

The Living Church (Chicago) says:—

Whitsun-Day commemorates both a doctrine and a fact, and, as is the case with all the leading truths of the Creed, fact and doctrine are linked each to each by a connection which should not be overlooked. The personality of the Holy Spirit is shown by the express words of the Scripture, and also by the distinct and sensible manifestation of the Day of Pentecost. But the truth of Whitsun-Day is not confined to the proof of the Holy Spirit's personality. Its more immediate teaching is the constant presence to the Church Catholic, as well as to the individual believer, of the Inspirer, Sustainer and Comforter.

It is this fact of the mission, in time, of the Holy Spirit which is yearly set forth by this festival. It is a truth not universally recognised, but largely ignored by modern religious thought. For it is connected with another truth of the Creed, the One Holy Catholic and Apostolic Church, a truth either practically denied or hopelessly evaporated in the theories of a merely individual religion. In those theories the work of Pentecost is held to be consummated in the furnishing of twelve Apostles, soon to pass away from earth, with peculiar power and gifts. According to those theories, in less than a century the work of Pentecost was ended. If the Apostles left no successors, how imperfect was that work! If upon the laying on of hands no spiritual gifts survived the twelve; if no teachings after them rise above the level of individual speculations or slowly fading traditions, where is the promise: "Lo, I am with you alway, even to the end of the world?" The personal commissioned witness of the Apostles died with them—it could not do otherwise; but their office survived, remains still, and will remain till the Lord come again to judge the quick and the dead.

This is not a speculative fancy. It is a truth of the utmost practical importance. The power of the Holy Ghost was first needed to attest the reality of the life of Jesus with all its acts and words. It was needed to send forth the Apostles and Evangelists with power to introduce into the world the prevailing truths of the Gospel. It is needed now to guard and keep these truths. This difference is not a thing of small account. It is the difference between religion as a speculation, as a thing of experiences and inferences, and religion as a revelation. It is the difference between man asking and answering his own questions about God the invisible and unknown, and man taught from on high. Inspiration means not only the giving but the receiving of revelation; the power "to have a right judgment in all things;" the responding sense of truth as well as the truth itself.

It is here the Church takes her stand in these agnostic days. Her work is not to argue, but to affirm. The basis of effectual affirmation is the life of holiness in the Church, the adherence to the faith once delivered. The Holy Ghost, the Comforter, the Upholder. He it is who is the present Guardian of the Church now. She does not ask for new answers to curious questionings, but the power to possess more nearly, and to be possessed by, the truths once given. She needs to keep her Whitsun tides with over-growing faithfulness, that she may "daily be renewed," that she may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

The Standard of the Cross, Cleveland, Ohio, says:

Knowledge of the Holy Ghost as a Person, God present with men, was the great gift that came at the first Christian Pentecost, and that has remained in the world. It is a cleansing, broadening knowledge. It puts the daily thought and work of good men upon the plane of God's will and providence. We pray that by the guidance of the Holy Spirit we may have a right judgment in all things; and that

we found churches, elect bishops, enact laws, nay, we even earn our daily bread, and govern our neighborly conversation, as if upon warrant of a "whut saith the Lord." The relations in which we find ourselves are the order of God's kingdom. Whatever strength we have to use in righteous life is the mighty power of the Holy Ghost.

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,—Permit me to suggest to the Diocesan Secretary-Treasurer of the Domestic & Foreign Missionary Society of the Church in Canada, that it would give satisfaction if the collections in response to the Epiphany and Ascension tide appeals were published in the CHURCH GUARDIAN. The GUARDIAN, in this Diocese, has a large circulation and those who give like to see their offerings acknowledged.

Yours,
Nova Scotia, May 23rd, 1887.

SEAFORTH PARISH.

SIR,—In your issue of the 18th May, under the heading of Diocesan news, reference is made to Seaforth parish, and you are made to say: "this parish has for some months past been in rather a disorganized condition." This statement is unjust and untrue. I am sure that seven-eighths of the Church people of Seaforth would resent such a statement.

It is true difficulties have arisen there, mainly through the efforts of the clergyman to maintain Church discipline; but to say that the Church was in a disorganized condition is untrue. So far from this being the case, the financial returns at Easter showed a prosperous condition—the Diocesan collections being fully up to former years, and some in advance; notably that of the Mission Fund: whilst I have the testimony of Mr. Holmsted, the Lay Delegate, that in his opinion, the Church at Seaforth never had more spiritual life than at present. The number of Communicants on Easter Day were as large as on any former occasion.

Yours truly,
The Rectory, Haysville, } J. EDMONDS.
May 23rd, 1887. }

[The item referred to come to us as part of Home Field news, for the correctness of which we are obliged to trust to our correspondents—having no ready means of verifying. We deprecate any such references as that complained of; they are often unjust and reflect unjustly upon as good and faithful labourers as those who appear to succeed better. We are sorry if any injustice has been done in this particular case.—Ed.]

THE UNCONSUMED CONSECRATED WINE

SIR,—I did not either pretend or desire to argue the point with cleric; but to call attention to his extreme unfairness. Had he desired a useful end, a different course would in all probability have been adopted. Is it kind or even just to present, if such they are, disagreeable facts in a way so public, which primarily should be discussed elsewhere, and that with purely disciplinary motive? Can any real benefit accrue to the Church, or even the parties concerned by means so indefinite?

If the object of the article was the reformation of the dignitary accused and not simply scandal—a matter gravely doubtful—could it not have been more wisely done by taking exception to his course in a more private way, and afterwards, finding him incorrigible, taking the necessary disciplinary steps? Say what

we may in its favor, a nameless accusation of a nameless accused can but sow seeds of suspicion, which are as likely to evil affect the innocent as the guilty, and instead of uprooting an evil may lead to the belief that the intention is grounded in malice, and that its author is woefully lacking in manly courage. It is always better (although it may not be so agreeable to some) to sow seeds of confidence among brethren rather than those of suspicion and distrust. I do not for a moment question but that an assumed signature may very often be used to advantage, and in the accomplishment of ends most noble, but never as an ambush from which to fire a cowardly shot into a crowd.

JOHN C. GARRETT.

Lacolle, 18th May, 1887.

[We do think good accrues to the Church by exposing, even in the "indefinite" manner referred to so gross a breach of law and order. Our correspondent assumes that private remonstrance was not made. Supposing it made, and ineffectual, why should "Cleric" be driven to formal complaint before an Ecclesiastical Court, and to a deposit under Canon of Diocese of Montreal of an indefinite amount, where public reference to the matter might convince the guilty ones that persisting in the irregularity would not pass unnoticed? We are quite sure the writer was not lacking of courage, nor was he actuated by ill-feeling or malice.—Ed].

DEAR SIR,—It was stated in one of the Methodist Conferences lately by the Book Steward of the Toronto Book-room, that the profits last year were no less than \$20,000; of which \$6,000 had been given to their Superannuation Fund. This surely points a moral and suggests an incentive to the Church of England in Canada, which has so far been blind to a foremost agency for Evangelization and for Church extension—and, as is proved, even for profit. Will the Church of England longer suicidally ignore the power of the press and united action in the dissemination of Church literature. A company of devoted business men is imperatively called for, and would effect more than any other agency for good. Who will act in response to so urgent a need?

X. X.

NEW BOOKS.

The Private Prayer-Book.—A Manual of Instruction and Prayer for the People of the Church; compiled and edited by a parish Priest, (Wm. Egerton & Co. N.Y.) This little Manual is a new arrangement and adaptation of doctrinal teaching and prayers from a number of devotional books already in use, e.g., Hoggate's Manual; Carters Private Prayers; the Plain Guide; the Priest's Private-Prayer Book, &c. The object has been to combine in one book convenient for popular use, both a Manual for Holy Communion and a guide to Repentance and a true Christian life. Although there is much in it that is decidedly beautiful and helpful, we do not feel able to recommend this book for general use. Its teaching is in some points decidedly "advanced."

The Church and Its Apostolic Ministry.—By Right Rev. John Franklin Spalding, D.D., Missionary Bishop of Colorado.—The Young Churchman Co., Milwaukee; cloth, handsomely bound, \$1.00.

The learned and well known author of this book says in the introductory Lecture that "there is an obvious need at the present time of correct teaching upon the subject of the Church. . . . Belief in The Church is fundamental—with the loss of the Church you may lose the faith which it enshrines,"—and certainly in these admirable lectures Bishop