

publication for sweet charity's sake, of the facts concerning my youthful surprise, and the "unlicensed" revelation of my almost infallible ignorance—although, at the time quite well aware, that there were some older in folly than myself, and, of consequence, quite equal to the duty. Had there been, in this letter to *wondering, youthful ignorance*, a less display of vindictiveness than point, I might have been tempted to offer a most sincere and ample apology, for my regretted inadvertence of manner, in alluding to a certain fact in my former letter. He must have been stung by a point or two elsewhere, to have swollen into such exuberant charity and merciful judgment, as had led him, even in the concealment of his own identity, into such extreme of personal reference. Not to treat, in the spirit of my "unlightened and unreasoning prejudices," the gentleman, who, as I have intimated, has sought so carefully to hide my ignorance in the world's universal repository, and has so conscientiously striven to let no man despise my youth by proclaiming my age, thereby turning aside every shaft of ridicule I must only offer a few brief words in reply. Now in gathering myself together, let me say, that I am sorry, that, in this age and ripeness, "Caritas" has been misguided by failing eye sight—it could not be by any other constitutional weakness—into seeing, reading and replying to what never was written; for he makes me declare the "positive explicit statements of the book of Articles of Religion, beside the Ratifications to be plausible," a thing, which I unqualifiedly deny. What I did say, and his letter is the proof alike of my prophetic utterance and accuracy, was this, "I doubt not but some plausible defender will arise, as in the case of the Montreal Theologian, who has been raised up in defence of 'Catholicism,' &c. It was 'Caritas' therefore or rather his method of dealing with a certain question of theology, that was declared 'plausible' for I am sure, although he had precedent for it, nothing was ever cut more beautifully on the bias, than his defence of one, who fails as a Churchman, to distinguish between a *sacramental rite* and a *sacrament it-self*. To take the merest scrap from one of the Homilies of the Church, and that too from an argument favoring the two Sacraments of the Church, and make of it plenary authority for the recognition and acknowledgments of other sacraments in the Church besides, in a way to licence those and those only who desire to do so, is to say the cast of it, "*plausible*." And what shall I say in reference to the inference drawn from the statement of the Catechism of the two sacraments of divine appointment, which are "generally necessary to salvation"—an inference which is by no means original, any more than the argument above referred to, relating to the statement in one of the Homilies? The less said probably the better. I thought that, possibly, I might be taken for a *low* Churchman, but my views of a sacrament being so much higher, than those who seek to multiply them, it is just possible, that there is the use of a misnomer somewhere.

As to my letter, *in re* "prayers for the dead," the circumference of the question raised therein has been argued around without touching, or barely touching, its interior. Information was not asked touching the "Communion of Saints," far less the views of nonconformists on that important and fascinating subject; but on a question, which, though not wholly foreign to it is but distantly connected with it; viz "Does 'the Church of England either hold or teach 'that the dead can be affected by our prayers?' 'If so where?' 'But surely Baxter is not accused by 'Caritas' of either offering, or recommending to be offered, prayers for the dead, taking so innocent a quotation as that presented in his letter for its ground. How I envy the the learned philologist who can make so much out of so little! But if he is not, then what is it all about? There is no relevancy in it. Imagine Baxter praying for the rest of those at rest

in the Lord; but I will hazard the assertion, that he did pray, as few of us have learned to do, for the "dead in trespasses and sins" still within the realm of his influence, in the world about him. To impute to him so unnecessary a thing, as praying for the dead saints, might almost make the sturdy protestant turn in his grave.

Taking the one quotation, given from the Book of Common Prayer in its connection and as used by us from time to time, I am satisfied, that not one in fifty, were it not pointed out to him as possible, would give it my learned critic's interpretation. The prayer is too beautiful in its use for even privileged abuse. Not "they with us" is the order or the sense, but "we with them"; and very well, we all know, that the answer to the prayer is contingent on present faith and conduct, while we also know, that we shall not attain the end prayed for without them.

Certainly, we have joined in the hymn, and will, please God, do so again, but always remembering that that part of the family which has already "crossed the flood" are beyond the reach of adventitious circumstance and infallibly heirs of salvation, whether or not they have entered upon the fulness of "the rest that remaineth," but, that we shall live in the midst of uncertainties and accidents, whereby it is possible to be excluded the sharing with them the "perfect consummation and bliss" we pray for. Even in the kingdom of God, there is the distinction between that of "grace and glory," or, as Caritas himself has it "the Church Militant and the Church Triumphant." It is lamentable indeed, that one so pious and so learned should speak of the Protestant element, however insignificant it may be in the Church, as having "knowledge and reason dethroned by ignorance or blind prejudice." The Church of England is a standing protest, if not as regards the majority of her clergy, at least, as regards the vast majority of her faithful laity, against a charge so vile; for they do not believe in offering prayers for the dead, and justly esteem such practice as essentially Romish. I have not said one word in any letter which I have written as to its being either right or wrong *per se*, and, more than this, in what I did write, I did not question the right of individuals to hold the opinion; but I protest in the interests of the Church, which, while Catholic, is still protestant against error wherever found, the crowding such things upon our view as if of general acceptance. And whether but a clownish "three-year-old," or a ripened sage, as my learned friend, that his personal references may have point, claims to be, it is our right, not when our personal views, opinions and "prejudices are impinged" upon, but any of the leading features of our Protestant Christianity (or "*Churchianity*" if the word is preferred) to speak our mind plainly and fearlessly, without, at least, intended insult or shabby personal references.

There are too many things in this able letter of "Caritas," to notice with any degree of fullness, and many, wanting time and space, that must be wholly passed by; but I must offer a word of protest on the framing of any decision, in this important matter, on a mere supposition, even while the consensus of learned opinion is in its favour, as it seems to be in the case of the prayer of St. Paul for Onesiphorous. That one passage of God's word is a very slender thread on which to suspend a matter so mighty as the offering of prayer for the dead. That the Jews prayed and do pray for the dead, there is no denying; that the early Christians, at least, in some instances did so, we have ample evidence; that either the one or the other had any scripture revelation or authority in the case, we have no shadow of ground for believing. As to the bit of sentiment with which the able argument of "Caritas," so wholly beside the question at issue,

closes, it is too effeminate altogether for its masculine purpose and connection.

If to pray for the dead were common custom, no man could make of it common sense, unless possessed of some divine revelation of its necessity or requirement. Giving more diligent need to prayer for the spiritually dead, at our very doors, as well as abroad, though not so fascinating to a certain class of minds, would, in all probability, bring our efforts more into line with their present good, and their subjects into intimacy with Christ their life and ours; then, should it please God that they should precede us out of this world into rest, the fragrance shed by their life in God, down here in this world, would linger about us in grateful and blissful assurance that, dwelling now with God, they needed no longer our poor unworthy prayers.

No one can better personally appreciate what it is to tenderly cherish thought of and affection for departed saints than does the subscriber. It is a joy in the Holy Ghost to breathe with them the same atmosphere of love and peace and joy; and it is the one assurance, which, through Christ, we prove unfailing, in all the toils and troubles of life.

"They are not lost; they are within the door;
"That shuts out loss and every hurtful wrong;
"With angels bright and loved ones gone before;
"In their Redeemer's presence EVERMORE,
"And God, Himself, their Lord and Judge and King."

JNO. C. GARRETT.

Lacolle, 11th June, 1887.

COLLECT FOR CHRISTIAN UNITY.

Almighty God, who didst send Thy only begotten Son into the world, that He might draw all men unto Him, gather again, we beseech Thee, Thy scattered people into one communion and fellowship, that the world may believe that thou hast sent Him, and Thy kingdom come; through the same Thy Son Jesus Christ our Lord. Amen.

THAT sturdy old English Churchman, Archdeacon Denison, speaking of the recent alarm of disestablishment of the Church, recalled one of his own witty sayings in Convocation: "My dear friends, we shall all die some day, and I hope we shall be buried; but when people dig up our remains for the purposes of science, it will astonish them to find so few backbones."

A telling description of a crying evil was given by one who was asked for a definition of sacred music. He answered: Secular music, played slow.

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