

one which no one who has read it will ever forget. But Nicholas Pavillon was great by virtue not of his intellect, but his soul. He persuaded and won, and overcame, not by the force of an acute mind, but of a dauntless and transparent character. He built for Christ with large and enduring results, not because he was an ecclesiastical statesman, or an exceptional theologian, but because he was a fearless and heroic spirit. And so have other men wrought and built, in all ages of the Church, to the glory of God and the lasting well-being of their fellow-men.

And yet we may not forget that the gifts of intellect are the gifts of God, nor fail to be thankful when they have been generously bestowed upon those who are called to the episcopate. And so, to-day, we remember here with affectionate pride and gratitude those exceptional teaching powers and that fine gift of both intellectual and spiritual vision which long ago made the name and the fame of him who is your Bishop known in two hemispheres. How many readers and disciples he has had, wherever the fruits of his pen have gone, it would not be easy to calculate; but one of them, to whom his printed works came just at the moment when he was turning his face toward the holy ministry, and who has borne his grateful testimony to their influence upon another and more informal occasion in this diocese, would repeat that testimony here. With him, as with many another, it was then true that truth became at once a more luminous and a more potential thing; potential both in the realm of the imagination and of the will, from the day when he first read a volume of discourses entitled "Sermons for the People," all the way on to this hour. The clear and sure discrimination that from the outset seized fast hold upon essential things, the vibrant sympathy that brought them down from the upper air of speculation and laid them close beside the human heart and life, the unerring spiritual apprehension and lofty, yet not dryly austere, conception of the enduring bonds that bind the soul to God, these are things in the intellectual ministry of your first Bishop which one at least who is largely indebted to them will always gratefully remember.

And so will multitudes of others here, for they have had much to do with translating the Church of all these regions to the people and in lifting the conception of the office of a Bishop to its rightful level. It has often been said by those who loved and revered him, and I am not sure that I have not said it myself, that your Bishop might have been placed in a field where, more even than here, his exceptional gifts and training might have done great work for the Church. But it is well for us to remember that the problems which some have thought to be peculiar to one part of our country, like New England, are no less the problems, even if not in the same measure, of all the rest of it. The intellectual history of beliefs in America can never be written without reckoning in that considerable and impressive movement which, in England and in this country, issued in what is known as Unitarianism, and which, whatever we may say of its grave doctrinal defects, as we view them, nurtured and inspired some of the most memorable teachers and beautiful lives that recent times have known. To have known this important movement from within, to have been in one sense a part of it, to have recognized and appropriated the best that there was in it, and then to have discovered that which was wanting in it, and to have outgrown it; this was a preparation for a place of leadership in the Church which, when it was coupled with rare gifts of shepherdship, with large wisdom in discerning and influencing the times, with comprehensive intellectual sympathies guarded by a sensitive reverence for revealed truth, exceptionally fitted him, whose it was, for the work which was to be done here.

(To be continued.)

BAPTISM, THE BRIDGE OF LIFE.

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God created Man in His own Likeness to be a kind of first-fruits of His creatures. And it seems to have been determined in the Divine Counsels, that this god-like state should be the first stage of a yet higher life; that the Second Person in the Blessed Trinity should, in His own good time, take upon Himself the human nature which He had created, and ennoble it far beyond its primary condition. But it pleased God also to suffer His purpose to be interrupted almost defeated. He had conferred on the first human beings the power of interrupting it, and they did so, of their own free will. They fell from the god-like state in which they were created; so that their nature was very much damaged, degenerated beyond the power of self-recovery, and had to be almost re-made—certainly started from a fresh source, before the great Son of God would proceed with His purpose of imparting His higher dignity.

Moreover, it had pleased God so to construct human nature, that it should be perpetuated by inheritance; that not only animal life, but bodily qualities, good and bad, and qualities of mind and spirit, should be derived by inheritance. And as men inherit the bad qualities of the degenerate life of the first men (since they fell from the original god-like state) so must men inherit, in some way, good qualities to supersede and replace the bad ones, which would otherwise continue to taint them.

This inheritance of good, God established, not by making, but by becoming a second Adam, or Head of the system of human inheritance. He took and maintained human life in body, soul and spirit, as Jesus of Nazareth, in birth, death and resurrection, and he ordained a system and arranged a means by which individual men should supernaturally become inheritors of His Life, with its good qualities, whilst the old life, with its bad qualities which they had naturally inherited from fallen men, should die out of them by degrees.

The outward machinery to effect this change is the Sacrament of Christian Baptism. It conveys the gift of Regeneration (as it is called) the Gift of inheriting the Life of Jesus of Nazareth, as a new Source of Human Life. How it does this, we know not! But this we do know, that unless a man (or woman) be regenerated by the Spirit of God in Baptism, they have no title to the Life of the Second Adam, without which they cannot live eternally, or have part in that Exaltation which is the final purpose of God. This we do know, that if any child of the first Adam be baptized, he is thereby made an inheritor of that life of the Second Adam; he is placed in the fair way of final Exaltation to the permanent partaking of the Divine Nature.

Moreover, he is made an inheritor, by being taken into the family of inheritors, which is the Catholic Church, which shares the Life of Christ.

The foundation of the Catholic Doctrine of Baptism is the principle of inheritance.

[i.] Inheritance of Degeneration.

[ii.] Inheritance of Regeneration.

The one from the first Adam, the other from the Second Adam. The one by Nature, the other by Supernatural Gift. The one leading to Death, the other to Life.

Baptism, the Bridge whereby men may pass from one to the other.

THE CONSTITUTIONS, APOSTOLICAL.

A book of great value in the evidence it bears to the practices of the primitive Church, but whose actual date cannot be ascertained. A large portion of it—the first six books—was compiled, probably from materials of various dates, before the year 300 A.D. There are two different forms in which it appears, and quotations from it in Epiphanius and others do not agree with what we have in many places. It seems very likely that the compilation varied in several sections of Asia Minor. There is also a very old Syriac and an Ethiopic translation of these six books. They contain directions upon almost every topic of discipline and usage in the Church, and form a useful collection of evidence as to the practice in the third and fourth centuries. They claim to have been written or contributed to by the Apostles themselves. There is a parallel line of teaching (though but little direct similarity) in the "Paedagogus" and "Stromata" of St. Clement of Alexandria (190 A.D.) The seventh and eighth books were added later, and form a sort of Pontifical (*i.e.*, collection of offices of Episcopal ministrations) for the Eastern Church. The Clementine Liturgy closes the eighth book. It is often supposed to have been the work of some ritualist, and never put in use, but Daniel (Codex Liturgicus, Orient, Fasc. I,) tries to show that it was in common use in Antioch in St. Chrysostom's time before he arranged his own Liturgy. The following outline gives some idea of the work: The Constitutions profess on the face of them to be the words of the Apostles themselves, written down by the hand of Clement of Rome. Book I describes in great detail the manners and habits of the faithful laity. Book II is concerned chiefly with the duties of the Episcopal office and with assemblies for divine worship. Book III relates partly to widows, partly to the clergy and to the administration of baptism. Book IV treats of sustentation of the poor, of domestic life, and of virgins. Book V has mainly to do with the subject of martyrs and martyrdom, and with the rules for feasts and fasts. Book VI speaks of schismatics and heretics, and enters upon the question of the Jewish Law and of the Apostolic discipline substituted for it, and refers incidentally to certain customs and traditions, both Jewish and Gentile. Book VII describes the two paths, the one of life and the other of spiritual death, and follows out this idea into several points of daily Christian life. Then follow rules for the teaching and baptism of Catechumens and liturgical precedents of prayer and praise, together with a list of Bishops said to have been appointed by the Apostles themselves. Book VIII discusses the diversity of spiritual gifts, and gives the forms of public prayer and administration of the Communion, the election and ordination of Bishops and other Orders in the Church, and adds various ecclesiastical regulations, (Smith's Dictionary of Christian Antiquities, p. 119, Am. ed.) "With much alloy there is much of the most venerable antiquity in these remains." (Prof. Blunt, Eccles. History)—*Church Cyclo-pædia*.

OPPORTUNITIES wear the humblest dress; they hide themselves behind the simplest disguises; there is nothing in them that arouses our interest or awakens our suspicions; for the most part we pass them by as the most commonplace things in our environment. This is the subtle and dangerous test which they apply to us. If they came with their value disclosed by the splendor of their attire, there would be no test of character in the manner in which we met them.

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