

7 Ven. Archdeacon Brigg proposing a change in for expenses, were pre- the final clause in the ws, was agreed to: d province shall mean er the jurisdiction of a

## Church News

RESPONDENTS.

shop of the Diocese held dral of the Holy Trinity, Sunday after Trinity, nen were ordained dea- Kerr, Norman C. Bayne, rock. The candidates dship by the Ven. Arch- ord Bishop preached the lidates are graduates of ille, and the other (Mr. l at Cambridge with the pective fields of labour e Rev. Isaac N. Kerr, in Rev. N. C. Bayne, in the V. Wilson, in the mission hips; and the Rev. Mr. haplain to His Lordship,

— morning, Sept. 21st, the private chapel which he dence on the Esplanade, gy assisted, and the ser-

— I. N. Kerr, missionary, s, Esq., lay reader, sailed the 25th Sept., by the rt," for their distant at there are only four to the place where they n idea of their isolation. he most isolated places work will be principally their families, who are m Esquimaux Point to he Lord Bishop intends t on a confirmation tour

REAL.

annual conference of the ical College Association ult. consisted of Holy Com- non Henderson, assisted a sermon by Canon Hen- contained in Ephesians ject of episcopacy. He et of greater interest at ogical college than the rs of the Christian min- erroneous opinions that : to take up, error being b and power. Apostolic not necessarily unalter- l on precept were alter- ole, but not by any sec- not imperative, but it t obligation. We were d not lightly be severed; ommand on the subject. on, but it did not specify cession. He compared with its many branches, ry to the eye, but when ut, although they were ife, the symmetry was nety of the Church be episcopal head, though urch's life. ference was held in the presiding. business was the elec- is office Rev. H. E. Hor- i out that there was, an mme of the proceedings t that all the city clergy ssions and were free to . N. Tucker a vote of Henderson for his able morning.

**Higher Criticism.**—Rev. L. N. Tucker then read a most able paper on "The Higher Criticism." Having stated that the paper was meant to be an explanation, rather than a discussion, of the subject of higher criticism, he passed on to give a glimpse of some of the methods and some of the results of the higher criticism. Naturally, the question was asked, "What is higher criticism?" This necessitated the simpler question, "What is criticism, that is, the ordinary textual criticism?" He took it that criticism in that sense was a careful searching of a passage of Scripture so as to ascertain its full and actual meaning. Criticism eliminated all fancy interpretations and all meanings which did not necessarily or naturally spring from the words used; it sought to ascertain simply what God intended to convey to mankind in the passage. Higher criticism took nothing for granted; it not only took the passage as it stood, but it read between the lines as well as on the surface, and it sought out the author and the most hidden portions of a passage, and resolved that passage into its component parts. It had absolutely no regard for tradition or inspiration or anything else, but it subjected the matter under consideration to all the test to which reason and knowledge could put it, and it coolly stood behind to see the result. After illustrating some of the methods of the higher criticism, he touched upon the results of it, mentioning among others that, according to it, many of the stories contained in the Bible were legendary, such as that of Sampson; many of the accounts were contradictory, such as that of the choice of Saul as king; many of the periods were idealized, such as the reign of David. One of the marked features, one might almost say a fundamental rule, of the higher criticism was to reduce the miraculous element to the smallest dimensions, if not to eliminate it altogether. It was, therefore, quite in keeping with such a rule that the prophet should be frequently mistaken in his forecasts. Jonah, according to this reasoning, must be largely mythical, though composed of some few grains of truth. Very few of the psalms were written by David; very many were the outcome of the Babylonian captivity, while, perhaps, the bulk of them were traceable to the most highly organized period of the Jewish monarchy and temple worship. They were, for the most part, the work of anonymous writers, and they were in the fullest sense a national and not an individual work, and they reflected every phase of the nation's history and every mood of the individual's experience. They were as nearly as possible like our own hymn books—the expression of religious joys, desires and hopes of the people of God through many ages. Very few of the Proverbs were written by Solomon, and very few belonged to the age of Solomon; they were the outcome of the observation and experience of successive ages. Ecclesiastes was in no respect, either in style or substance, the work of Solomon. The author lived in the full decadence of a nation's life, and to give prestige to his production he ante-dated it several centuries and attributed it to Solomon, whose fame for wisdom far exceeded his just claims. The book of Job, though generally considered one of the oldest books of the Bible, was one of the latest. According to the higher critics the old Testament was made up of myths and traditions, of dramas, of patriotic songs, of romances, and instead of prophecies of the shrewd guesses of statesmen or the vague hopes of enthusiasts and fanatics. In one word, it was the literature of the Jewish nation. What was the practical outcome of all this? The severest ordeal through which the Word of God had ever been called to pass was the assault of the higher criticism, for it was not ignorant abuse or flippant ridicule, but the scientific analysis of thoroughly serious and competent men. The results were not to be conjured away by a mere wave of the hand or the *ipse dixit* of any body of men. There could be no greater mistake than to ignore or taboo them. They had to be met, and they had to be settled on their own merits. Their appeal was to the reason of men and the common-sense of the laity, which in these latter days was the final tribunal of appeal. If they were founded on fact, they were bound in the end to win the day, and if they did, it seemed to him that what is called the orthodox or traditional view of the Bible would have to be entirely remodelled. The Bible could not remain the Word of God as commonly understood if the higher criticism was right. He took it that it was the duty of every minister of the Church and every teacher of the Word to inform himself as to the main positions of the higher criticism, for the lay mind was being widely imbued with its teachings. On this account it behooved them on every question to be able to give an answer for the faith that was in them. The final solution of this far-reaching question had not yet been attained; the Church of the living God had not yet spoken its last word upon it. The Athanasius, the Augustine, the Butler had not yet appeared, and it behooved the Church to wait and trust, and in waiting and trusting he felt that they would not be disappointed. The Bible would remain the incontrovertible Word of God amid the changing scenes and doubtful conclusions of a world of shadows that is passing away.

Discussion on the paper was opened by Rev. Rural Dean Sanders, who said that the great trouble with which they had to deal was that the higher criticism had to a great extent been taken up by the Germans, and they took it up simply as a study, and handled it as they might any common book. Preachers of the Gospel could not treat the Bible as if it were a common book. The Word of God had been given to the Church of the Living God, and they received it from God and were to honour it as a message from Him and a message to be uttered to others. It was God's Word, and was therefore unique. It stood by itself, and they had to honour it as they certainly could not any other book. In conclusion he said that he should like to see the students of the Diocesan Theological College be obliged to pass a matriculation examination in Scripture before being admitted as theological students. It would only be when that college made Scripture an elementary subject that they would find their men able to grapple with the difficulties of to-day.

Rev. H. E. Horsey hoped that the day would come when the matriculation examination of all the theological colleges of the Church would, at least, be the degree of B.A. It was a matter for their most serious attention that they should study the Bible—study the book and the men there. They need not fear the end, for truth would be revealed by God in the end.

The discussion was continued by Revs. C. C. Waller, N. A. F. Bourne, G. Abbott Smith, J. A. Elliott, T. Everett and W. A. Mervyn, and was concluded by the rev. chairman, who thought that the achievements of the higher criticism were very meagre indeed. He had no confidence at all in the conclusions at which its votaries had arrived. They seemed to argue almost entirely upon supposition, and he thought that they would never win the day.

The next paper was by the Rev. C. Cameron Waller, on "How to Make Bible Study Interesting to the People." It was a very practical contribution, and after pointing out that one of the first essentials in those who would teach the Bible to others was that they must be students of it themselves, it urged, among other things, a thoroughly systematic and consecutive reading of the Bible, and the reading of it with a concordance, so as to find what was said elsewhere about persons and things.

The discussion on the paper was opened by Rev. A. Bareham, and was continued by Revs. J. A. Elliott, H. E. Horsey, L. N. Tucker, Mr. Geo. Hague and others, after which the afternoon session was closed.

The evening session was occupied with a very interesting address by Rev. E. I. Rexford on "The Relation of the Clergy to Public Instruction in the Province of Quebec." He commenced by touching upon the earnestness with which the school question had been discussed in England, the United States, New Brunswick, Manitoba and Ontario, and said that the question was one of very great interest and importance. Without taking sides in the discussions which had taken place in the countries and provinces to which he had referred, he contended that an institution which largely controlled the development of child-nature could not be regarded by the clergy, who had for their aim the elevation of the community and the promotion of a higher type of life, as an institution concerning which they could remain indifferent. Having pointed out that the school had for its object the development of the three-fold nature of the child—the physical, the moral and the mental—he briefly reviewed the history of education in this province and the relation in which the clergy, both Roman Catholic and Protestant, had stood towards it, and then went on to glance at the present status of moral teaching in the schools in consequence of the action taken by the Protestant committee. He next dealt with the privileges of the clergy in reference to the schools, saying that in this province every clergyman was a school visitor by law, and had the right of entrance to any public school at any hour during school session, and not only to sit and observe what was going on, but to make enquiries, and he also had access to all journals, documents and registers concerning what had gone on in the school during the past and what was going on at that time. This gave the clergyman very great power, and afforded him ample opportunity to find out what was going on in the school and to see whether things were being carried on efficiently or not. Another privilege was that the clergy had the power to determine who should be candidates, from a moral point of view, for the position of school teachers. Again, every resident in a municipality was obliged, if called upon by the ratepayers, to take his fair share in the difficulties of the management of the school; but the clergy had the right to decline. Another privilege, and one which he (the speaker) thought should never be exercised, was that a clergyman had the right to teach in a school without a diploma. This was an inheritance from years gone by, when the Roman Catholic clergy and the members of the religious orders which first came out here were

highly educated men. He then went on to show that these privileges carried with them corresponding responsibilities, and said that in this respect clergymen could only give information and act wisely by becoming acquainted with our school code, and they should also know something of the art of teaching. Their theological students ought to be teachers-in-training, not only as learners of theology, but as students of methods of presenting facts to others. The advantage which would accrue from carrying out suggestions of the kind he had indicated would be to very materially advance the schools in the parishes of the several clergymen, and consequently to help on the education of the people. While all were interested in the improvement of the education of the community in which they lived, there was no branch of the Christian Church so much interested as the Church of England. It was an historic Church; it appealed to history, and if the people could be got to rise in the educational scale, they would appreciate more and more the history of that Church. Another advantage would be if the schools of the country districts and the city as well could be made the means of giving the children a thorough grounding in the Old and the New Testament, there was a basis upon which to inculcate Scripture history and Church teaching in the Sunday school. If clergymen qualified themselves in the way he had indicated, they would be able to put themselves in a strong position with reference to the Sunday schools, because the work was definitely along the lines of the day school, and also by so doing they could take an intelligent part in the work imposed upon them.

The rev. chairman expressed his personal thanks to Rev. E. I. Rexford for his very able address, and the following took part in the discussion which followed:—Revs. N. A. F. Bourne, H. E. Horsey, Rural Dean Sanders, F. Charters, W. A. Mervyn, T. Everett and G. Abbott Smith.

**Sympathy with the Bishop.**—Rev. L. N. Tucker expressed the thanks of the meeting to Rev. E. I. Rexford for his address, and moved the following in reference to Bishop Bond:—

*To the Lord Bishop of the Diocese of Montreal:*

The Montreal Diocesan Theological College Association, in its annual conference assembled, desires to place on record its deep sense of the great interest your Lordship has always shown in this conference by your presence at its meetings. It marks with deep regret your absence on the present occasion and the cause of that absence. It devoutly thanks God for your almost miraculous recovery from your recent severe illness, and it earnestly prays that you may soon be completely restored to your former health, and that you may long be spared to preside over our diocese, our college and our association.

The motion, which the secretary was instructed to convey to the Bishop, was seconded by Rural Dean Sanders and carried unanimously, after which the conference adjourned.

(To be Continued.)

**MONTREAL.—Grace Church.**—The first anniversary of Grace Church, Point St. Charles, was held on Sunday, 24th ult., when special services were held. The Rev. John Ker, B. D., preached in the morning and the Very Rev. Dean of Montreal in the evening.

**St. Jude's.**—No. 1 company of the Boys' Brigade have now entered on their second year, having resumed their meetings on Aug. 28th, in their armory, St. Jude's Church lecture hall, which will be held during the winter months as follows: Meetings on Mondays commence at 7.45 p.m. with singing and prayer; occasionally short addresses are given by friends; 8 to 9 p.m. drill; this winter physical drill with and without arms will be taught, with piano accompaniment; 9.15 p.m., roll call and dismissal. The company hope to be able to get up another concert this winter in order to raise sufficient funds for the purchase of the remainder of the rifles required, as well as to purchase instruments for the new fife and drum band which the officers hope to see started before next year. As this is the only company of the Boys' Brigade in Montreal at present, boys between the ages of 12 and 17 are invited to become members. Terms and conditions of joining may be learned at the armory from the officers any Monday night from 7.30 to 9.30.

**PHILIPSBURG.**—A Harvest Festival service was held at the parish church, Philipsburg, on Wednesday last, Sept. 20th, at 10.45 a.m. The offerings on the plate are to be added to the new church fund. The ladies gave a dinner to all comers at 25 cents each, on behalf of the new parsonage, which it is hoped to build at the same time as the church.

**Diocesan Executive Committee Meeting.**—At the quarterly meeting of the Executive Committee of the Synod of the diocese of Montreal, held Tuesday last, the following resolution was moved by