

sinner; may our hearts be opened to Him that we may be able to say with St. Peter, "Lord, Thou knowest that I love Thee."

Is this advice strange to you? Then you have more need of the warning voice.

This Lent Wisdom is crying aloud; she is uttering her voice in the streets by every church bell which summons to special services.

It is the sober and friendly call to every one of us to examine our spiritual state.

Am I in sound spiritual health?

Do I now believe? Am I penitent?

Am I living by the faith of the Son of God?

Am I so passing through things temporal that I have a good hope of finally not losing things eternal?

Can I honestly answer in the affirmative?
S. P. C. K. Tract.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

THE MAKING OF THE NEW TESTAMENT.

To the Editor of the Church Guardian:

SIR,—The defender of the article on the Making of the New Testament demurs to my complaint that we are not informed what the false position is from which the Scriptures ought to be brought down. He thinks it sufficiently indicated in the Article's passing remark that 'the Church is builded not upon a Person,' and he is scandalized at my suggestion that the two expressions need not be inconsistent. The Church cannot be built upon the Scriptures, he argues, because "other foundation can no man lay than that is laid which is Christ Jesus"; the most that can be said is, that the Scriptures are 'an instrumentality of inestimable value in rearing the Church's walls.'

And yet we read that the Church is 'built upon the foundation of the Apostles and Prophets.' The only sense in which any one can be said to build upon the Book in the sense evidently intended by St. Paul in this passage, namely that of accepting the teaching of the Book as of Divine authority.

I do not accept the statement that Protestant Christendom places the Book before the Person of our Lord. I am sure this is untrue not only of all schools among ourselves, but also of the orthodox Protestant bodies separated from us. There is undoubtedly a controversy between the Church and those bodies about the Holy Scriptures, but it is not as to their authority but as to their authoritative interpretation. The position we ought to vindicate for the Scriptures could not be better expressed than in the words of my critic; Modern Sectarianism, by 'separating the Scriptures from their organic and vital connection with the Church' has placed them in a false position. Their true position, which, with the ancient Fathers we must never be weary of insisting upon is that of organic and vital connection with the Church and the Church's history.

But this is not to be effected by an uncatholic lowering of their authority. I do not say that such a lowering was intended by the Article and its defenders, but it certainly is the effect. Compare the tone of those communications with the passage I quote below from a great divine of the Church of England; and imagine if you can any one of the Old Catholic Fathers writing such a sentence as this,—the Holy Scriptures are an instrumentality of inestimable worth in building the Church's walls! The Word of God, which is the Holy Ghost speaking to us, which liveth and abideth for ever, a mere instrumentality for building up the Church's walls! Let me refer anyone desiring full information as to the place assigned to the Holy Scriptures by the Old Catholic Fathers to Dr. Pusey's discussion of the subject in his *Truth and Office of the English Church*. And let me ask them to weigh well the following warn-

ing addressed by him to the Church of Rome,—a warning which seems to me to apply just now in several very alarming ways to certain sections of the High Church: "There have appeared already among Roman Catholics symptoms of a tendency to hold cheaply by Holy Scripture as being comparatively unimportant to them who have the authority of an infallible Church, forgetting that the authority of the Church depends upon Holy Scripture."

I reserve the minor details of my critics criticism for another letter.

HENRY ROE.

March 12th, 1890.

PAROCHIAL MISSIONS TO THE JEWS FUND.

To the Editor of the Church Guardian:

SIR,—Just as I was about to send you my annual appeal for the Parochial Missions to the Jews Fund, I received a letter dated Jerusalem, Feb. 18th., 1890, from the Rev. Theodore E. Dowling, whose name is so familiar to us for many years in the Diocese of Fredericton and who is now Chaplain of Bishop Blyth in Jerusalem. He enclosed a circular from Bishop Blyth which you are good enough to insert in the CHURCH GUARDIAN with reference to the Jewish work under his charge. Mr. Dowling says that the Jewish work both in Jerusalem and in Cairo is pressing, and the need of help urgent.

The circular of Bishop Blyth to which I would call the attention of your readers, speaks for itself. But the Bishop in a private letter to the Bishop of Niagara, President of the Canadian Committee of the Parochial Missions to the Jews Fund, gives some interesting details not contained in the circular, which may serve to add force to his appeal for aid. He writes: "I am just about to open work amongst the Jews at Cairo, in connection with the Parochial Missions to the Jews Fund. This is to be their first foreign station. I have got an Arab clergyman, a good Churchman, with his English wife, singularly qualified; and with them is going Miss Allen, lately of Zanzibar (she is Archdeacon Allan of Lichfield's daughter, and has been for many years with Bishops Steere and Smithies). She has been with me a year at Jerusalem opening a home for Jewish girls. It is a first rate opening. There are 25,000 Jews in Cairo, many of them well inclined to us. I surveyed the ground of operations last month when I was on a visitation tour in Egypt. It is very hopeful. But there is no money. So I fall back on the fact that "beginning at Jerusalem" is the motto of all Missionary work for all nations, and I must make that include all Jews under the charge of the 'Jerusalem Bishopric.' I am sure you will not need urging to help me if you can." This personal appeal of Bishop Blyth brings Jewish evangelization home to us in a very direct way. It has providentially come just in time to strengthen our annual appeal for offerings on Good Friday for the Parochial Missions to the Jewish Fund, and will we trust induce many Parishes, which have not hitherto felt called upon to aid this work, to unite with us so as to put it in the power of Bishop Blyth to carry on an effective Mission work among the 25,000 Jews of Cairo. It would be a great satisfaction to the Committee of the Fund, if our Canadian offerings were sufficient to furnish the working expenses of the Mission, as well as the stipend of the Rev. Naser Odeh, the Arabic clergyman, whom the Bishop has secured for this work.

A foreign Mission of the Canadian Church, in Egypt, amongst that people, "of whom as concerning the flesh Christ came,"—through whom we Gentile Christians have received the Oracles of God and our Christian heritage! Here surely is a thought to stir the heart, to stimulate, to desire, and effort, and alms, and prayer, such as St. Paul's "heart's desire and

prayer to God for Israel that they might be saved."

The Canadian Committee base their appeal for offerings on Good Friday, on the urgency of Bishop Blyth's work in the East, and earnestly hope that every clergyman in the Ecclesiastical Province will not only give notice of such offerings on Good Friday, but enforce the appeal by his own sense of its urgency.

They ask further that care may be taken to see that the collections when sent to the Secretary Treasurer of the Diocese are clearly designated for "PAROCHIAL MISSIONS TO THE JEWS—Bishop Blyth's Fund." For lack of care in this respect, many collections intended for our Fund have been paid to a totally different society.

If any of your readers, living in Parishes where a collection is not made for this particular Fund, are disposed to help Bishop Blyth's work, I shall be glad to send them envelopes specially marked, on receiving a post-card to let me know how many they can use and distribute among their friends.

J. D. C., Hon. Secretary, P. M. J.

THE SACRAMENT OF HOLY BAPTISM.

SIR,—Again and again the question of the necessity of a lawful Minister in the Sacrament of Holy Baptism is a subject of lengthy correspondence in our Church papers, and I venture to send you the following extracts, from very different sources, which have recently come to hand. The first is from "Tomline's Christian Theology," vol. ii, p. 401. "Every Baptism is to be considered as a right Baptism, which is administered with water, by persons duly authorized, in the name of the Father, and of the Son, and of the Holy Ghost; and all they who are so baptized become members of one body in Christ, and are united in one holy Catholic Church." The Right Rev. George Tomline was Bishop of Winchester.

The other extract is from a small work on Baptism by the Rev. D. D. Carrie, a well known Methodist minister in the Maritime Provinces. To the question: "What is Christian Baptism?" he gives this answer: "Baptism as a Christian ordinance is the application of pure water to a proper subject, by a lawful administrator, in the name of the Father, and of the Son and of the Holy Ghost." The italics are mine. Yours truly,

JOHN LOCKWARD.

Port Medway, March 13th, 1890.

APPOINTMENTS TO RECTORIES.

SIR,—In the Constitution and Canons of of Synod, page 26. I read regarding appointments to Rectories: "The churchwardens * * * shall proceed to summon a meeting of the vestry * * * for the purpose of choosing two or more clergymen in Priest's orders" &c, &c;

This clause has been brought to my attention at the same time that the report reaches me of the appointment to an important country Rectory of a Student [not as yet even in Deacon's orders]. Has the above act been overlooked or is the rumour mentioned above an error? Can you Mr. Editor give us any light?

ENQUIRER.

It is good for a man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly; made to feel his need of God; to feel that, in spite of all his cunning and self-confidence, he is no better off all in this world than in a dark forest, unless he has Father in heaven who loves him with an eternal love, and a Holy Spirit in heaven who will give him a right judgment in all things, and a Saviour in heaven who can be touched with the feeling of his infirmities.—Charles Kingsley.

A MAN is born to extend every particle of strength that God has given him, in doing the work he finds he is fit to do.