

The King's Highway.

An Advocate of Scriptural Holiness.

And an Highway shall be there, and a way, and it shall be called The Way of Holiness—Isa. 35-8.

VOL. XXIX.

MONCTON, N. B., OCT. 15, 1917.

NO. 7

DRAWING CLOSER TO ROME.

PRAYERS FOR THE DEAD.

The following was taken from the St. John Daily Standard:

By a vote of 34 to 4 the Anglican Synod of Canada has voted to embody prayers for the dead in the Book of Common Prayer. Similar prayers have long been in the prayer books of the American and Scottish Episcopal churches.

There has been little opposition to them in the United States except from a small party which left that church and established a denomination of their own.

At the Montreal Synod Archdeacon Paterson-Smith, of that city introduced the matter in a resolution which met with opposition from only a few of the clergymen present.

Archdeacon Armitage Vehement.

One of these was Archdeacon Armitage, of Halifax, who said he did not believe at all in prayers for the dead. "There are thousands of people," he said, "who will resist this idea to the uttermost, and I will resist it to the uttermost, and if necessary will carry it to the foot of the king himself."

Some laughter greeted this statement, whereupon Archdeacon Armitage said he was absolutely fearless in his views.

The Very Rev. Dean Evans, of Montreal, supported the position taken by Archdeacon Armitage.

In speaking to his resolution, Archdeacon Paterson-Smyth referred to the great number of people who weep for their departed, and said the position had changed since the war started.

Bishop Farthing, of Montreal, spoke in favor of the proposals. "What we want," he said, "is that those who face the losses of those they love may have a prayer for

those who have gone before."

Bishop Richardson in Favor.

The Bishop of Fredericton supported the resolution as a Catholic one in harmony with the doctrines of the Church of England, and in harmony with the God-implanted human instincts.

Bishop Williams, of Quebec, said he had frequently used these prayers to the great comfort of relatives of those who had fallen in battle.

The Archbishop of Nova Scotia spoke briefly in favor of the motion. He said: "If we are called to pray for those here on earth, and for things which God can at any time give us without prayer, I do not see any reason why that cannot be done by the living Christ to those who have departed."

The Bible plays but a small part in much that is given out as religious teaching in these days, not only by the self-appointed teachers who find a hearing in places where real spirituality is scarcely known, but among those claiming the highest ranks of culture and education, and leaders of the great religious bodies of the world. In the above statement of "prayers for the dead" no claims seem to be made of scriptural foundation for such prayers, but only human reason, in an attempt to beget hope in the hearts of people who have neglected their duties, and lost their great opportunities of religious example, and teaching in their families, and are suddenly awakened to their awful and irretrievable loss by one dear to them being hurled into eternity without God or hope. This situation is truly awful, and most appalling. But a remedy held out, without scriptural foundation, cannot be other than a deception like the relief ob-

tained from the administration of an anesthetic to one fatally injured, it is only temporary relief. The awful fact remains, the malady is not removed. The patient must die. The great gulf cannot be bridged. The awakening will recur and the one who administered the anesthetic of human reason is revealed as a false teacher, the blind leader of the blind, even though born of sincere sympathy and pity.

If it could be demonstrated to be true, what effect would it have upon those who are now living the same irreligious and prayerless lives in their homes with their families as those who are in the great sorrow of the loss of dear ones, of whose destiny they are in doubt?

Knowing the disposition of men, procrastination in the matter of prayer will result in even greater carelessness regarding the question of salvation.

If men are going to teach prayer for the dead, why not accept universalism at once?

We have heard ministers make statements at funeral services regarding the deceased, in their efforts to comfort the weeping mourners, that every intelligent person present knew to be entirely false. We do not know which is the worst, to make false statements about the life of a wicked man, at his funeral, or to hold up false hopes of his salvation after death by our prayers, when he utterly ignored the offers of salvation while in life. If Lazarus could not possibly minister to the rich man, and the rich man could not possibly pass to where Abraham and Lazarus was, if his prayer did not avail for his five brothers who were still on earth. We would fear the efficacy of prayers on earth after earthly bounds were passed.

"True repose is only found when our hearts are hushed on the bosom of Jehovah and rest in Him."

"Yesterday is dead; forget it. Tomorrow does not exist; don't worry over it. Today is here; use it."

"We are never so much disposed to quarrel with others as when we are dissatisfied with ourselves."

"Our influence depends, not so much upon what we know, or even what we do, as upon what we are."

"We all wish to be loved. We may not confess it, but it is true, and it is nothing to be ashamed of. Well, then, let us be worthy of being loved, and let us love."

Use your gifts faithfully, and they shall be enlarged; practice what you know and you shall attain to higher knowledge.—Thomas Arnold.

"Justification should never be neglected or minimized in the presentation of entire sanctification. The ministry should present 'the truth, the whole truth, and nothing but the truth.'"

It is sometimes a needful discipline to make earth uninviting that we may seek a rest above.—Haughton.

"It is not the circumstances in which we are placed, but the spirit in which we meet them, that constitutes our comfort."

Be humbled; walk softly. Down with your topsail. It is a low entry to go in at heaven's gate.—Rutherford.

"Any fool can run before a fair breeze, but a good seaman is the one that gets the best out of his head winds."