

GEORGE IV. SUGGESTING A TEXT.—Some years previously to his (George IV.) own death, an old housekeeper at Windsor Castle, who had held that situation for nearly half a century, died, very much regretted by the Royal Family and the whole establishment. On that occasion, he sent for his chaplain, Sumner, now Bishop of Winchester, and urged him to improve the feeling excited in the household by the occurrence into a religious admonition: he concluded by saying, that he wished him to preach an appropriate sermon in the chapel on the following Sunday, and requested that he would take the following text—"Be ye also ready." The sermon was preached accordingly.—*Raikes's Journal.*

CHARACTER OF THE CHINESE.—A people so utterly without God as the Chinese I never beheld.—They are not without good qualities; but all their civilization, all their industry, all their ingenuity, is directed wholly and solely to the furtherance of the bodily existence, without an idea beyond.—*Letters of the late Col. Mountain.*

REMARKABLE CONVERSION TO THE GREEK CHURCH.—Advises from St. Petersburg announce that the chief of the Bourjats, a very powerful and nomadic tribe, professing Lamaism, has embraced Christianity, as have also his own family, and seventy of his kindred, and that he has begged the Czar to be the godfather to his baptism.

Correspondence.

FOR THE CHURCH TIMES.

WORSHIP OF THE SAINTS.*

Even were the worship of the Saints allowable, or not contrary to God's Word, yet it would be a "vain thing" fondly invented, unless some of the following requirements be shown: 1st. Some command in Scripture to worship either Saints or Angels, or to offer up our prayers, even were it only for their intercession. 2d. Some proof from Scripture that the Saints can hear all the prayers that are offered up to them from different countries at one and the same time. That God can hear follows from the fact of his being ubiquitous. That the Saints have the same power of being everywhere at once, is a doctrine we have not as yet heard any one hardy enough to propound; although, to judge from the "Immaculate Conception" having been so lately declared an article of faith, one could scarcely be much surprised were we to hear of "ubiquity of the Blessed Virgin and Saints" soon declared as another "novel article." 3rdly.—*We require some proof from Scripture that even supposing the saints could hear all prayers (which is by no means proved) that they could perform what is requested of them or in any way assist the supplicants.*

St. Peter, who by the way ought to be a good authority with Roman Catholics, expressed his opinion upon the subject very plainly at the time when Cornelius offered him worship, "Arise," said the Apostle of the Jews, "I, myself, also am a man." Acts x., 25, 26. (Douay). St. Paul, Apostle to the Gentiles, and St. Barnabas, refused to be worshipped, and that too with abhorrence, crying out and saying—"Ye men, why do ye these things?" Acts xiv., 13, 14, (Douay)

The plea for invocation of Saints most commonly urged is, that "we are not worthy to go direct to God, and so employ the Saints as intercessors." Now this is practically to deny the humanity of Christ, as if forsooth any created being could possibly be more perfect man than he was, or have a more compassionate heart than Him of whom St. Paul tells us, "We have not an High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." Heb. iv., 15, 16. Surely no Saint has a more tender or pitying heart than our Blessed Lord has? Did he not prove by his death how much he loved mankind, and by his treatment of sinners whilst on earth how ready he was to forgive?

The practical effect of employing the intercession of saints is to weaken our feeling of the humanity of Christ. It is attempted to excuse the practice of asking the Saints to present our prayers, by the analogy which exists in the daily practice of men; when, for instance, we desire a favor at the hand of any great person, we endeavour to get a letter of introduction, or some one to recommend us to his notice. This necessity arises altogether from the imperfection of nature, and the fact that the "great ones" of the

earth have not the power of searching the heart: if they had, they would require no letter to recommend, no friend at court to vouch for a man's honesty or good conduct. What Mediator was required between Christ and Nathaniel, when our Lord was able to say, "Behold an Israelite indeed, in whom is no guile!" Which of the Saints was needed to direct our attention to him when, as our Lord himself tells him, before Philip called there, "when thou wast under the fig tree, I saw thee." John i., 47—56. Surely it is taking no very high estimate, either of our Lord's compassionate human nature, nor yet of his all-seeing power and Godhead, to suppose that he requires others to tell him what is in man's heart. Besides this, there remains the old difficulty of knowing how the Saints, without being ubiquitous could hear. God, we know, is everywhere, and heareth all prayer.—How much wiser to pray to Him than to the Saints, as the time spent in the latter must be lost, unless we can prove that the Saints hear. Moreover, from what we know of our fellow men, and even of the Saints, we would gladly prefer committing our case to the hands of a merciful Saviour like Christ, than to the hands of any man, even a Saint. We are certain that Christ pardoned whilst on earth, and does every day pardon sins, which would exceed man's idea of mercy altogether. Depend upon it, in all matters (where it is possible) by far the wisest course is to treat with principals and not with subordinates. More especially so when we are satisfied of the kindly disposition, wisdom, and goodness of the principal, and above all that he can hear, whilst the subordinates are distant, and cannot.

WORSHIP OF ANGELS.

It there be any one thing stated in Scripture to be specially hateful to the jealous God it is the crime of Idolatry. "I will not give my glory to another" saith the Lord. How manifold were his judgments upon the Israelites for this crime! and how frequent his declarations of the hatred with which he regarded it! There is not, we know, any passage of Scripture which, if properly understood, can possibly contradict another. Hence we look in vain for a command to give God's glory to angels, seeing that He has declared his hatred of it. Moreover St. Paul warns the Colossians:—"Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Col. ii. 18.

Twice St. John would have worshipped the angel that appeared to him, thinking it to be Christ; but the angel rebuked him, saying, "Sey thou do it not; I am thy fellow-servant—adore God." Rev. xix., 10, and again in the xxii., 8, 9. (Douay). An attempt has been made to support the doctrine of angel-worship, by quoting the example of Abraham, Lot, and Joshua.—Of the first of these the account may be seen in the 18th chapter of Genesis and second verse, whence we learn that Abraham went out to meet the strangers and bowed himself towards the ground. Any one at all acquainted with the Eastern mode of salutation will find no difficulty in understanding this passage, without interpreting it to mean worship. But even suppose Abraham did worship; he cannot be said to have worshipped an angel, as we are told, in the 17th verse of the same chapter, that one of them was the Lord (Jehovah), a name we know is never used in Scripture except when the Supreme God is meant.—Again, in the 15th verse, Abraham calls him the "the Judge of all the earth."

When Lot bowed before the angels or messengers, as the word means, it seems hard to fancy how any one could possibly suppose worship was meant; as well might we hold that Jacob worshipped his brother Esau, for we read that he bowed before him; and so do we in the presence of kings, and yet no one for one moment supposes God's glory to be given to men thereby.

"Joshua," as Origen well remarks, "would not have worshipped the angel unless he knew that he was God, for who else is the Prince of the Lord's warfare but the Lord Jesus Christ?" The name, "Captain of the Lord's (Jehovah's) host" surely could mean none but Christ himself; and, to prevent the possibility of a doubt, he further directs Joshua—"Loose thy shoe from thy foot, for the place whereon thou standest is holy." This, we remember is, word for word the same direction as that given to Moses when in the presence of the visible glory of God in the burning bush. If the worship of the Church of Rome was always directed to the "Captain of the Lord's host," we should never accuse them of giving God's glory to a creature. What Scriptural authority is there for worshipping a "guardian angel," or praying to him directly for aid, protection, and guidance?

To sum up, then, before we give God's glory to a creature—no matter how holy he or she may be—we require, 1st. Some command to do so in Scripture. 2d. Before invoking saints or angels we require to have proof that they can hear. 3d. Proof that they can answer prayer. It will not do to say that we solicit the prayers of our fellow men if we think them holy, and why not those of the Saints? This is no case in point at all, no parallel. Our fellow men can hear because they are near us; how can the saints be near every suppliant? If we could fancy a person asking the prayers of a good man who could not by any chance hear him, and persisting in that instead of praying to God, who is ready and willing to hear, then, and not till then have we a fair picture of the teaching and practice of the Church of Rome in this particular.

News Department.

P. E. ISLAND.

To the Reverend CHARLES LLOYD, B. A., Ecclesiastical Commissary of Prince Edward Island, and Rector of St. Paul's, Charlottetown.

REVEREND AND DEAR SIR:

On the eve of your departure from this Island, and our consequent loss of your services as our Parish Priest, permit us to express to you our sincere regret that any circumstance should have occurred to render your removal from amongst us necessary.

We, as members of Christ's Holy Apostolic Church, render hearty thanks to Him, as our invisible Head, for His mercy in sending you as His minister among us, and in permitting you, even for so short a season to uphold in her services, and in your preaching and daily walk, the beloved Ritual and distinctive doctrine and character of our branch of the Church Catholic, manfully and unwaveringly—yourself teaching and exhorting us to walk in her well-marked and righteous paths—avoiding on the one hand the fatal errors of schismatical latitudinarianism, and on the other the most spurious so-called evangelicalism of these dangerous days.

We trust it may be God's good pleasure to restore those members of your family who are laboring under bodily indisposition to health, and that a hearty welcome may greet you on your return to your native land, where may you find a cure in God's Vineyard more congenial to the habits and feelings of a member and minister of our beloved Church, as also to those of a Christian gentleman, and one who, we fully believe, humbly strives to adorn the doctrine of his God and Saviour, walking in Faith and Hope, and not omitting the exercise of that other and better Christian virtue, charity with all men.

Again assuring you, dear Sir, that our prayers to the Throne of Grace shall cease not that you and yours may be blessed by the God you serve, for His dear Son's sake, in this troublesome world, and that in that glorious immortality "where the wicked cease from troubling and the weary are at rest" you may be found with the Saints in Light.

Believe us to remain, with all respect and regard, ever your affectionate and grateful parishioners,

James Warburton	George Day
T. A. Montgomery	Samuel Martin
William Swabey	John E. W. Aileyn
Stephen Swabey	Charles D. Bixby
John Aldous	William Stewart
Charles R. Coker	Edw. J. Hodgson
John Ball	E. M. Stratton
Joseph Ball	Peter Stewart, Lt. Col.
Arthur Penny	John Barrow
John J. Jenkins	James Coles, jr.
Samuel Swabey	Henry Palmer
W. T. Petrick	Thomas Scott
Thos. Petrick	E. Stewart
George Coles	M. Stewart
John T. Rowe	James Coles, sen.

The Feast of St. Bartholomew,
Charlottetown, P. E. Island, 1857.

REPLY.

GENTLEMEN AND BRETHREN IN THE LORD—

Your address finds a ready access to my heart: but I must not suffer the tone of affection which pervades it to fill me with forgetfulness of my unworthiness of the praise which it conveys.

I receive it with humiliation as well as gratitude—humiliation in the consciousness that its terms so far exceed what might be expected even from the judgement of indulgent friends, and gratitude to God, who in addition to His protecting care, so ill deserved, brings friends around me to cheer my departure hence with expressions of approval so supporting.

Joined by conviction, no less than attached by love and native calling to the Church of England, I glory in the thought that my Church is Catholic and Apostolic. I have endeavoured to avoid, as I have ever disliked, all extremes in religious opinions or observances, believing that the true and narrow road of which our Saviour has spoken is pointed out by the Articles and Ritual of our own ancient and National Church, and that he who walks truthfully in her doctrines and ordinances, walks surely in the ordinances of the Lord.

I would have my moderation to be known unto all men who enquire of me, and should my Heaven