# CORRESPONDENCE.

## "A SLANDER REFUTED."

SIB.—"The Montreal Gazette says that John Bright's remains could not be laid in Westminster Abbey because he had never been baptized into the state Church. The loss is the Abbey's not the man's. There can be no more hallowed resting place in broad England than that of the great Qaaker, who, through his whole life, did his duty fearlessly, honestly and with his whole heart in the service of his country.— Cowansville Observer." The contor-tion of fact contained in the pre-ceding is going the round of the secular papers, and inimical pre-indicad contained on paper judiced sectarian advocates are not unlikely to add currency to the misrepresentation as it conveys an invidious imputation against the grand old Church of England-the mother of all English speaking Christians, and which is as Catholic as it is tolerant and comprehensive. It would have been historically correct to maintain that Paritan zeal and fanaticism had consigned toar peaceable Quakers to the gallows under Governor Endicett in 1759, and that after about 40 years forther consideration in was their liberal ejaculation to Chalkley. the Quaker travelling in New England-" Oh what a pity that all your society were not hanged with the other four." But though deft-ly contrived to mislead popular opinion, when examined, we find no justification for an inuerdo which could only be bred of the dregs of intolerance. Westminster Abbey is a Christian Temple, a bulwark of the Faith once delivered to the Saints and which as far as it is truly Catholic is still profes sed by 9 10ths of the e who acknow-ledge Christ. Christian Baptism has naught to do with a "State Church" but solely with the universal Church of Christ-wherever the Gospel commission is repeated (St. Mat. 28 v. 19). The Quakers formally reject Baptism with all outward ordinances and institutions of the Gospel. They have the fullest freedom of their choice. Does this freedom extend to the absolute de nial of like freedom to the otherwise universal voice of Christen dom-that "except a man be born of water and of the Spirit, he cannot enter into the Kingdom of Heaven ?'

Is it any intolerant reflection upon the character or excellence of John Bright's career, that Christ's command and the allegiance of His followers should not be dethroned in their very citadel before any human virtues however | ure, and any personage however exalted? Dean Bradley had no other option as a Christian (not merely as a Churchman nor as a representative and accredited minister of Christ, nor as an official of a "state" church) than practically to maintain the unchangeable, unaiterable features of that Body which Christ came to institute which have been unchallenged as to their general obligation except by the few hund-reds of the respected sectof Quakers which arose in the 17th century.

The Christian Temple is not a mere state appendage; and the fact that its Christian character cannot be obliterated by the exigencies or urgencies of state craft, or that it will not belie its ancient Catholic as well as significantly Protestant foundation before the loftiest exemplifications of moral worth, is the one feature to be noted in declining a resting place to the honoured remains of the great Quaker States-man. It is no "loss to the Abbey," it is no reflection upon the conscientious adherents of self chosen religious theories, (so long at it remains, as it must over, a Christian Temple, maintaining the Faith of Christendom), that it must in regard to the living, and the dead, uphold Baptism, not as the admission "to the state church" but the primary and leading "principle of the doctrine of Christ," Heb, 6. 1 and 2. It is an unworthy device of the times to raise an outcry of intolerance while exemplifying in the act its most signal in-dalgence. The Magna Charta voices the recognized claims of the Church of England from times long anterior to the usurpa ions of Rome, and stamps the character which no adventitious state con nection can prejudice or destroy. This Charter of English liberties has for its introduction the clause, " The Church of England shall be free and sujoy her whole rights and inperties invio'able."

She must ever be ready to defend these 'rights and liberties" against the additions of Rome and not less against the mutilations or the negations of those who fill the intervening scale between the theories of the dead but honoured and be loved John Bright of lasting memory, and the living sintillating ec-centr.c flashes of Huxley. Its ead of being used as a poisoned sectarian shaft it ought to have been a cause of congratulations to Christians of every name, that the Church of England is no respecter of persons, and that Christ and His commands cannot be supplanted within her enclosures by human virtue bowever eminent or "state" rewards and enlogies however worthily deserved and earned .-CHUACHMAN.

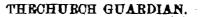
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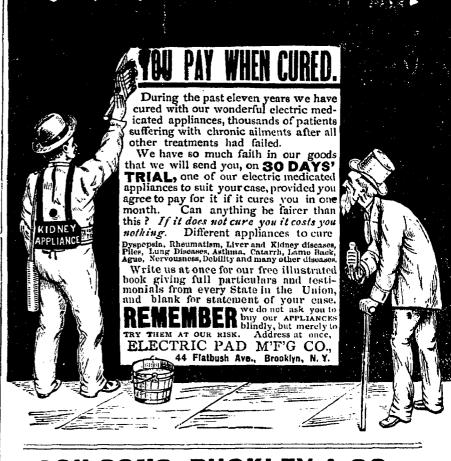
#### BAPTISMS.

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- Privately, at Stellarton, April 15th, Eliza-beth Ann, infant daug ster of John R. and Bessie Hoar.

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