

signed to it the highest position in the Metropolis viz:—the East end of St. Paul's Cathedral Rectangular and rectilinear in outlines it springs up, crossing, about one third of its height, a horizontal something; towering far above it, but out of harmony; having nothing to lead up to it, or break the bare right angles. I am not surprised that there should have arisen high words and antagonistic action over it! I have no doubt the foreign, heterogeneous appearance of the structure unconsciously stirred up the feeling against it. I am satisfied that could Sir Christopher Wren see it he would ignominiously turn it out from the building; even if he were obliged to include also the Dean and Chapter madly clinging to their hobby! If the Decorating Committee had been satisfied to expend the cost of the reredos, or even one half of the sum, in decorating the beautiful apse [now hidden] in correct taste, they would have conferred a benefit upon the Cathedral of St. Paul's, and their names would have been remembered. I venture to predict [the wish is father to the thought] that in a few years, fewer than these spent by the chapter in devising and executing this costly failure, a successor to the present staff will put forth far less energy than that exerted by their predecessors and exclude it from the building. II. The doctrinal objection. The reredos does not present the salient article of the Christian Faith! or rather selecting one of the foundation stones of the great building of the Divine worker, it keeps in the back ground the great building itself! The impression that the central composition stamps upon the mind of the visitor is that of agony; whereas the chief doctrine of Christianity is life from the dead. Submit the work to the criticism of a learned eastern Buddhist; and after mature contemplation of it enquire what impressions it has made upon his mind, and what opinion he has formed of the principles, and the futures of the Christian religion?

Could he, I would ask, associate those sublime teachings of the Apostles, who 'taught through Jesus the Resurrection of the Dead,' with the ideas most prominently exhibited upon the reredos? I answer, No! The only impressions to be derived from the Chief Picture are Agony and Sympathy. The great Doctrine of Christianity is Resurrection from the Dead. The Sadducean Doctrine (with which the D. & C. of St. Paul's seem to sympathize) is Death. The great attempt of the Sadducees to stamp out the work of Jesus of Nazareth is strikingly delineated before us. For teaching through Jesus the Resurrection St. Paul was violently attacked, and but for a strong body of scribes of the Pharisee school in the Sanhedrim he would have fared as Stephen had done. It is unnecessary for me to dilate upon this subject. I cannot help seeing in this work under consideration a departure from Bible teaching. Though acknowledged to be of very beautiful design and workmanship it classes itself in my mind rather with the huge, gaunt, black crosses that we see in some of the cemeteries of the Romish Church, telling of despair and acknowledged inability of Pope, Cardinal and Priest to give relief, more than of the bright, sustaining, cheerful hope of the Resurrection to Eternal life, that cheered and supported the first teachers of Christianity in their dangerous work. The same spirit and principle we see cropping out in this reredos, as in the degraded funeral services over a good and holy man recently held at Edgbaston and Rednal, where men professing to believe in the mercy and forgiveness, and favor of God, spread abroad black cloths and crape, and other emblems of Church mourning for the exaltation of one of its most devout members, and interesting the vulgar minds around with beautifully chanted miseries and dies is's!

It is said that the late Canon Liddon took a very prominent part in this work of the decoration Committee of the Dean and Chapter of St. Paul's. How his magnificent enunciation of

the truths of Easter preached by him in the Cathedral in sight of the reredos last Easter Day, can be made to harmonize with the preaching of the reredos I fail to see; but should be glad to learn.

If artistic representations of the truths of Christianity are desirable ornaments over the Holy Table, we do wrong to select the central article of the Apostles' Creed, omitting (or inserting in very small type) the earlier instances of the self humiliation of the Son of God, and ignoring or only glancing at under type and figure His later triumphs—Resurrection, Ascension, Session. Let us demand the truth, the whole truth, and nothing but the truth!

A word to those clergy and church builders who have not yet decorated the East end of their churches. The practice of the Jew and the Mahomedan is *spiritual*! but if you must indulge in the *carnal*, give a condensed history of the Son of Man, if you please from the Annunciation to the descent from the Cross, but don't forget the Resurrection! let that—if only one Article of the Creed is now prominently put forth—be the culminating truth; that is the truth that cherishes our hopes; that is the truth that raises the spirits of the departing; that is the truth that assures us of our own resurrection, and that is the only abiding truth that a congregation will be satisfied to carry away in their minds.

I am, dear sir, faithfully yours,

Geo. B. DODWELL.

Wilmot, N S., Sept. 22nd, 1890.

THE "LAYING ON OF HANDS."

To the Editor of the Church Guardian:

SIR,—I have only just seen your issue of September 3rd, in which there is a letter from Mr. Roe, complaining of the following statement extracted from a Catechism in the *Qu'Appelle Messenger*, "We read of no other way in which the Spirit was given to individuals after the Day of Pentecost, except through the Laying on of Hands."

Mr. Roe asserts that this statement is erroneous, as according to the teaching of the Church of England and the early Christian Fathers and Divines "the Holy Spirit is given to every Christian in his baptism." As the subject is one of very great importance and one moreover upon which there is usually very great indefiniteness, and consequent error, of teaching perhaps you will open your columns to a correspondence thereon that it may be carefully considered.

Others may have already answered Mr. Roe. If there have been any subsequent letters I trust you will excuse me if I travel over the same ground.

It will be observed that though the writer of the Catechism alluded to says, "We read of no other way" &c., evidently, from the context, alluding to Holy Scripture, Mr. Roe in his letter does not give a single text to confute this definite statement. But let this pass.

I am thankful to hear from Mr. Roe that he considers that "No one denies that there is a special gift of the Holy Confirmation." But I am very certain from my experience and from all the books I have read of Instruction on Confirmation that this special gift if it can be so called at all, is too often regarded as a most nominal and indefinite quantity.

The question is *what* is really the Gift conveyed through the Laying on of Hands. We believe that since the Day of Pentecost the Holy Spirit has come to be in some mysterious manner a Personal Indwelling Presence in men. Is that special Presence the gift bestowed in Holy Baptism, or in Laying on of Hands? If it is the Gift of Baptism:

1. How are we to interpret the words of the Book of the Acts of the Apostles, "As yet He (the Holy Ghost) was fallen upon none of them; only they were baptized in the name of the Lord Jesus?"

2. How can people receive more of the Holy Spirit through the Laying on of Hands, when He is already within them in all the fulness of His Personal Presence? The theory that this special Presence of the Holy Spirit is given in Baptism apart from Laying on of Hands seem to be confuted not only by the passage already quoted, but from the equally strong distinction made in the only other passage where the gifts of Baptism and Confirmation are distinguished, (Acts xix. 5. 6) where it is said that the Ephesians were "baptized in the name of the Lord Jesus," and afterwards, *When Paul had laid his hands upon them, the Holy Ghost came on them.*

Of course, in Holy Baptism the Holy Spirit is the efficient Agent in the cleansing of the soul from previous sin, and in its regeneration or new birth. We "are born again of water and of the Spirit." By one Spirit we are all baptized into one Body. And, therefore, He may be truly said to be given as our Baptismal Service certainly does say He is given for that special purpose "that they may be born again"—just as in Ordination to the Priesthood He is given "for the work of a Priest in the Church of God."

Undoubtedly also, since the Holy Spirit works through our will and affections, His power may be felt more and more by us, we may *daily increase more and more in the Holy Spirit* as we pray for those who are being Confirmed. But, the Gifts of the Personal Indwelling Presence of the Holy Spirit—the "Promise of the Father"—must be a Gift bestowed at a definite time. Is it through Baptism or through Laying on of Hands? I believe that the Scripture most plainly teaches that it is through the latter *not* the former; though the two were in early times generally so closely joined together that when the Gifts pertaining to Baptism were spoken of the Laying on of Hands—the complement of Baptism—was comprehended therein. As it is in no way a personal matter allow me, to sign myself

Yours faithfully,

"MESSENGER."

Sept. 22nd, 1890.

TO OUR SUBSCRIBERS.

We are obliged again to make an urgent appeal to our Subscribers to pay up arrears. Some of them now owe for years: others only for a year or two. The amount, small in each case, reaches a sum sufficient to impede us in our work; and renders the service done to The Church in continuing the publication of the CHURCH GUARDIAN, without remuneration to the Editor, more burdensome than it need be. Some subscribers too, (we regret to say) after receiving the paper for several years, now strive by all manner of excuses to escape payment. But we must and shall insist on payment of arrears before any order for discontinuance will be obeyed.

But more than this, may we not ask that all who really desire that there should be an impartial and sound Church paper maintained,—free from extremes and reflecting we believe the true principles of The Church as we are assured the GUARDIAN has done and does—will take interest enough in it to endeavor to secure new subscribers; and that those who have business announcements to make will favor us with their advertisements? Were the matter merely a *personal* one—that is were the GUARDIAN carried on for mere *personal* benefit—we would make no such appeal as this. Amid a multitude of other engagements—public and private—and whilst engaged in an arduous and exacting profession, the Editor has employed time which should have gone to recreation and rest in carrying on this distinctly *Church* work; and we hope that more than in the past we may have the hearty support and influence of Clergy and Laity.