBLE.

THERE is nothing new in the attacks which men make upon the Sacred Scriptures. Celsus sneered at them. Porphyry cast his stone at their contents. Manes, similarly to Mahommed, regarded their veracity as open to question. Other heretics, like their successors, mutilated some of the Books of both Testaments, out of pretended reverence for their contents, re-shaping them to suit their own views. When, therefore we read the assaults of modern sceptics, we feel they are only following in steps long since trodden, and that many of the objections brought against the Word of God in the sixth century, received their answer ages before by the early apologists. And in so saying, it is not too uncharitable to impute much of their so-called criticism to a superficial study of their contents, even as our blessed Lord accused an earlier generation: "Ye do err, not knowing—not skilled in—the Scriptures."

Again and again have the rash judgments of scientists, "falsely so-called," been refuted. Assyrian cylinders incidentally corroborate the sacred writings. Caverns and tombs closed for centuries open wide their mouths and speak of their credibility. The Hieroglyphics of Babylon confirm their authenticity; while her bricks and clay tablets reassert the truth of the historical portions of the Old Testament. And even if these were all silent and held their peace, as also the voices of those who ought to contend earnestly for her veracity against the attacks of her foes, "the stones would immediately cry out." Egyptian papyri clear up points in which may have appeared obscure fragments of Manetho and Herodotus, Diodorus or other Greeks cannot be regarded as valueless in elucidating the history, customs, etc., of those nations which have disappeared from the face of the earth, but have left their

"Foot prints on the sands of time."

Canon Tristram indeed has affirmed, and he is no mean authority, that there is not an incident in Scripture touched upon from primeval chaos to the call of Abraham, which is not illustrated or confirmed by the utterances of a language—that of the Chaldean—which speaks again after a silence of 4000 years, though we have only just begun to gather a few fragments from its storehouse. And when this source is cut off, that new science—philology—steps to the front, and traces with no uncertain step, the foot prints of the Israelitish wanderers. While as the Indian notes the broken

twig, the displacement of the shrub, the print scarcely visible in the yielding grass, so the philologist maps down the traces of those nations which have left but faint traces of their existence. And it is a fact the cavillers of the Scriptures are unable to surmount, that few of all the long catalogue of cities or towns mentioned in the Book of Joshua, whether prominent or insignificant, do not "retain for their desolate heap or modern hovels, the Arabic equivalent for the name written down by that Captain of the Lord's host some 3300 years ago." Philology may also be regarded as an important factor indetermining the *age* in which some of the Books were written; and it has been proved by the Egyptian words which occur in the Pentateuch, that no one unfamiliar with the history and geography of Egypt, could possibly have written it in the period generally assigned to it; the corresponding Books of the New Testament betray by their foreign words, and consequently impurity of their Greek, the impossibility of their having been written in the purest classical ages, or the times when the Greek was paling before the rising power.

Again, an attempt has been made by Mr. Browne, in Kitto's *Cyclopædia*, [Vol. iii, p. 52] to prove certain records by means of *astronomy*; as Dr. McCaul in a learned and able discussion of Hebrew words in *Aids to Faith* appeals to *geology*, "Moses declares," says this learned Hebraist "that the earth was or became covered with water, and was desolate and empty. Geology has found by investigation that the primitive globe was covered with a uniform ocean, and that there was a long Azoic period, during which neither plant nor animal could live. Moses states that there was a time when the earth was not dependent on the sun for light or heat; when, therefore, there could be no climatic differences. Geology has lately verified this statement by finding tropical plants and animals scattered over all places of the earth. Moses affirms that the sun, as well as the moon, is only a light holder. Astronomy declares that the sun is a non-luminous body, dependent for its light on a luminous atmosphere. Moses asserts that the earth existed before the sun was given as a luminary. Modern science proposes a theory which explains how this was possible. Moses asserts that there is an expanse extending from earth to the distant heights, in which the heavenly bodies are placed. Recent discoveries lead to the supposition of some subtle fluid medium in which they move. Moses describes the process of creation as gradual, and mentions the order in which living things appeared, plants, fishes, fowls, land animals, man. By the study of nature geology has arrived independently at the same conclusion. "Whence did Moses get all this knowledge?" the learned Professor may well ask. "How was it that he worded his rapid sketch with such scientific accuracy? If he, in his day, possessed the knowledge which genius and science have attained only recently, that knowledge is superhuman. If he did not possess the knowledge, then his pen must have been guided by superhuman wisdom." True, our adversaries may say with St. Stephen that he "was learned in all the wisdom of the Egyptians," or with Josephus, that "he was one that exceeded all men that ever were in understanding," but we do not think that even they would be willing to acknowledge the superiority of the Egyptians to themselves in science or learning, we must, therefore, conclude that he was "taught of God."