

promise this visible Society, thus organized, that He would be with it always, even unto the end of the world; and that the gates of hell shall not prevail against it.

Mr. W. Yes, the facts of the foundation of the Church, are certainly as you describe them; but then I think the Epistles show us that the word "Church" is not applied to the outward organization, but to the invisible Church of which I have spoken.

Mr. H. No, Mr. Wilson, you will find, if you read those Epistles over with that view, that the very reverse of what you say, is the case. The word "Church" occurs over a hundred times in the New Testament. And I challenge the production of one passage where it is said to be an invisible Body, or from which this modern notion of its invisibility can be fairly inferred.

Mr. W. I am surprised to hear the confidence with which you speak. I have always taken it for granted, that the New Testament was altogether in favour of my view, and altogether against yours.

Mr. H. Well, let us examine some of the passages where the word occurs. You say that the Church is invisible; that it is made up of all true believers—all really converted men and women; and that no others do or can belong to it.

Mr. W. That is my conviction.

Mr. H. What then do you think of the Church at Corinth. It had one member who was guilty of shocking incest; was he a truly converted man? It had many other members "who were carnal, and walked as men;" were they truly converted, or true believers? The Church at Pergamos was infested with those abominable heretics called Nicolaitanes; was it, in spite of their membership, a pure, spiritual, invisible society, made up wholly of true believers? Or the Church at Thyatira—was that woman Jezebel, who was a member of it, a truly converted woman? The Church at Sardis had so little spiritual life, that it was ready to die; was it in spite of that, an invisible community, made up of earnest believers? Or the Church at Laodicea, fit only to be spewed out of the mouth of Christ; were its members all truly converted men and women?

Mr. W. It is evident, now that you call my attention to it, that these Churches had members who were not true believers. But then, were not these just different visible Churches, like the Methodist Church, the Presbyterian Church, the Baptist Church, &c., which we see around us at the present time?

Mr. H. They were certainly parts of the one visible Church, as it existed in different times or countries. But in their relationship to one another they were not one whit like the communities of the present day, of which you have spoken.

(To be Continued.)

BOOK NOTICES.

THE CHRISTIAN MINISTRY; A Manual of Church Doctrine. By Rev. THOMAS FARRAR, Rector of St. Paul's, Guiana, and Chaplain to the Lord Bishop of Barbadoes and the Windward Islands. Latest and enlarged edition. London: Wells Gardner, Darton & Co. Toronto: Rowsell & Hutchison. Crown 8vo., cloth, pp. xxxi, 224.

It speaks well for the industry of the Colonial clergy, that amidst their arduous duties, they can find time to write and publish such works as that now before us, a work which would reflect credit upon any author.

This book is true to its title—a manual, which

we should like to find in the hands of every Churchman, whether lay or clerical. The information is precisely such as is constantly being sought, and here we have in a most convenient form the gist of great questions, and the clear presentation of the truth upon most important subjects. No pleonasm hinders the reader's ascertaining the actual facts relating to the points upon which he seeks information, and useless discussions of processes are wisely omitted.

In reading this book we might almost imagine its special intention had been to meet the wants of the Church in Canada, for it takes up exactly those subjects which have often of late been prominently brought before us. The subjects treated are; The Ministry of the Church; Congregationalism; Modern Wesleyanism; Presbyterianism; Anabaptism; Plymouth Brethrenism; Episcopacy; Anglican Orders; Papal Supremacy and Infallibility; St. Peter's Roman Mission; The Petrine Claims, &c. There are also eight Appendices greatly enhancing the value of the work.

We would especially recommend the perusal of Chaps. II., III., IV., V., VI., to all the teachers and students of the Prot. Ep. Div. School, even if the sudden accession of light might for a moment be found trying to those who are suffering from ecclesiastical or doctrinal nictolopia.

The author distinctly states what are *Church of England Principles*, and his contest is equally with Rome and Geneva. The first, as it exists now, being emphatically the Church of the present, for it cannot refer to the past with honesty, nor to the future with confidence; and the latter, with its religious Communism or Congregationalism, which transfers the children of the Church from their proper place into the position of patrons, who are to be propitiated by flattery and laxity of discipline.

If it is the duty of the Church of England to see that her children become Churchmen upon principle and enlightened conviction, Mr. Farrar has done a good work in endeavouring to get that duty fulfilled.

For ourselves, we sincerely thank Messrs. Rowsell & Hutchison for supplying the Canadian Church with so really useful a book.

J. KEBLE ON THE REAL PRESENCE.

MOST of our readers will be interested in the following letter of Keble's to Robert Isaac Wilberforce, on the publication of his book on "the Doctrine of the Holy Eucharist." It was forwarded to the *Guardian* of Dec. 14, 1881, by Archdeacon Wilberforce's son, a clergyman in York City.

I believe that I quite go along with what you say of the Real Presence, and of the duty of teaching people to reverence it; except that I am not quite sure that I knew what an "objective presence" means. The saying which I feel most satisfactory is "a real Sacramental Presence;" by which I understand "a Presence for all the purposes of the Sacrament: for worthy receivers, to make them partakers of the Body and Blood of our Lord; for unworthy, to make them guilty of the same; for those who turn away, to condemn them as the Jews were condemned; for all for whom the oblation is made, to unite their spiritual sacrifices to the never ceasing memorial of the bloody sacrifice—the continual Eucharist, which our Lord is offering for us in heaven; but not a Presence for purposes unconnected with the Sacrament—as to fall on the ground, to be accidentally thrown away, to be lifted up, caried about, burned, spilled, or otherwise outwardly treated for honour or dishonour." And I think it a great charity in our Prayer Book that, while it commands all reverence in touching, and in reverently disposing of the remains, exempts us from from trouble of mind about little accidents, which might otherwise so greatly interfere with our devotions at the time. There is more to me by a great deal in the quiet veneration which I see in our devout old people—in some, e.g., whom you have known at Fairford—than in the prostrations, etc. which I saw

at St. Saviour's; not that I would at all blame these latter, but then I should like to think them spontaneous, and not done as a kind of preaching. However, all this is a matter of detail; and there is nothing that I know of to forbid such ways, if they be truly and really more reverential and charitable, among us, more than there is to forbid them elsewhere. There may be a *tone*, a *feeling* against them, but that surely is curable. I should have thought the danger of a carnal belief—i.e., of a belief which admits of such accidents as I have endeavoured in the above definition to exclude—lay mainly in this: that it trains ordinary people to be present without real reverence; to a sort of behaviour like that of the heathen to their images.

Diocesan Intelligence.

NOVA SCOTIA.

From Our Own Correspondent.

RIVER JOHN.—The new church dedicated to St. John the Baptist, was consecrated by the Lord Bishop on December 29. The Rev. J. L. Downing (rector), having presented the petition for consecration, and its prayer being granted, the Bishop and clergy, (the pastoral staff being borne before his Lordship) proceeded from the tower entrance to the chancel repeating the twenty-fourth Psalm responsively. In his address the Bishop congratulated the congregation on possessing a building so calculated by its style of architecture to lead their thoughts upward, and commended highly the arrangements from the font at the door to the Lord's Table in the east, everything teaching its lesson. Baptism without which none can enter. Instruction which all should receive in the body of the Church. Confirmation to be received at the chancel steps, which lead to the place of receiving the Christian's highest earthly privilege, the blessed Sacrament of Christ's body and blood. The consecration service being ended, the Bishop commanded his acting chaplain (Mr. Moore) to read the deed, which his Lordship then signed and ordered to be recorded in the registry of the diocese. Rev. D. C. Moore then said the shortened form of morning prayer, Rev. Messrs. Cox and McDonald reading the lessons. Rev. J. A. Kaulbach, the first missionary here did excellent service at the organ throughout the day, a duty kindly undertaken, but one which, is to be regretted, prevented his former flock from hearing his well beloved voice in the saying of the services. The Communion office was said by the Bishop, the rector reading the epistle and Rev. A. C. McDonald the gospel. The Bishop then preached a sermon pointing out lesson of Christmas and of the end of the year from Isaiah xxxviii., 20. Everyone knows how the Bishop preaches, it suffices therefore, to say, that his power was unabated and his earnestness as great as ever. The Holy Eucharist was then celebrated by the Bishop, in distributing the elements he was followed by Mr. Moore with the chalice, the rector of the parish similarly following Mr. Kaulbach. At 4.30 p.m. a special confirmation service was held when three men and a woman were confirmed. The Bishop laying down the Scriptural and Divine character of the sacred rite in a way which left small room for gainsaying. At 7 p.m., evening prayer was said by Rev. A. C. McDonald, the Bishop reading the first and Rev. J. C. Cox the second lesson. The sermon from St. Luke xxi., 5, and 6, was by the Rev. D. C. Moore, a former rector of the parish of Pictou, before River John was separated from it. The building now consecrated is a thorough credit to the rector and parishioners. It is in the First-pointed, or early English style, and consists of nave (50 x 26), and chancel (24 x 18), with vestry (12 x 9) and a square tower at the S. W. corner, rising three stages and surmounted by a spire, finished with a most graceful cross. The tower itself rises slightly above the ridge of the church roof, but from the ground to the top of the spire cross it is 80 feet in height. All the windows in the nave are fitted with cathedral glass, from Spence, of Montreal. The triplet in the chancel, however, is from Wailes and Strang, of Newcastle-upon-Tyne. This window drew forth special admiration from the Bishop; it is the gracious offering of Mrs. Elliott, in memory of her late husband, Rev. C. Elliott, B.A., Oxon, who from 1830 to 1871, was rector of the parish of St. James, Pictou, and was the means of erecting the original church at River John, removed to make way for the present building. In the centre triplet is a full length figure of Christ, as the good shepherd with the crook in his right hand and holding a lamb on his left arm, while sheep at his feet look up in his face, that face which the artist has depicted with the most gentle expression upon it with most admirable skill. Below is a much smaller