

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

To the Editor of the Church Guardian:

SIR,—I proceed to make good my offer to furnish full details of the proof that the Church has always held and taught that the indwelling presence of the Holy Ghost is given in Baptism, is in fact the characteristic grace of that Sacrament.

The teachers of the new doctrine acknowledge this of the later Church. The Rev. F. W. Paller, in a paper on *The Distinctive Grace of Confirmation*, diligently circulated by the new school, says (p. 32), "The majority of modern Theologians, at any rate in the Anglican and Roman Churches have been accustomed for a long time past to lay down as an undoubted truth that the substantial indwelling presence of the Holy Ghost is imparted to the soul in baptism, and that merely a fuller measure of that same presence is added in Confirmation." Mr. Paller says, *majority*—a strange word to use when the only names he is able to claim in the English Church are Bishop Jeremy Taylor, in the 17th century, Bishop Rattray, of Dunkeld in the 18th, and Mr. G. H. Forbes, of Buenavista, in the 19th. Now I have not access to the writings of the two latter divines, but the slightest examination of Bishop Taylor's writings will show that however strongly he speaks of the grace of Confirmation, he certainly did not hold with those who deny that the Holy Ghost is given in Baptism. Let any one turn to the section on Baptism in his *Life of Christ* and he will find the fullest, clearest, most emphatic statements that the Holy Ghost is given in Baptism. I extract two brief sentences:—"This is the Baptism of our dearest Lord: His ministers baptize with water; our Lord at the same time verifies their ministry by giving the Holy Spirit." "The descent of the Holy Spirit upon us in our baptism is a consigning us for God. And in this sense the Spirit of God is called a Seal, 'the water (says St. Basil) washes the body and the Spirit seals the soul.'" To quote strong language about the gift of the Holy Ghost in Confirmation proves nothing; the question is, does the writer deny the gift in Baptism?

There has been, it is safe to say, no name so universally revered in the English Church of this century as the name of JOHN KEBLE, whether we consider him as brilliant Scholar, Poet, Parish Priest, Theologian, Saint—mighty breakwater against the Romeward movement in the hour of the Church of England's mortal peril,—who was there like him? How can I better begin my Anglican *Oatena* than with this *clarum et venerabile nomen*?

Now I have before me the volume of Keble's Sermons for Whitsuntide, (Parkers, Oxford, 1876). There are twenty of these wonderful sermons; and it would be safe to say that there is not one of them in which the gift of the indwelling presence of the Holy Ghost is not emphatically taught as the characteristic grace of Baptism. I have a sheet before me on which I have made extracts from twelve of the twenty, of which I will ask you to print three. These extracts are very meagre, because they are mere fragments torn from their contents, for the purpose of giving Keble's positive affirmations. If your space would permit me to give the context, the testimony would be so much the stronger. I may say that almost the one theme of these twenty sermons is to impress upon the hearts of his hearers that they had, by virtue of their Baptism, the indwelling presence of the Holy Ghost. *Messenger*, whatever he may say, will not deny this. And again I say, which of the two will your readers believe, *Messenger* (be he who he may) or John Keble? Now here is what Keble says: "If we be-

lieve that as baptized Christians we are really Temples of the Holy Ghost," p. 174. "We are no more to doubt whether an infant had received the Holy Spirit than St. John the Baptist doubted of the Spirit descending and remaining on our Lord," p. 180. "The Holy Spirit Himself in His visible signs fell on them that heard the word; they began to speak with tongues and to magnify God; and thereby St. Peter felt quite sure that the Divine Spirit had chosen them for His inheritances—and no time was lost in baptizing them that they might be regenerate and have the Spirit not only prophesying by them but dwelling in their hearts and uniting them to Jesus Christ."

HENRY ROSE,

Bishop's College, 7th November, 1890.

NEW BOOKS.

THE PROTESTANTISM OF THE PRAYER BOOK—By Rev. Dyson Hague. (The J. E. Bryant Co.)

This is an important contribution to the literature of those who veer to that quarter of the Ecclesiastical horizon known as Ultra-Protestantism. We would regard it as a useful work for circulation where weak souls were in danger of infection from Reformed Episcopalianism or Nonconformist prejudices. The due proportion of faith is lacking in the treatment of the Prayer Book; and while one 'voice' of the Prayer Book is proclaimed with commendable earnestness—other 'voices' are silenced which should be as potent in the grand harmony of Christian Truth and Apostolic practice. The respected author in our judgment fails in that grasp of History and Liturgies which is demanded for any fair or exhaustive exposition of the Prayer Book of the Church of England. His method could be as cleverly applied by Calvinist or Ultra Ritualist, and like satisfactory conclusions evolved by each. Amid all the profuse appeals to individual opinions of Reformers, the author appears to ignore the collective pronouncement of all in the authoritative Preface of the Prayer Book which particularly recognizes 'the whole Catholic Church of Christ' in contra distinction even to the Church of England as a fraction. It is not in Mr. Hague's work that any will learn to utter more intelligently the article of the Creeds. 'I believe in one holy Catholic and Apostolic Church;' rather his watch-word is; I believe in the Reformers. So do all loyal members of the Church of England; but not as sole expounders of the deep things of God—nor final arbiters of Christian Faith or Practice. To impute Infallibility is to aggravate transgression of the Article XXI, to assert finality is to conflict directly with Article XXXIV. While we know that the term 'Protestant' (by the method of Mr. Hague's reasoning) is absolutely excluded from the Church of England. We fully endorse the wide definition given but neutralized throughout the volume—'the Church is Protestant, not merely in that she presents a powerful disclaimer both in her Articles and Liturgy against the perversions of Popery—but Protestant equally in her standing protest against other forms of error which by negation or subtraction have perverted the truth.' We are pleased to find the continuity of the Church of England, 'Founded in all probability in Apostolic days and perhaps even by Apostolic men'—clearly stated; and that for 'many centuries previous to the Reformation, the Church of England was independent to a certain degree of the supremacy of the Pope, and asserting its autonomy as a National Church.' Touching mere Roman-phobia it is satisfactory to find this quotation from the judicious Hooker; 'Touching our conformity with the Church of Rome—as also of the difference between some Reformed Churches and

ours—that which generally hath been already answered may serve for answer to that exception which in these two respects they take particularly against the form of our Common Prayer. To say that in nothing they may be followed, which are of the Church of Rome, were violent and extreme. Some things they do in that they are men—in that they are wise men and Christian men some things—some things in that they are men misled and blinded with error. As far as they follow reason and truth, we fear not to follow the self-same footsteps wherein they have gone, and to be their followers. Where Rome keepeth that which is ancient or better, others whom we much more affect (that is the Reformed Continental Churches) are leaving it for newer and changing it worse. We had rather follow the perfections of them we like not—than in defects resemble those whom we love."

ECC. VOL. BOO L V.

Our author unquestionably presents one aspect of the Prayer Book, but as no single line of vision takes in an entire object—so there are as unquestionably other points of view which to neglect is to mar its completeness and which to ignore is to obscure its peculiar glory. In the marvellous revival within our glorious Church, at once truly and purely Catholic and proudly Protestant, we believe there is overwhelming cause for gratulation and little for alarm.

RESCUE OF AN ALASKA INDIAN BOY.

Captain William Brown arrived in San Francisco recently with a seven-year-old Indian boy whom he recently rescued from death in the heart of Alaska after an exciting fight with the natives. Captain Brown said that, while travelling through the wild region of Alaska, he heard that a little Indian boy was about to be burned at the stake for witchcraft.

The tribe had been attacked with "la grippe," which the medicine-man could not cure, and the boy, who was the son of the chiefs, was charged with being in league with the Devil to thwart the effect of his medicine. After the deliberations of the council the father agreed to the boy's death. There was but one escape for the boy. If the old medicine man, who was himself sick, did not die, the boy should live, but meanwhile the little fellow was bound to a stake for seven days during very severe weather, with nothing to cover him.

It was believed that the more terrible his suffering the sooner the Devil would be brought to terms and the medicine man cured. On the eighth day, the old doctor grew rapidly worse, and it was resolved to burn the boy alive. All the preparations were made. Fires were to be lighted on the following morning at sunrise. Savage fiends were already singing death songs when the captain and his men arrived in the neighborhood. Hidden by the darkness of the forest, Captain Brown and his men crept forward on their hands and knees. They saw the boy tied amid the fagots, and the black savages lying around him. When the savages went to sleep, the captain crawled up to the boy and cut him loose. The lad remained perfectly quiet. Suddenly one of the Indians awakened and gave the alarm. The captain's force rushed in with cocked revolvers and overpowered the savages. He then retreated with the boy to the river, where the party embarked by the first steamer.—Selected.

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