

S. S. Teacher's Assistant. TO THE INSTITUTE LEAFLETS.

THE CATECHISM.

- Q. What is the next Article of the Creed?
A. I believe in the Holy Ghost.
- Q. What is the meaning of the word "Ghost"?
A. Spirit.
- Q. Who is the Holy Ghost?
A. The Third Person of the Holy Trinity.
- Q. What do you believe respecting Him?
A. That He is "the Lord;" that He is "the Giver of life;" that "He proceedeth from the Father and the Son;" and that with the Father and the Son together He is worshipped and glorified; and that "He spake by the prophets." (Nicene Creed)
- Q. Can you show that the Holy Ghost is to be believed in as God?
A. Yes: they who lied to the Holy Ghost are said to have lied to God, (Acts v. 3, 4). They who are born of the Spirit, are born of God, (S. John iii. 6, cpd. with 1 S. John v. 4). They who are taught by the Holy Ghost are "taught of God," (S. John vi. 45, cpd. with 1 Cor. ii. 13). The temples of the Holy Ghost are the temples of God, (1 Cor. iii. 16, cpd. with vi. 19). The prophets, when inspired by the Holy Ghost, were inspired by God, (2 S. Tim. iii. 16, cpd. with 2 S. Peter i. 21).
- Q. What further proof is there?
A. We are baptized into His Name equally with that of the Father and the Son; and since Baptism is a most solemn dedication to God, we could not be thus dedicated to Him if He were not God.
- Q. Is the Nicene Creed to be understood to mean "Lord of life" only?
A. No: It means He is "the Lord God," (2 Cor. iii. 18); and also the Giver of life, for it is His office to make the Church partaker of the Divine life.
- Q. What word do we use to denote the way in which the Holy Ghost exists in the Godhead?
A. We say, "He proceedeth from the Father and the Son."
- Q. Do we know what this procession is?
A. No: it is a deep mystery; but the word is so used by our Lord Himself, (S. John xv. 26).
- Q. But does not our Lord say "proceedeth from the Father," without adding "and the Son?"
A. Yes: But elsewhere the Spirit is called the Spirit of the Son; as Gal. iv. 6. Rom. viii. 9. Phil. i. 19. 1 S. Peter i. 11; and our Lord breathed on His disciples when He said, "Receive ye the Holy Ghost"—as if the Spirit were as much His, as our breath is ours.
- Q. Why is He called the "Holy" Spirit, since the other two Persons are of the same sanctity?
A. Because it is His office to make us holy.
- Q. Are we sure that He is a separate Person in the Godhead, seeing He is called "the Spirit of the Father," and the spirit of a man is not distinct in being from the man?
A. We have the same reason for believing that the Holy Ghost is a Person, that we have for believing that the Father and the Son are Persons—e. g., S. John xiv. 16; S. Matt. xxviii. 19; 2 Cor. xiii. 14.
- Q. What other proofs?
A. All that can be said of a distinct living person is said of Him. He is said to hear, (S. John xvi. 18); to speak, (S. John xvi. 13); to receive, (S. John xvi. 14); to testify, (S. John xv. 26); to intercede, (Rom. viii. 26); to be grieved, (Ephes. iv. 30); to have despite done Him, (Heb. x. 29); and to be sinned against.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

FREE SEATS IN CHURCHES.

SIR,—In reply to your correspondent of 15th inst. allow me through the medium of the CHURCHMAN to state that the experiment has been tried in my church with entire satisfaction to all concerned. On coming to the parish sixteen years since I found the pews rented. The members of the church, well knowing my desire for a free church, kindly took the subject into serious consideration, and in a year or two the free seat system was adopted, and now I do not think a voice would be heard in favour of returning to rented pews.

Although the improvement in our parochial funds is principally to be attributed to other causes, still I am satisfied the change as regards the seats had its influence in producing this result, and many have been brought to the services who otherwise would not have

been there. Under the pew system those who do not rent are seldom inclined to contribute, as they do not feel that they have any acknowledged part in the Church, consequently the seats being free an equality of interest in Church matters will be promoted and the number of contributors increased. A little apprehension certainly was felt with regard to the disturbing of families in their accustomed seats, but experience has entirely dissipated this feeling, families are as much attached as they were before, but the seats of absentees are not now empty as they used to be while many in the neighbourhood would have been glad to fill them. None are now kept from church from the fear of intruding, or fancying they were regarded as intruders, and indeed there are few congregations that would be altogether free from dark looks in such a case.

I may state that our parish fund for income and contingencies is derived entirely from the envelope system and the offertory. Your correspondent alluded particularly to unendowed churches with small Church population; to my mind these are the places where the pew renting system must especially fail either to fill the church or its treasury, as it never can create that general interest which is necessary to both. The first object in building churches surely is to bring as many souls as possible under the influence of the Gospel and the administration of divine ordinances, but in city or country the rented pew is a bar to this result. The change in many cases will take time, and must be judiciously brought about, but it is devoutly to be hoped that the time is approaching when such a thing as a rented pew will be unknown.

J. BOLTON READ.

The Rectory, Grimsby, 20th Feb., 1888.

HURON SYNOD JOURNAL.

SIR,—To such of the laity of Huron as study the Synod Journal, and to those who do not, but who take a heartfelt and therefore a healthy interest in matters of vital importance to the Church, it will cause both surprise and regret to know that their offerings are largely consumed in expenses.

In the S. J. of 1882, p. 63, under the head of "Mission Fund," the following is found—Receipts from missionary meetings, 1881-82, \$1,922.90. Payments, from the same fund: agent's salary, \$1,350; expenses, \$442.78; leaving a balance of \$130.12. If, as I am informed, the expenses of management are 5 per cent., a further reduction has to be made of \$6.00, leaving a balance \$34.12. Immediately after this follows a riddle which we fail to solve. "Paid Domestic Missions account half of collections at meetings, after deducting expenses, \$500." How is a balance of \$34.12 stretched to pay \$500? Will the sec. treas. kindly explain this difficulty. It is also painful to observe a large falling of capital transferred to the Widow and Orphans' Fund. The appendix of 1880 shows \$1,225.28 capitalized; but in 1882 only \$641.30. This is too solid a diminution to be mistaken for a "ghost." The laity may well be excused if they feel but a cold-hearted sympathy for a body of clergy who call down shame on themselves for their faithlessness in their sacred profession, by tacitly consenting to the passage of laws which are contrary to those of God and of man. But the cause of the widow and orphan is too sacred not to raise a voice for their defence and protection. And here I may say that Mr. Reed's reply to my last enquiry was much needed, because a member of the Standing Committee told me our contributions went into the General Purposes Fund. Will the sec. treas. Mr. Reed, also state whether it is a fact, that the contributions made for missionary work in the diocese, and solicited annually by the laity or other collectors, go to the credit of the General Purposes Fund, which fund is used for other than missionary purposes? Matters are becoming so serious that, unless satisfactorily explained, confidence will be lost in the administration of our Church funds. I hope the sec. treas. will clear away the present difficulty as he did the last.

JOHN C. DYKES.

Gault, Feb. 10th, 1888.

CHURCH TEACHING.

SIR,—The Church of England Sunday-school Institute is now introduced into Canada. We have then what was needed indeed—one systematic method for the training of our little ones "according to the teaching of the Church of England" as is expressly declared.

When we reflect that the teaching inhibited by our youth now will in a few years produce its fruit, and stamp the character of our future clergy as well as laity for weal or for woe, for loving union or for miserable disunion, it becomes us to see that the Institute's books taught to our youth be, as is professed, according to the teaching of the Church of England.

The Institute's catechisms for the young, in five parts, are well adapted for leading the lambs of Christ's Fold from their first prayer to their first Communion. Extremists may think light of them, when not finding therein their own peculiar views, finding nothing in them but simple Christian teaching.

I wish I could say the same of "Lessons on Early Church History."

On page 2, the question is asked: What does that branch of the Church to which we belong tell us of herself? Read Article 19.

Now, that Article speaks of the whole Church of Christ on earth, "the visible Church of Christ," not merely of part of it. The questions and answers that follow assert that "visible churches are temporal," "may perish," and it is "inconvenient" to do without them; thus furnishing us with the key to this Jesuitical question.

On page 3, it is asserted that "the true or invisible Church of Christ can never perish. It is the Body of Christ. Part is militant. Part is triumphant."

All true Churchmen know that the "invisibility" of the Church of Christ on earth is just as contrary to the teaching of the Church of England, just as contrary to Holy Scripture, as the "infallibility" of the Bishop of Rome; and is doing unspeakable hurt to thousands of our youth—the tender branches of the Vine—in retarding their growth in Christ. For who could grow in Christ who did not believe that he was united to Christ in Baptism, but, through false teaching, imagined that he was united only to a TEMPORAL PERISHABLE CONVENIENCE.

This fable of "invisibility," invented to prop another fable, the limited salvation theory, is clung to by the sects around us, as their very existence depends on it; and is the grand source of our unholy divisions and want of progress.

I trust that this Upas tree of "invisibility" will be removed from the books taught to the young, and our Institute purged from this anti-Christian error.

ANDREW SLEMMONT,

Lay reader at Baysville, Muskoka.

February 15th, 1888.

DEVOTION TO DUTY.

SIR,—My son having lately forwarded me from England a long letter from his friend and late fellow worker in the same parish—the Rev. Mr. Grisley, "whose praise is now in all the churches"—I am prompted to send you a short extract for publication in your paper, feeling that such a noble example of devotion to duty ought thus to be made known to many in Canada who may not have had an opportunity to read in the London Guardian of his heroic conduct, especially as their is so little probability that his feelings of self-sacrifice for his Master's sake will be pained by reading it.

I am, yours faithfully,

JACOB J. S. MOUNTAIN, D.C.L.

Morrisburg Rectory.

"My lot here is one great whirl of work. My last holiday was that pleasant four days with you, excepting, of course, the voyage and those exquisite Madeira days. Lately the pressure has been very great, but I have been borne up in a wonderful way. It would fill a volume to tell you of the scenes of interest and most wonderful incident in connection with the small pox epidemic. It has, of course, been the one absorbing topic and swamped everything else; even the war in Egypt and Dr. Pusey's death seemed to me as nothing, and no wonder, when I tell you that I have had 260 cases of small pox, and have lost 100 of my people since September. My dear Kaffir class is one, 23 having died. Two of them, whom I baptised, I could not recognize as I baptised them, so distorted, swollen and blinded were they by the awful disease. How I shall ever thank Miss Lonsdale for sister Lora's life! It has, under God's grace, carried me through everything. I don't mind telling you how I have had to lift the dead into their coffins at night, to be nurse, undertaker, almost everything. It all came upon us so suddenly, there was no one to bury the dead or go near the sick, or feed them, for a day or two. So I felt that I must do it, and God has spared me through it all—so far at least, for the end is not yet. Yesterday I buried 5; to-day 4 have died."

"October 29th, 1882, near Capetown."

REMINISCENCES OF THE LATE DEAN CLOSE.

SIR,—I read with much interest your late leader on the life and work of this remarkable man who has recently passed away. Being a Cumbrian and closely connected with Carlisle in my younger days the name of Dean Close will always be a household word with me, as it will be for many long years to come with hundreds in the "merrie" and ancient City of Carlisle.