

being that "unless the English-speaking world should become Roman Catholic Newman's fame, whether as preacher or as writer is destined not to wax but to wane." This number is the first of the 21st volume of the Magazine: and the present time is opportune for subscribing. Funk & Wagnalls, N. Y.; \$3.00 per am., 30c. each; to clergy \$2.50.

The Treasury for Pastor and People is also chiefly denominational in character, but full of excellent matter and gives as a rule four sermons each week by leading divines, besides 'Leading Thoughts for Sermons' from the best thinkers of the various religious bodies. The January number contains a paper on 'Modern Criticism of the Pentateuch,' by Prof. Leitch, of the Belfast Presbyterian College. E. B. Treat, N. Y.; \$2.50 per annum; \$2 to clergy.

The Atlantic Monthly, now in its 67th volume, has lost none of its attractiveness; and still holds a foremost place amongst the many monthlies which now claim attention at the hands of the reading public. Each number contains, besides much good light reading, articles of deeper import, and amongst these in this number are 'A new University Course,' by Cleveland Abbe; 'Compulsory Arbitration,' by Chas. W. Clark; 'Individualism in Education,' Nathaniel S. Shaler; 'Boulangism and The Republic,' by Adolphe Cohn. Houghton, Mifflin & Co., Boston; \$4 per annum.

The Westminster Review for December well maintains its high character for solid and timely articles. In this issue the 'Re-housing of the Poor in London' is discussed by Harold Cox; Dr. Thomson treats of the 'Dangers of Hypnotism'; in the Independent Section Mr. Parnell and the Land Purchase Bill receives attention from George Coffey, and L. Ramsay puts forth an earnest 'Plea for an Eight Hours Working Day.' Its contemporary literature department covers Science, Philosophy, Theology, Sociology, Politics, voyages and travels: History and Biography, and Belle Letters. The magazine is too well and favourably known to require any commendation. The Leonard Scott Publication Co., N. Y.; \$4 per annum.

The English Illustrated has taken a firm hold on the English-speaking public, and the list of contributors for the present year contains the names of so many leading and well known writers as insures the retention of the favour it now enjoys. We notice amongst others: The Bishop of Oxford, Archbishop Farrar, Right Hon. Earl Selborne, Mrs. W. Clifford, Mrs. Oliphant, Mrs. Molesworth. The new serial story 'The Witch of Prague,' by F. Marion Crawford, is commenced in the January number; and Cabs and their Drivers (illustrated), by W. Outram Tristram, is full of interest. Macmillan & Co., N. Y.; \$1.75 per annum; sample copy 15c.

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 Editor of the Church Guardian:

SIR,—I now send you a short catena of authorities from our most representative English Divines in support of the great Catholic verity that the Indwelling Presence of the Holy Ghost is given to every Christian in his Baptism. I have made each extract as short as possible consistently with sense. In probably every case the authority would be more forcibly felt if the extract could be larger. I assume, too, in my readers a knowledge of the elements of the controversy, E.g., it is granted on both sides that regeneration, remission of sins, adoption, membership of Christ's Body are the

inseparable grace of Baptism. If, therefore, any one of these are said to be wrought in us by the gift of the Holy Ghost, as in Hooker, in that instance the gift is plainly attached to Baptism.

Hooker, Bk. 5, 56—"Christ is Personally in His Church and every member thereof by way of mystical association wrought through the gift of the Holy Ghost."

Bishop Andrews' Sermons. "Christ prays that, in the Baptism of all others that ever after should believe in His Name, what in His was, in all theirs might be, what in Christ's, in all Christians; heaven might open, the Holy Ghost come down so often as any Christian man's child is brought to His Baptism."

Dr. Donne, Vol 2, Sermon 81, p. 36. "This place (Acts 10: 44) is ill detorted by the Roman Church for the confirmation of their Sacrament of Confirmation: that because the Holy Ghost fell upon men at another time than at Baptism, therefore there is a less perfect giving of the Holy Ghost in Baptism."

Field, Of the Church, Bk 3, 43. "The error wherewith he chargeth the Lutherans is that children when they are baptized have faith hope and love. Is this an error? Are they justified, sanctified, and made the Temple of the Holy Ghost when they are baptized, and have they neither faith hope love? Doth not justification imply all these in it?"

Laud, Conference with Fisher, section 15. "When St. Peter had ended that great sermon of his, he applies two comforts unto them, Amend your lives and be baptized and ye shall receive the gift of the Holy Ghost. And then he infers: For the promise is made to you and to your children. The promise? What promise? Why the promise of Sanctification by the Holy Ghost. By what means? Why, by Baptism. For 'tis expressly, Be baptized and ye shall receive."

Hammond, Sermon 15. "The time of our Baptism, when the Spirit accompanying the outward sign, infuses itself into their hearts, and there seats and plants itself.

Isaac Barrow, Sermon, 45. "The reception of the Holy Spirit is annexed to Holy Baptism." Again; in *The Doctrine of the Sacraments*, "In Baptism, the gift of the Holy Spirit is conferred."

Thorndike, Bk. 3, cap. 8, p. 37. "If the Church duly presume that with remission of sins infants attain the gift of God's Spirit by being baptized; did it unduly presume that, remission of sins remaining, uninterrupted, the gift of the Holy Ghost may be strengthened by receiving the Eucharist?"

Comber, Pt 3 Section 3. "Our corrupt nature is changed in Baptism by the Holy Spirit which is hereby given. This was the ancients' doctrine, who believed the Spirit to be therein bestowed as God had promised."

Bishop Ken. Exposition of Church Catechism. "Glory be to Thee, O most indulgent Love, who in our Baptism dost give us the Holy Spirit of love."

Bishop Patrick, On Baptism, p. 441. "We are made hereby the Temples of the Holy Ghost, the place where He and nothing else is to inhabit; and being by this consecrated to Him, He likewise then enters upon His possession, and we are said thereby to receive the Holy Ghost."

Bishop Beveridge, Vol. 1, Sermon 35. "As baptizing necessarily implies the use of water, so our being made thereby disciples of Christ as necessarily implies our partaking of His Spirit. For all that are baptized are thereby made the members of His Body, and are thereby said to be baptized into Christ. But they who are in Christ members of His Body, must needs partake of the Spirit who is in Him their Head. Neither doth the Spirit of Christ only follow upon but certainly accompanies the sacrament of Baptism. For, as St. Paul

says, By one Spirit are we all baptized into one Body. So that in the very act of Baptism, the Spirit unites us unto Christ, and makes us members of His Body."

N. B.—Here the whole rationale of the reception of the Holy Ghost is clearly set forth

Archbishop Sharp vol. 5 serm. 5. "There is the same relation between Christ and Christians that there is between the vine and the branches; the same necessity of communion of vital influences from the root to the branch in the one case as in the other; which communication of influences is made by the Holy Spirit of God, derived from Christ and diffusing Himself into every particular member of the whole Body of Christians. Hence it is Christians are so frequently called Temples of the Holy Ghost."

Scott, Christian Life, Cap ii. sect. i. p. 354. "As Baptism joins us to that Body of which this Divine Spirit is the Soul, so it also conveys that Divine Spirit to us."

Sherlock. Bp., Discourses vol. ii., vii. "By Baptism we receive the promise of the Spirit by which we cry, Abba, Father."

Johnson, Unbloody Sacrifice, vol i. cap. ii. sect. i. "As the Holy Spirit is present in our Baptism to seal the remission of sins and to infuse the beginnings of Christian life, so He is present in Confirmation to shed further influences on them that receive it, for the further suscitation of the gift of God bestowed in Baptism."

Leslie, Water Baptism, Section 5. The gift of the Holy Ghost is promised as an effect of the Baptism of Christ, as Peter preached, Repent and be baptized and ye shall receive the gift of the Holy Ghost. This gift of the Holy Ghost was not added to any Baptism before Christ's, and does remarkably distinguish it from all others."

Bishop Wilson, Maxims of Piety, vol i. p. 310. "The Holy Spirit at Baptism takes possession of us."

Philip Skelton, vol. ii. Discourse xxi. "Thus joined to Christ who is by nature the Son of God, we also become by a new birth in Baptism the adopted sons or children of God. We have received the spirit of adoption whereby we cry, Abba Father."

Bingham, Antiquities, Bk. xi., Cap 1, p. 6 "Baptism was also called the Seal of the Spirit, because every worthy receiver was supposed, together with the outward Sacrament, to receive the earnest of the Spirit in Baptism."

I have already cited Bishop Jeremy Taylor. The list might be very much extended, but the above twenty may suffice. Let your readers remember that there is practically no claim on the part of the new teaching of any support in the Theologians of the Church of England. Mr Putter claims only three, Jer. Taylor, Bishop Rattray and Mr. S. H. Forbes. I have examined the writings of the first of these and shown that he teaches most strongly that the Holy Ghost is given in Baptism. I have since had access to Mr. S. H. Forbes's Panoply and find that he too contradicts Mr. Potter's theory. I suspect that if I had access to Bishop Rattray's works I should find the same thing. Let us then hold forth to what our Church assures us, that in our Baptism we receive the true Indwelling Presence of the Holy Ghost

HENRY ROX.

Bishop's College, 3rd January, 1891.

For special report of Girls' Friendly Society, Montreal, see p. 11.

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