

more often and more prominently brought before us in the sacred volume than that Jesus Christ came into the world to save sinners; neither is it necessary for me to tell you that any organization calling itself Christian that permits its ministers individually to teach and preach anything that his morally diseased brain may conceive is a nuisance that no Christian community should tolerate for a single day. But you will see by going through Mr. Cooper's two sensational harangues published in the *Free Press* of this city, that the R. E. C. does permit and tolerate the nuisance. "The profane and old wives' fables" entitled the "Problems of the future state" that this misguided man has been giving out for the last three months are calculated to dishonour God (as I have written to him), and bring the Christian religion into contempt, and that too in language as coarse as it is vulgar. It will make you smile doubtless, Mr. Editor, when I tell you I protested against listening to such trash, and got for answer, to say nothing about it as he was not responsible for his utterances. What do you think of that from a Reformed Church that has been up to this moment taking our money under the false pretence of giving us a purely Scriptural Church in return for it. I only regret that the same seducing spirit that led him to publish the two sensational harangues which I send you with this letter did not lead Mr. Cooper to do likewise with his other three, which were even more calculated to encourage infidelity and immorality than they. It would be a waste of time and an unjustifiable encroachment on your valuable space to criticise at any length this man's sensational twaddle, but you will permit me in closing one quotation as a sample: For the old wives' fable that hell is in the mind, he brings Milton's *Paradise Lost*, book, chapter and verse, for his proof.

That this new departure which the thing has taken will have a wholesome effect I feel convinced. No Christian man or woman will have anything to do with it, and to those who, like myself, have been imposed upon it will be a lesson for life.

Yours,

ROBERT QUAIL.

Ottawa, Nov. 18th, 1882.

"TAKE, AND EAT THIS."

(To the Editor of the Church Guardian.)

SIR,—Has not *take* a larger meaning than receive? If not, *take* is useless. Should there not be a taking? Would the placing of the consecrated element by the priest in the mouth of the communicant (as in the Greek Church) be correct in the Church of England?

"Take the *Eucharist* in the palm of the right hand, crossed over the left."—CHURCH GUARDIAN, 8 Nov. 1882, (28.)

Does the CHURCH GUARDIAN hold that the *Body* is alone essential? What authority have you for this teaching? and for *palm of the hand*?

E.

COMMUNION VESSELS.

(To the Editor of the Church Guardian.)

SIR,—Most of the clergy in Canada, probably, received a circular lately from the Rev. J. E. Wildman, Wallingford, Conn., concerning a neat, but not costly, set of vessels, suitable to administrations of the Holy Communion to the sick. Knowing the difficulty many country Church Wardens and others are in when desirous of purchasing or presenting a new set of vessels to their respective churches of proper shape and size, I wrote to the Rev. Mr. Wildman to ascertain whether a set similar in design, but larger in size, fit for public use, could be had. I received a reply in the affirmative. Sampson, Hall & Co., manufacturers of the set mentioned in the circular, make a larger size for \$7.50—in quality and design same as the other. They would run moulds for a more ornate and correct design if the demand therefor would warrant them. In the meanwhile, as in many of our country parishes the style, in vogue among, and suitable to Presbyterian and Congregational usage, prevails largely, would it not be a good opportunity for the clergy concerned to make a move in the matter, and influence some

one to present a new set of correct design as a Christmas offering to Almighty God and for use to His Honor in the Church where they worship? I don't think we have had such a chance before. I know that a clergyman or any Churchman may visit the chief stores of Montreal where silverware is sold and he will hardly find anything like the above, either as to design or price.

WM. ROSS BROWN,
Diocese Montreal.

DIocese OF FREDERICTON.

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Afternoon Session.—Wednesday.

Papers were read on the "Spiritual Life," by the Rev. P. J. Filleul on "The true ideal of it," and by Rev. J. Padfield on "Helps and hindrances to it."

The Rev. Canon Maynard felt that the "Spiritual Life" was a sacred subject, and that one who spoke of it should have attained to some good measure of it. Yet with all humility he would say a few words about it. The spiritual life meant *union with God*, and that union for man could not be complete till Christ came into the world. He said "I am come that they might have life." There was indeed spiritual life before the Saviour came, but the Holy Spirit had not descended in His fulness on the Church until the day of Pentecost. "The Holy Ghost was not yet given, because that Jesus was not yet glorified." Since then the Holy Ghost is as the *soul* in the Body of Christ, which is the Church. We are grafted into this Body by the Holy Ghost in Baptism, and so the Holy Ghost is in us, as members of Christ's Body. When our Lord was in the house at Bethany a presence was *there* which was *nowhere else*. But the Holy Spirit is *everywhere* in the Church.—*everywhere* in the Kingdom of Christ. He is not a mere influence or idea, but a divine *Person*. He wills our *individual* salvation,—but also our *corporate* salvation, as the members of Christ's Body, the subjects of His Kingdom. We need to be *daily renewed* by that Holy Spirit. When we fall we need to be converted by His influence. He does not leave us till *driven out* by wilful and deliberate opposition, for He is God. But the spiritual life within us ought to be continually *increasing*. It cannot indeed be *perfected* in this world. When this life is ended that perfecting will *go on* in another state, in the abode of departed spirits, though not by any purgatorial pain. That perfecting will not be completed till the Resurrection;—nay, even then, who shall venture to say where our perfecting shall end?

But the practical question for us now is this,—How can we have this spiritual life increased and developed for ourselves and for those committed to our care? Ample provision is made for it by our own grand old Branch of the Church Catholic. First, by *daily prayer*. Let the Church bell ring to prayer day by day, and the world will be helped, the parish will be helped, even though but few attend. Second, by *weekly celebration* of the Holy Eucharist. Who can tell how great the blessing if, week by week, all over the land, we thus joined with our Divine Redeemer in pleading before His Father the merits of His atoning sacrifice. Third, *Confession of our sins*. Not according to the formal and compulsory method of the Church of Rome, but as provided for in our own Prayer Book. Many go to Holy Communion with conscience troubling them, saying to themselves, I ought not to go, but I *will* go. And so, too often, much of the comfort and help of Holy Communion is lost. How much benefit would such persons find from the ministry of reconciliation which the Church provides for them!

The Metropolitan suggested that in considering such a subject as this, and after such wise and solemn words as we had just heard, there should be no applause. He spoke of the wisdom of having this meeting for the clergy only, that we might all freely speak out to each other all that was in our hearts. As to *daily prayer*, he thought that it was often possible even in country places, though but two or three might be got together. As to *weekly Communion*, where men have three or four Churches to serve, they might have Holy Communion

at each Morning Service, and so have it in the mission every week. The practice as to both has advanced rapidly of late, and mutual intercessions and prayers for the sick and sorrowful doubtless brought blessings far beyond our knowledge. As to *Confession*, he must candidly say that he did not feel himself to have attained that measure of ability in *deciding questions of conscience* which would warrant him in undertaking any systematic and habitual direction of individual souls, though he was always ready and glad to give all the help and guidance he could to any who asked from him. He was inclined to think that in the Church of Rome confession very often became a mere form; large numbers being confessed in a very short time. He did not doubt, however, that R. C. priests had occasionally been useful in directing consciences, and especially in leading those who had been dishonest to make restitution. The whole question, however, was a very difficult and a very important one, and needed to be weighed and considered with the utmost care from every point of view. He deprecated especially the idea of young and inexperienced clergymen hastily undertaking that for which they were not duly qualified.

BOOK NOTICES, &c.

HOME LIFE IN THE BIBLE. By Henrietta Lee Palmer, author of the "Stratford Gallery." Boston: James R. Osgood & Co.

This work is a most interesting and attractive one, excellent in style, and showing faithful and diligent research on the part of the author. It touches upon every phase of home life with which the Bible makes us acquainted, describing and illustrating it in such a manner as to bring it most vividly before us. The customs and usages in the domestic life of the Hebrews, as well as the Eastern nations with whom they were connected, are clearly and excellently portrayed, and the very numerous illustrations greatly add to the value of the work, which we believe cannot fail to attain a wide circulation. The whole appearance of the book does great credit to its publishers, being beautifully bound, and admirably printed on excellent paper.

MISS DEWBERRY'S SCHOLARS, AND WHAT THEY DID, by Mrs. Margaret Sangster. New York: Thomas Whitaker, 2 and 3 Bible House.

This pretty story by a well known writer of tales for the young is sure to become a favorite. It is bright, amusing and wholesome, and of such an attractive appearance as makes it especially suited for a gift-book at the approaching Christmas season.

OUR LITTLE ONES. The Russell Publishing Company 36 Bromfield Street, Boston.

This welcome little magazine comes to us this month looking as attractive as ever. It is now in its fourth year, and the admirable manner in which it is kept up, both as regards illustrations and stories, deserves the highest praise. No household where there are children should be without it.

The Publishers, E. & J. B. Young & Co., have sent us the *Living Church Annual* for 1883, a book of nearly 300 pages, filled with almost every kind of useful information and valuable statistics, not only about the Church in the United States, but of the Church universal the world over. There is so much to praise in the work that we have no disposition to search for faults, even should they exist, although, indeed, a pretty careful examination of its contents has failed to discover any. To point out all its good features would fill columns, and so we prefer, instead, advising the Clergy of Canada to send to the nearest bookstore for a copy, for a book of reference it will be invaluable, and the price is only thirty cents.

The Agent of "Picturesque Canada" tells us that he intends delivering the work *first* in Halifax, and afterwards proceeding to deliver to country subscribers; and has asked us to make this known, in order that the country subscribers may be made aware that he will soon be with them.

The Homiletic Monthly for November has been received, and is full of interest and instruction to clergymen and other students of Scripture. FUNN & WAGNALLS, 10 and 12 Dey Street, New York.