

THE Very Rev. Dr. Freemantle, Dean of Ripon, died at Wimbledon on Friday last of influenza. Mrs. Freemantle expired a few hours after. Dr. Freemantle had been a Fellow of All Saints', Oxford, and was Chaplain to the late Archbishop Tait. He was the author of several theological notes.

To teach a few Sunday school children week after week commonplace, simple truths—persevering in spite of dullness and mean capacities—is a more glorious occupation than the highest meditations or creations of genius which edify or instruct only our own solitary soul.—*F. W. Brighton.*

A noteworthy event in the progress of Grace church, New York, was the introduction of an orchestral accompaniment to the choir of the church at the funeral of a prominent layman. Eight French horns, two tubas and four trombones, led by Mr. Lander, beautifully rendered the "Dead March" in Saul.

THE *Illustrated London News*, in reporting the opening of the new church at Kettering, says: "The Bishop was vested in a purple cassock, white stole, cope and mitre, and wore a pectoral cross, Episcopal gloves and ring, and used his crosser, while also two acolytes in scarlet cassocks were in attendance."

MISSIONARY work in China does not seem to be seriously interfered with by the war. Bishop Scott has written home for the two ladies who were to have gone out to him last October, but who were left behind in consequence of the war. The Bishop now thinks that there is no reason why they should not come out and begin work.

CANON GORE began his first course of sermons as Canon-in-residence at Westminster Abbey on Sunday week. He is taking for his subject the meaning of the central verities and facts of Our Lord's Person and Life—the meaning of His Humanity, the disclosure of His Godhead, His Birth of a Virgin, His rejection by the world, the meaning of His Expiation, the Glory of His Resurrection.

AMONGST those ordained to the Diaconate by Bishop Nicholson, of Milwaukee, on March 3rd inst., was Mr. Herbert Cushing Talman, Ph.D., Professor of Greek in the Vanderbilt University, Nashville, Tenn., who has lately come into the Church from the Congregational body. Amongst those receiving Priest's Orders at the same time was the Rev. Clement Blake B. Wright, M.A., of Trinity University, Toronto, presently assistant at the Cathedral, Milwaukee.

THE TRUTH AS IT IS IN JESUS.

As to the "precious truths of the Gospel" I hope I value and revere them quite as much as those who count a bishop's authority as a thing of nought; indeed, if by the "precious truths of the Gospel" you mean not simply a few texts elastically applied to sectarian views, but the whole "truth as it is in Jesus," then are you bound to reverence Him who hath "appointed divers orders in the Church," and who, by His apostles, now gives you and all this advice,—to "know them which labour among you, and are over you in the Lord." By the "precious truths," I fear, however, you mean a few unconnected texts which are opposed to Popery, and which form the watchwords of those who love a partial Gospel, because they prefer a self-invented church.—*R. Montgomery.*

PREJUDICE AGAINST THE CHURCH OF ENGLAND.

(*Penny Post.*)

Prejudices are not necessarily bad things; although they may often do a great deal of harm. There are good prejudices as well as evil ones. There are prejudices which it is good for men to have, which good men always have, which a man could scarcely be good if he had not. This is only another way of saying that there are certain things which men are bound to believe in, and to love before they can give any reason for it. They have a natural feeling of jealousy about everything which they respect or admire. They look with fear and suspicion upon whatever seems really to detract from that admiration.

This, of course, is neither more or less than a prejudice. Yet it is a prejudice which we ought to treat with delicacy, kindness, and gentleness, all the while thinking better of a man for being actuated by it.

Now there is a prejudice of precisely the same sort as this against the doctrine of the One Catholic and Apostolic Church when a man thinks that it leads people away from Christ! It is quite strange to see how widely this is spread, even among serious thinking people; and it shows us the danger of dwelling only on portions of the Bible, of picking and choosing, and assorting and systematizing certain favourite doctrines of Holy Scripture. It has really come to pass that Churchmen are afraid of the Church, and that too for the strangest and newest of all reasons, because it leads them from Christ. Surely on the very first view of the matter we should say it could not be true. It must be a prejudice; a prejudice doing a great deal of harm, yet to be respected because of the good things out of which it comes.

A person unaccustomed to what are popularly called High Church opinions, is not unfrequently struck at the perpetual recurrence of the word "Church" in the sermons, the writings, and even the conversation of those who differ from him, or at least think they differ. But he soon gets a step further than this. He sees that not only does this word "Church" come in very frequently, but that it comes in, in most cases, where he would have used one or other of our Saviour's Names. If he is a hasty, proud or uncharitable man, he dismisses the matter at once; and rests, where shallow and uncharitable religionists delight to rest, in a quotation—or as often happens in effect a mis-quotation—of Holy Scripture. For instance, confounding, as is not uncommon, Jewish things and Christian things, such a man would imagine that he had at once accounted for, answered, and condemned this language by the words of Jeremiah—"The Temple of the Lord, The Temple of the Lord, The Temple of the Lord are these *a*;" as if one might not just as well quote on the other side—"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven *b*." Yet such is the use to which Christians now-a-days put the word of Almighty God! They make epigrams out of it. With these men we have nothing to do.

There are others who are pained at the frequency of the word "Church," and as it seems to them, the infrequency of the most sacred of our Saviour's Names. There is just this prejudice standing between them and Church views. A jealousy of the Church lest it should lead us, our thoughts, our hopes, and our affections from Christ. Now this shows that these love their Master truly, sincerely, and fervently. They are holy people; and, although another man may think their love is not according to knowledge, yet he must have a cold, dull, un-

a Jer. vii. 4. *b* Matt. vii. 21.

generous heart, who does not feel drawn towards them, seeing that they do really love their Saviour with so much warmth and simplicity. They, like Mary, have chosen the good part. They have seated themselves at the feet of Jesus; and they look upon this doctrine of the Church as a something to allure them from that one spot where alone grace is ever dropping from the anointed Son of God, something of human invention with the marks of man's wisdom and man's intellect about it, something which if admitted will distract the evangelical singleness of their hearts.

Alas! that people should think so: yet to speak harshly or bitterly, to say high and scornful things, to argue them down, would be to treat Christ's children as the world treats them. We are bound rather to show them with all meekness, softness, and constancy, that our love for Christ is as strong and fresh, as jealous and as vigorous as theirs, but that we express it in a different way: and that our reason for doing so is only because we think the different way the most reverent way, and as such, more free from error, more full and satisfying and spiritual, and, as springing from obedience, more acceptable in the sight of Him Whom we adore and love.

Surely, if a man would take the Bible and patiently unfold all this, many who now start back from the Church, as if it were a substitute for Christ, who come in gladly to the old and apostolic view of it, when they found that Christ was over there, clearer, brighter, more full of promises, more abounding in gifts than elsewhere; and enabling us to get closer to Him than we otherwise could do. Such persons are like St. Philip, "Lord show us the Father and it sufficeth us:" and surely Christ may answer from out His Church, "Have I been so long time with you, and do ye not know Me *c*?"

F. W. F.

c John xiv. 8, 9.

THE DOGMA OF INSPIRATION.

The English Church Union is a large and influential body of Churchmen, having about 36 000 members. At a late meeting Dr. E. C. Wood, one of the most learned of canonists spoke as follows: "You know that the Church has not yet been moved by the Holy Ghost to speak by any doctrinal or dogmatic definition of an Œcumenical Council concerning the inspiration of Scripture. But you know also that that is not the only way the voice of the Church reaches us. She speaks not only (in her councils) as the *Ecclesia docens congregata*, but as the *Ecclesia docens dispersa* (dispersed, but one throughout the world,) in accordance with the principle of the Vincentian Canon and the Augustian maxim, *Securus judicat orbis terrarum*. Now, has the Church thus spoken to us concerning the inspiration of Holy Scripture? Yes, undoubtedly she has. Her teaching is expressed to us by what theologians call a dogmatic formula. That formula is this: "*Deus est Auctor librorum Sacrae Scripturae*;" "God is the Author of the Books of Holy Scripture." That formula comes to us from the so-called Fourth Council of Carthage. That code forms part of the code of the universal Church. In it provision is made for the public examination concerning matters of faith of a Bishop at his consecration, and amongst other points he was required to profess his belief in the formula, "*Deus est Auctor librorum Sacrae Scripturae*." This formula has come down in the Western Church by an unbroken tradition; it occurs alike in the Roman Pontifical and in the old English Pontificals, and has been formally adopted by the Holy Orthodox Eastern Church. It was further emphasized, restated and commented upon by the Vatican Council, speaking for the great Latin communion in 1871. But