

James', Carleton Place, \$20; Mrs. McCaul, \$5; St. Peter's West End Sunday school, Coburg, \$12; B. D. F. M., per D. Kemp, \$500. The following Sunday schools have promised to aid in the support of pupils so soon as we feel able to increase our numbers again: Truro, N. S.; St. George's, Ottawa; St. James', Orillia; Shawville, P. Q.; St. Philip's, Toronto. Clothing has been received as follows: From Miss Roe, Lennoxville, two barrels; from Miss Green Armitage, Fergus, a packet; from Mrs. Shaw, Perth, a large bale; from Miss Ingles, Niagara Falls, a bale; from Mrs. Bell Irvine, Quebec, a box.

In order to reduce our expenses this winter and get things into proper shape for the future, we have closed down some of our trades, dispersed with services of local superintendent, and reduced our pupils at Shingwauk to 29, Wawanosh to 15. Our aim will be during the winter months to shake ourselves free altogether of debt, refill the depleted shelves of our clothing store, and secure the aid of a number of fresh Sunday schools in the support of our Indian pupils. We have room now for 100 children at our Sault Ste. Marie Homes and 70 at Elkhorn; and, at Medicine Hat, the \$4,000 building which we commenced in August is already up; roof on, and cupola in place; but \$1400 is still needed in order to complete the interior and there is nothing on hand as yet for furnishing. Government will we are persuaded help liberally if only we be duly supported by the Church. By next summer there seems to be every reason to hope that these Homes for Indian children will be in a better position and doing a greater work than they have ever done before. My hope is that our Board of Domestic and Foreign Missions will take up and make a specialty of the Indian work far and wide through the Dominion. The Bishop of Algoma is kindly joining with me in a scheme to establish an "Indian Auxiliary," something on the same lines as the "Women's Auxiliary," which has become such a power for good; and the idea is for each Missionary Diocese, where Indians are resident, to have an Indian Committee, who would undertake the management and support of the Indian work within the Diocese, having special regard to the training of the young Indians in such Institutions as those with which I have been so long connected. I believe if a plan such as this can be carried out it will give Church people more confidence in the work and that it will be better and more systematically supported.

EDWARD F. WILSON,

Shingwauk Home, Nov. 4th.

### LAYING ON OF HANDS.

To the Editor of the Church Guardian:

SIR,—Mr. Roe in his letter on the above subject in your issue of the 29th ult., seems to think that because "Dr. Pusey affirms that the Church has always taught that the gift (that is the special gift of the Spirit's Personal Indwelling Presence) is given in Baptism," further discussion on the question is useless. The words with which he concludes his letter are, "Now the point I would put to your readers is this: *Messenger* claims to prove from Scripture that the Holy Spirit is not given in Baptism. Dr. Pusey affirms, &c.; which of the two is to be believed? This reminds one of the famous (mis) quotation of words attributed to St. Augustine, '*Roma locuta est, causa finita est.*' Now very greatly as one may admire Dr. Pusey as a Divine, and readily as one would accord to him the first place as an authority on the teaching of the Fathers, I do not think that one is bound to regard even him as infallible. And the question I submit, is not 'one of fact,' as Mr. Roe says, but rather of the 'mode of interpreting the Fathers,' and the words of the formularies of our Church. Dr. Pusey himself says in the words quoted by Mr. Roe: 'It is plain also that passages of the Fathers, which speak

of the gifts of the Spirit as belonging peculiarly to Confirmation are to be understood, (as indeed their words convey) of an especial strengthening and confirming grace, &c., &c.' If there are passages that 'speak of the gift of the Spirit as belonging peculiarly to Confirmation,' it must be not a 'matter of fact,' but an open question of opinion as to interpretation, whether they are to be 'understood' in a very different manner, to their most obvious meaning, unless we admit Dr. Pusey's infallibility. We must remember, moreover, that his special object in writing was to defend the Holy Sacrament of Baptism from a very low view that deprived it of all Sacrament Grace.

I confess I do not quite see how it can be said of such passages as the following, that 'they are to be understood (as their words convey) only of an especial strengthening grace, &c., &c.'

St. Cyprian, Bishop of Carthage, 7th century: 'A man is not born by imposition of hand when he receives the Holy Ghost, but in Baptism; that so being already born he may receive the Holy Ghost, even as it happened in the first Adam. St. Cyril, of Jerusalem 4th century: 'Christ also bathed Himself in the river Jordan, and had imparted the fragrance of His God head to the waters, He came up from them, and the Holy Ghost in substance lighted on Him, like resting upon like. In the same manner to you also, AFTER you had come up from the pool of the sacred stream was given the Unction of emblem of that wherewith Christ was anointed; and this is the Holy Ghost.'

And again, the same writer, in lectures to Catechumens, 'In the time of Moses the Spirit was given by the laying on of hands; so upon you, when you are baptized, His grace is about to come.'

Author of Apostolic Constitutions, 4th century, 'Through whom (the Bishop) the Lord gave you the Holy Spirit by the laying on of hands.'

St. Jerome, 4th century, 'The Bishop hastens to lay his hands (upon those baptized by Presbyters) for the invocation of the Holy Spirit.'

Ven. Bede, 8th century, crowds of listeners surrounded the man of God; he preached to them for two days, and then by the laying on of hands ministered to the newly regenerate in Christ the grace of the Holy Spirit.'

But I must not multiply quotations. I would refer those who would wish to see more to a most excellent 'History of Confirmation by the Rev. W. Jackson, published by Parker, and to a most useful little tract 'Confirmation: Continuity from Apostolic times,' published at Church Book Store, Fredericton, to which too I am indebted for the above references. From the latter I will also give two quotations from writers from our own Church.

Dean Alford commenting on Heb. vi, 4-5, says, 'Outwardly the agency would be the laying on of hands after baptism [made partakers of the Holy Ghost]; but the proper agent is He who only can bestow this participation viz: God,' and in Eph. 1, 3: 'In strict accuracy, Faith preceded Baptism, Baptism preceded the gift of the Spirit.'

Westcott, now Bishop of Durham, commenting on St. John xi, 20: 'Ye have an unction from the Holy Ghost,' Here other outward symbol of the Old Testament—the sacred oil—is used to signify the gifts of the Spirit from the Holy One, which is the characteristic endowment of Christians. This gift is referred to a definite time, and the narrative of the Acts fixes this normally at the imposition of hands.'

I trust I have quoted enough to shew that the expression made use of in the '*Messenger*,' however contrary to the great authority of Dr. Pusey, scarcely warrants Mr. Roe's strong condemnation as 'novel teaching,' and 'monstrous exaggerations.' I believe moreover that it is fully warranted even by the words of the Confirmation service itself, when rightly interpreted, though there may be a certain amount of indefiniteness and ambiguity as to the exact

meaning intended. In the Prayer of Confirmation, which has come down to us from time immemorial we first acknowledge that the candidates have been made recipients of the grace of baptism, regeneration and forgiveness of sins, and thus pray that they may now be strengthened 'with the Holy Ghost.' I am sorry that Mr. Roe should think that any appeal to Scripture was in any way intended to override what 'The Church teaches and has taught from the beginning definitely.' I most fully believe the Church to be the 'pillar and ground of the truth,' and to have such 'authority in controversies of Faith,' that all individuals should gladly bow to her decisions. But I am equally sure that she has not ordained 'anything that is contrary to God's writings,' 'neither' has expounded 'one place of Scripture' so as to 'be repugnant to another.' When, therefore, I read so plainly written in the pages of Holy Scripture, 'As yet He (the Holy Ghost) was fallen upon none of them, only they were, baptized in the name of the Lord Jesus; when Paul laid his hands upon them, the Holy Ghost came on them; and when my Church tells me that the laying on of hands is continued 'after the example of the Holy Apostles,' I think I am justified in appealing to Scripture to find out what the special gift is that I may expect to receive through that Holy Ordinance.

Mr. Roe appeals to your readers to consider what is thinkable in this matter. I confess that the whole subject of the Holy Spirit's Indwelling Presence is too mysterious a subject for me to judge its possibilities by my finite thinking powers. I am content to believe that somehow He does condescend to make the bodies of the baptized, and, let me add, the confirmed, His Temple.

But certainly I can just as readily imagine that the baptized, though members of Christ, children of God, and heirs of the kingdom of heaven—though having received the gift of regeneration and of forgiveness of sins, may yet lack the fulness of the Holy Spirit's Indwelling Presence, as that having already that Presence we could pray for the Holy Ghost to be given again through the laying on of hands. If we cannot do this I cannot see how it can be called the same Ordinance as that maintained by the Apostles, or how we can reckon it as one of the 'principles of the doctrine of Christ.'

Trusting that you will pardon the length of this letter, I am, yours faithfully.

MESSENGER.

P.S.—Let me add the following pertinent words of the present Archbishop of Canterbury, quoted by Mr. Jackson. 'No thread of language and history is more distinct than that which connects Christ's promises of the coming of the Paraclete to be an indwelling power in all His chosen ones with the institute of the laying on of hands by the Apostles. Upon the twelve He came with a visible Epiphany, as every analogy would expect. On Christians at large He came in the plainest simplicity. 'I will send Him unto you. . . . They laid their hands on them. . . . He fell on them.' And even after in the letters of the Apostles such is the frequency of the verbal and phraseological allusion to the custom that, as a scholar once remarked to me, '*Confirmation seems more present to the earliest Christian habits of thought than Baptism itself.*'

We want 1,000 new Subscribers before New Year's day, 1891. There are nine Dioceses in this Ecclesiastical Province. Cannot our friends in each of these dioceses secure 112 subscribers for the CHURCH GUARDIAN? One or two parishes in each diocese should give us this number.

Conduct is the great profession. Behavior is the perpetual revealing of us. What a man does tells us what he is.—F. D. Huntington.