

and enables us to see that the Faith of all is one and the same, . . . since all are cognizant of the same spirit, conversant with the same commandments, and preserve the same form of ecclesiastical constitution, and expect the one advent of the Lord, and await the same salvation of the complete man,—that is, of soul and body.

Tertullian fell into some of the errors of the Montanists, though it is generally held that he never separated himself from the communion of the Church. He had been trained a lawyer, and shows the results of that training in the tract of his on *The Prescriptions of Heretics*, from which only I shall make citations. He agrees in general with the views I have cited from Irenæus, though it is most likely that the two men had no personal knowledge of each other's existence,—the one living in Lyons in Gaul, and the other in the north of Africa, at about the same time; that is, the latter part of the second century.

Tertullian takes the same view as Irenæus with regard to the first preaching of Christianity,—the tradition or handing down of the Faith in each of the Churches that had been founded by the Apostles or their immediate successors; but he does not undertake to show to the heretics that the views held by them were contrary, that they have no right to appeal to the Scriptures. The Scriptures were written in the Church by members of the Church, and for the use of the disciples that were in the Church and remained in its communion and fellowship, so that they that had left the Church not only had no right to claim to justify or defend their views by argument and texts derived from it, but that they had no right to use the Scriptures at all; it was no Holy Scriptures for them; their use of it was like that of a citizen of one country,—these of United States, for example,—who should cite from and claim as his authority and vindication the laws of another country, as Turkey, Russia, or Germany.

It will be remembered that Tertullian had been a lawyer; and his idea was that heretics who had left the Church should be thrown out of court as having no status, or standing, or right to be heard there [§ § 15-21].

It is indeed quite true that Tertullian does claim that the Scriptures themselves do not teach the doctrines which these heretics hold, and that they are without foundation in the Scriptures themselves when rightly understood. But his main line of argument is that they have no right to exist as churches or use the Scriptures.

Tertullian gives substantially, though not verbally, the Apostles' Creed as given by St. Irenæus, and makes it, in fact, as he calls it, 'The Rule of Faith,' by which all doctrines and teachings should be tested.

He says: 'Immediately therefore the Apostles, . . . having chosen by lot a twelfth, . . . having throughout Judea borne witness to the Faith, went forth into the world and preached the same doctrine of the same Faith to the nations, and forthwith founded Churches in every city from whom the other Churches thenceforward borrowed the tradition of the Faith and the seeds of doctrine, and are daily deriving them that they may become Churches. Indeed, it is on this account only that they will be able to consider themselves Apostolic, as being the offspring of Apostolic Churches; . . . therefore the Churches, although they are so many and so great, constitute but the one primitive Church founded by the Apostles' [§ 20].

But if there be any heretics that are bold enough to plant themselves in the midst of the Apostolic age, . . . let them produce the original records of their Churches; let them unfold the roll of their Bishops, extending down in due succession from the beginning in such manner that their first Bishop will be able to show for his ordainer and predecessor some

one of the Apostles or of Apostolic men who continued steadfast with the Apostles. For in this manner do all the Apostolic Churches keep their registers; as the Church of Smyrna, . . . the Church of Rome. In the same way the other Churches exhibit the names of those whom, having been appointed to their Episcopal places by Apostles, they regard as transmitters of Apostolic seed.' He mentions several others besides Smyrna and Rome, and says, as Irenæus has done, that there is no one who is not near enough to some one of these centres to consult its Bishop and find out from him what was 'the Faith once delivered to the saints,' which all Churches must keep and teach as the condition of their remaining in the communion of the One Holy, Apostolic, and Catholic Church.

(To be Continued.)

### THE EDUCATION OF GIRLS.

Now a days there are few people found to dispute the necessity of devoting to the intellectual culture of girls that enlightened care which at one time was only bestowed on their more fortunate brothers. There is no need now to contend against that curious theory which decided that all the culture necessary for the future wife and mother was to be obtained through such dreary media as Mangnall's questions, Telemaque, wool work, and so forth. Such educational machinery is now happily a thing of the past, and we even know brothers who accept readily, if not always gratefully, the offer of a sister's help, when they are struggling with the Oblique Oration or Binomial Theorem. All who are truly interested in the elevation of women must be glad that this is so; knowing—as a moment's reflection will convince us—that the trained intelligence must be capable of doing better work than the untrained in any field of labour whatsoever. For the daily increasing number of women, who take up work outside their homes, the necessity of thorough education is manifest, and will scarcely meet with opposition. And for women whose work is to lie chiefly within their homes, the necessity, though more often disputed, is just as great. The woman who has acquired habits of clear and exact thought through the study of Mathematics and Physical Science ought, we maintain, to be better able to make a jelly or cut out a child's frock, than the woman who has had no such training. The mother who has a knowledge of Physiology and Hygiene ought not to endanger the health of her little ones by unwholesome diet and unwholesome clothing. And surely the wife who has had her sympathies awakened and widened, her mind ripened and expanded by the study of literatures ancient and modern, ought to be so much the more fitted to be a helpmate and companion for her husband, a wise counsellor of her growing sons and daughters, a thoughtful mistress of her servants. We say education ought to do all this. We are obliged to own that sometimes it does not. And why? Not because it gives too much, but because it gives too little. Now we are far from wishing to burden the existing formidable curriculum of our girls' schools with additional subjects of instruction which can be much better learnt at home. The home and not the school, is the fit place for teaching the household duties, which every woman ought to know how to perform or superintend. They are not difficult to learn for anyone possessed of average intelligence and hearty goodwill. Where the modern Girls' High School fails is usually in not implanting the motive force of such good will—a spirit of unselfishness and of active desire for the happiness of others. The well-known young lady of our acquaintance who spends the morning in practising Beethoven's Sonatas, while her

mother darns stockings and makes pinafores, is not to blame for her love of Beethoven, but for her indifference to her mother's ease and comfort. In all probability she is well able to use her needle. The familiar vision of the bluestocking, learned in all the 'ologies, but hopelessly ignorant of the useful arts of darning and patching, has vanished with other insubstantial bugbears of our youth. What the average High School Girl needs is not more knowledge, but less selfishness. Now what might she have been taught at school that would have induced her to use ungrudgingly in the service of her home the intelligence which had been trained to comprehend, the eye which had been trained to observe, the hand which had been trained to execute? She might have been taught the full meaning of the familiar words: "Honour thy father and thy mother;" she might have been taught that "it is more blessed to give than to receive;" she might have been taught that "even Christ pleased not Himself." And this brings us to the main point of our argument; the need of definite religious teaching in our schools. But by this we do not mean the perfunctory 'Scripture lesson,' which is too often treated as a mere matter of ancient history and an interesting study of ancient lands and customs. Such teaching is worse than none, being calculated far more to deaden than to awaken the religious spirit. From our own experience we can testify to the unsatisfactory fruits of the 'unsectarian' teaching of undenominational schools. We can imagine no worse gift to girls (or boys) than the knowledge and trained powers with which they issue from the High Schools of the day, if they have not also the safe anchor of a sure and settled faith. *Sure and settled* it must be to withstand the storms and billows of life. A general sense of right and wrong, a vague preference for the right, this will answer in fair weather, when all goes well and smoothly. But when the storms of trial and temptation come, as come they must to all sooner or later, then the only safety lies in the living faith, the steadfast hope, the earnest love, which should have grown with the child's growth and strengthened with her strength. In these days, when so many of our girls go forth to battle in the world, we dare not send them forth defenceless. Let us by all means do our utmost to develop their intellectual capacities, but let us also do our utmost towards their equipment with "the whole armour of God." By all means let us place all the advantages of the highest culture of the day before our girls. They will be all the better fitted, and will be all the more ready, to do good work in their homes or in the world, if only with all the learning of the schools we remember also to instil just as carefully and systematically the 'widoa' that is from above.'—*The Southern Cross, South Africa.*

### FOR 1500 YEARS UNQUESTIONED.

In 1711 a state paper was presented to the Russian Minister of Ecclesiastical Affairs by Dr. Jablonsky, first chaplain to the King of Prussia and superintendent or Senior of the Protestant Church in Poland, containing a statement respecting Episcopacy which the writer himself introduces as 'very remarkable.'

'There is,' he says, 'no doctrine or tenet of the Christian religion in which all Christians in general have, for the space of 1500 years so *unanimously* agreed as in this of Episcopacy. In all ages and times down from the Apostles, and in all places through Europe, Asia and Africa, wheresoever there were Christians there were likewise Bishops, and even where Christians differed in other points of doctrine or custom and made schisms or divisions in the church, yet did they all remain *unanimous* in this, in retaining their Bishop.'

This testimony is preceded by the observa-