

been published by him, entitled, "The Creed of the Christian." His interest in the work of laymen in the Church led him to welcome keenly the advent of the Brotherhood of St. Andrew in England. Besides preaching at the Brotherhood convention, he will conduct a retreat for clergy in Toronto.

The Bishop of Rochester.—Dr. Talbot, who accompanies Canon Gore, was formerly Warden of Keble College, Oxford. After this he became Vicar of Leeds, which parish is one of the greatest and most thoroughly organized centres of Church life in England. In 1895 he was elected Bishop of Rochester, really the district known as South London. His diocese has a vast population of workers. The conditions of life here are hard and stern, and the Church has an uphill fight. The present Bishop has seen the opening of a new cathedral in his diocese within the last year.

Dr. Talbot is a prominent supporter of the Christian Social movement. He is a vigorous writer and contributed to "Lux Mundi," the well-known essay on "The Preparation of History for Christ." The Bishop of Rochester is expected to visit the city after the Buffalo convention, and is engaged to preach at St. Mary Magdalene's church. He will be the guest of Provost Welch, of Trinity College, while in Toronto.

Canon Gore.—To a Mail and Empire reporter Canon Gore expressed himself as delighted beyond measure with what he has already seen of the American continent on this his first visit. The Hudson River, Lake Champlain, and Lake George surprised him beyond expression with their natural beauty, whilst the climax was reached in Canon Gore's estimation at Niagara Falls, where he seems to have done everything and seen everything. He spoke briefly of two branches of Church work out of the many in which he takes a prominent part. Those mentioned were the Social Christian Union and the Community of the Resurrection. The former, he stated, was organized some ten years ago in Oxford and London, England, and its chief aim was to help Church people to realize and carry out their duties toward their fellow-men. The Community of the Resurrection has been mentioned before in the columns of the Mail and Empire. Speaking of this organization, the reverend gentleman said he had not come to Canada to form a similar organization, as had been stated in some newspapers. In reply to a query from the reporter, he stated that the Church of England was active and progressive, fully alive to its duties and responsibilities, and striving to discharge them. Canon Gore in appearance is decidedly the student, rather than the athlete. He is still in early middle age, wears a full beard, and has a most interesting and strong face. His powers of observation and of appreciation strike one forcibly at the first interview. He goes from Toronto to Chicago, thence to Washington, thence to Suwanee, Tennessee, and thence to Buffalo, where he is to be one of the leading speakers at the International Convention of the Brotherhood of St. Andrew, which meets there from October 13th to 17th. From Buffalo he goes to Boston, thence to New York, where he takes ship for England. On Wednesday evening Canon Gore addressed a meeting of the Brotherhood of St. Andrew, held in St. James' cathedral. There was a very large attendance of members of the order, and their friends. The rev. gentleman's remarks were based upon the verses from the 10th to the end of the second chapter of St. Paul's Epistle to the Ephesians. The Church of the New Covenant, he said, was the Church of the Old Covenant reorganized and enlarged in its scope so that it was not the Church of one people, but the Church of all nations. As in some of the cathedrals in England, each generation added to the building, so in the Church, each Christian society was a part of the one great structure—the temple of true

humanity in which God dwelt. The Church was a citizenship, a family, a temple, a body, in which Christ ruled. To be an intelligent citizen, to take an active and vigorous part in the concerns of an organized human society, to take a part and place in the affairs of the whole polity, was the duty of every Christian. In England they knew how greatly the Church had declined from that ideal. The greater part of the laity in the Established Church in England regarded it as their duty to go to church, to receive sacrament at certain intervals, to subscribe something more or less to Church charity and objects, and then sit in their pews and criticize the preachers, leaving it to the clergy to "run the religious business," if he might be allowed to use a vulgar phrase. The consequence was that the clergy had been allowed to usurp power. This was not the case in the days of old, when there was danger in religion, when it cost something to be a Christian. Men were then anxious to take their part, to share the burdens and joys of the faith. When Christianity became fashionable men became Christians in name, but not in soul, and so the affairs of the Church tended to pass almost entirely into the hands of the clergy. But this was a departure from the ideal of St. Paul, an ideal that, in one sense, needed less recovery in Canada than in the Old Country, and yet to a certain extent required recovery in this country. The members of the brotherhood should remember that they were members of a great polity, in which each one took his proper place, and assumed his proper responsibility; they were citizens of no mean city. Their religion must take cognizance of all that concerned home life; it must concern itself with the soul of the individual; the social life of man, his amusements, his education, his everyday affairs. Continuing, he dealt with the Church as a family, as a temple, and as a body—personalized in Christ. In conclusion he wished the Brotherhood continued success. Rev. Bishop Sullivan was present and took part in the services, at the conclusion of which an adjournment was made to the school-house of the church, in order that members of the Brotherhood might make the personal acquaintance of Rev. Canon Gore.

On Thursday Canon Gore conducted a "quiet day" in St. Thomas' church. At 4.30 in the afternoon he gave an address on the Love of God.

LAMBETH CONFERENCE.

The Report of the Committee on the Critical Study of Holy Scripture.

I.

This committee consisted of the following members: Bishop of Adelaide, Bishop Barry, Bishop of Colombo (secretary), Bishop of Derry, Bishop of Durham, Bishop of Edinburgh, Bishop of Gloucester (chairman), Bishop of Hereford, Bishop of Indiana, Bishop of Kentucky, Bishop of Maine, Bishop of Manchester, Bishop of Michigan, Bishop of Rochester, Bishop of Salisbury, Bishop-Coadjutor of South Ohio, Bishop of Sydney, Bishop of Vermont, Bishop of Wellington, Bishop of Worcester.

The following is the text of their report: The subject of "The Critical Study of Holy Scripture" claims special attention at the present time, inasmuch as some aspects of Biblical criticism, particularly in regard to the origin and structure of the books of the Old Testament, have disquieted the minds of many thoughtful readers of the Bible, whilst others, with an equal reverence for the Bible, welcome free critical enquiry as helping towards a better understanding and readier acceptance of the Word of God.

Your committee desire in the first place to record their unflinching conviction that the Divine authority and unique inspiration of the Holy Scriptures cannot be injuriously affected by the reverent and

reasonable use of criticism in investigating and composition of the different books. They affirm that the Bible in historic, moral and spiritual coherence, presents a revelation of God, progressively given, and adapted to various ages, until it finds its completion in the Person and teaching and work of the Lord Jesus Christ. This Revelation, as interpreted and applied under the guidance of the Holy Ghost, constitutes the supreme rule and ultimate standard of Christian doctrine.

Your committee declare, in the next place, their belief that the critical study of every part of the Bible is the plain duty of those Christian teachers and theologians who are capable of undertaking it. At the same time they deprecate all reckless and impatient dogmatism on questions which in many cases await further investigation, and are constantly receiving illustration and correction from new discoveries.

Your committee, also record their conviction that such study has produced, not only in recent years, but in the hands of great students of Holy Scripture in former times and will produce in the future, if diligently and patiently pursued, great gain to the Church, in an increased and more vivid sense of the reality of the Divine Revelation which has been made therein through human agencies and human history, and which contains for us "all things necessary to salvation." It may be added that the well-known results of the critical study of the New Testament Scriptures, perseveringly carried on during our generation, strengthen the expectation that analogous gains will ultimately emerge from the critical studies which are now especially directed to the investigation of the older Scriptures.

Reverence, Patience, Confidence, are the words which may sum up for us the attitude of mind which befits Christian believers in contemplating the subject of "the critical study of Holy Scripture."

II.

Your committee do not think it within their province to enter into any examination in detail of the various critical speculations now in process of discussion, except so far as to express their conviction that while some are entirely compatible with the principles laid down, others must be held to be inconsistent with any serious belief in the authority of Holy Scripture; and that, generally, satisfactory results cannot be arrived at without giving due weight to the external as well as to the internal evidences. They think it well, however, to point out that the study of the Bible during the last fifty years has been necessarily influenced by two characteristics of our age, namely, a development of scientific and historical research, and a closer recognition of the solidarity of human knowledge. We have been bidden to study the Bible like any other book, but such study has shown us how absolutely the Bible differs from any other book. We have come to see the significance of the fact, that no authoritative decision on the nature of inspiration has ever been given by the Church; and certainly the significance of the principle, that we have no right to determine by arbitrary presuppositions what must be the character of the records of revelation. We have come to realize, with a new conviction:

(1) The variety, the fulness, the continuous growth shown in the Bible, and that it is a Divine library rather than a single book.

(2) The permanent value of the several books of the Old as well as of the New Testament, when each is placed in its historical environment, and in relation to the ruling ideas of its time.

The progressiveness of Divine relation in the various ages covered by the Old Testament Scriptures is an important principle of Biblical study, which has long ago been recognized by genuine students of the Scriptures; but it has had fresh light thrown upon it by the increased endeavours to examine into the age and composition of the different portions of the sacred volume. For many, the process of critical investigation has dissipated certain difficulties, presented by the older historical records; and a careful and sober-minded criticism, as distinguished from criticism of a rash and unduly speculative sort, has proved itself the handmaid of faith and not the parent of doubt.