

portance in relation with ultimate success as an instrumentality of true and lasting spiritual benefit. The roots of the work lie here. The "public work" of preaching and teaching has its value and necessity; but the character and the permanence of its influence and effect depend, after all, upon the deeper spiritual agencies that cluster around, and spread forth from the quickened, energized spiritual life of a people, if at first but two or three, who lift up themselves to earnest seeking of, and communion with the Lord, in united prayer.

Mount Forest, Oct. 14, 1876.

### PLAIN LECTURES ON THE PRAYER-BOOK.

BY DIAKONOS.

LECTURE No. 15 continued.

As these lectures have in view not only instruction, but also the correction of those unfair criticisms that are so often directed against our beloved church by those outside her communion, it will perhaps not be amiss to show the inconsistency of those who make light of our public profession of belief.

I shall therefore here recite to you the belief or creed, which every person baptized by the preachers of the Methodist persuasion about us, is expected to make before the people.

I take it from "the Methodist Episcopal Book of Discipline." If any of you have access to that book you will find my extract on page 94 in what is called "The Ritual of the ministration of Baptism to infants and to such as are of riper years."

Question. "Dost Thou believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ His only begotten Son our Lord, and that he was conceived by the Holy Ghost, born of the Virgin Mary, that He suffered under Pontius Pilate, was crucified, dead and buried; that he rose again the third day, that he ascended into heaven, and sitteth on the right hand of God the Father Almighty, and from thence shall come again, at the end of the world to judge the quick and the dead? and dost thou believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the remission of sins, the resurrection of the body, and everlasting life after death?"

To this the candidate is to answer "all this I steadfastly believe."

You see they take the apostles' creed as accepted by the church, from which they, contrary to the advice and wish of John Wesley, went out. They leave out one clause—he descended into hell—thus deliberately ignoring the following passages of Holy Scripture, Acts ii. 8. "He (David) seeing this before spake of the resurrection of Christ that His soul was not left in Hell (Hades) neither did his flesh see corruption." St. Luke xiii. 43. "To day shalt thou be with me in Paradise."

St. John xv. 17. Jesus said unto her, touch me not, for I am not yet ascended to my Father, but go to my brethren and say unto them I (do) ascend unto

my Father and to your Father, and to my God and your God."

Eph. iv. 9. "Now that He ascended, what is it but that He descended into the lower parts of the earth."

1 St. Peter iii. 19. "By the which also He went and preached (proclaimed) into the spirits in prison."

I say to this (mutilated) creed, they ignore all the passages of Holy Scripture which refer to Christ's descent to the place of departed Spirits, Hades.

So they take from the xxxix. articles of the Church of the Reformation such as suit their new doctrines, and without remorse cut away all others.

Thus for instance in this same book of discipline, you will find, the third article of the church simply ignored. The article thus left off the list reads thus "as Christ died for us and was buried; so also it is to be believed that he went down to hell." I have endeavored to explain in a former lecture what is the meaning of the word hell or hades, that it refers to the place of departed spirits including paradise or Abraham's bosom or under the altar, that place from which the souls of all shall come to be remitted to their bodies and to stand before the judgment seat of Christ.

People talk largely about the sin of the Romanists keeping their people in ignorance, and it is a great sin, but remember that John Wesley, who was a Presbyter, or priest, or elder, (all meaning the same) of the church of England was no party to this "cutting and carving" of those 39 articles which the Reformers drew up and sealed with their blood.

Before leaving this subject—painful, but I feel necessary to be touched, let me call your attention to a fact creditable to their leaders, that in this creed to be professed before the whole congregation on the solemn occasion of baptism, no other clauses are excluded, neither "The Holy Catholic Church," nor "the Communion of saints."

Yet this thought occurs to my mind, if they believe in the Holy Catholic church, why do they go out from the Communion?

Is it any wonder that when people once begin to cut and carve the work of the Reformation, from them again should go out, as soon as this or that doctrine did not suit, a dozen, nay a hundred other sects, splitting the unity of the Church, rending the Lords body—each professing a purer doctrine than his neighbor—from the sect that has no sacraments to the schismatic who has seven.

Let us return to a more congenial topic, a further consideration of that dear old prayer book, which has lived for so many years through storm and sunshine, and which I trust and believe will yet stand firm against extreme Ritualists and no church, against bigoted churches, and broad churches, and against the hostile batteries of enemies from within and from without.

And why will it stand? Because it is founded upon the Apostles and Pro-

phets, Jesus Christ Himself being the corner stone.

To be continued.

### "HOLY IS THE SEED TIME."

We present our musical friends with a small piece of music which we give on another page. It is new to this country; and for professionals we need say nothing about it, while for non-professionals we say that it is a beautiful little gem. It will be found suitable for harvest festivals and thanksgiving services. Copies may be had at the DOMINION CHURCHMAN Office, at the rate of 25 cents per dozen, or 75 cents for 50 copies.

GOOD FOR CANADA.—It is with pleasure we notice that the Dominion Organ Co., of Canada, situate at Bowmanville, Ontario, have competed successfully with our best makers, having been awarded the highest prize, —The International Medal—the only one given to any Organ Company on this Continent, outside the United States. We congratulate this company on their success, and should they continue to manufacture instruments of such superior quality of tone, workmanship, and finish, they will certainly have a large trade.—From the Music Trade Review, New York, Oct. 3, 1876.

### BOOK REVIEWS.

THE IMMORTALITY OF THE SOUL; being a critical investigation of the Doctrine of the Immortality of the Soul, as set forth in the Old Testament. By Jacob M. Hirschfelder, Lecturer in Oriental Literature, University College, Toronto. Toronto: Rowsell & Hutchison, 1876. Price 25 cents.

Dr. Hirschfelder states that he was induced to enter upon the examination of the Old Testament view regarding the doctrine of the immortality of the soul—which forms the subject of this lecture—by several earnest appeals made to him, both verbally and in writing, inquiring whether the doctrine is actually contained in the Old Testament writings. These appeals, he says, have been accompanied by the broad assertion that, in their opinion, judging at least from the authorized version—they having no knowledge of Hebrew—no such dogma is there taught, or at least not distinctly enough to satisfy their minds on the subject. The Professor holds that the doctrine of the immortality of the soul is unquestionably taught in the Hebrew scriptures; but that, as most of the Hebrew terms as well as many entire passages, bearing upon the question, are altogether mistranslated in our version, it is not surprising that the English reader of the Bible should experience some difficulty in perceiving how clearly that doctrine is enunciated throughout the Old Testament. His criticisms on the passages of the Old Testament Scriptures which he adduces for the proof of the doctrine in question, are remarkably just and conclusive. That on the celebrated passage in Job xix. 25-27, is particularly good.

In one of Professor Huxley's recent lectures in the United States, he sneeringly referred to what he termed the marvellous flexibility of the Hebrew language, which in its account of the creation can employ language equally susceptible of what he calls the Miltonic chronology, and also of