

be beaten with many stripes. Our best way, therefore, to reconcile the Baptists is to show them a Church, the members of which are all earnestly striving to be Christ-like.

And the second thought is that we do not make enough of Baptism. The Baptists have done good service in reminding us of its importance. It brought to us the first gift of the Holy Spirit. It made us members of the Body of Christ, children of God, with the promise of a glorious inheritance hereafter. And yet this magnificent birth-right we sell again and again for a mess of pottage. Let us try, like the

early Christians, never to forget the responsibilities it has laid upon us. We have been signed with the Cross. We are sworn soldiers of Christ. Then—

Soldiers of Christ, arise,
And put your armour on,
Streng in the strength which God supplies
Through His Eternal Son;
From strength to strength go on,
Wrestle and fight and pray,
Tread all the powers of darkness down,
And win the well-fought day.

J. H. M.

A Blessing on Hospitality.

I HAD been reading the Epistle for the First Sunday after Trinity (1 S. John iv. 7) with a friend who had lived in India. We spoke of that wonderful and beautiful name for Our Blessed Lord which is peculiar to the writings of S. John—'The Saviour of the World.' And then she told me of an incident in her life in India which had made a deep impression upon her, though it was very simple. One evening, while sitting in the verandah of her house, she saw wearily approaching her an old man, who looked as if he had walked a long way. She bade him rest in the verandah, and saw that a comfortable and substantial dinner was brought out to him. When he was rested and refreshed he came up to where she sat, and bowing respectfully said, 'The Saviour of the World bless you, madam!' He told no tale of want or sorrow, asked for no further aid, but silently turned and went his way. She never saw or heard of him again; but his venerable appearance and the simple dignity of his words and manner were never forgotten by her. Probably he belonged to that ancient and persecuted Christian Church believed to have been founded by S. Thomas the Apostle, and which, though poor and struggling, still survives to bear witness to

Christ.¹ Many of these poor 'S. Thomas's Christians,' as they are called, wander up and down the country in search of employment. This aged, travel-worn pilgrim was probably one of them.

The memory of that blessing seemed still very sweet to my friend. She turned to the quaint old Dutch Bible, and showed me a picture that she loved. It was of Abraham entreating his angel-guests to 'comfort their hearts with a morsel of bread.'

We are apt, I think, to forget how much and how often that ancient and beautiful virtue of hospitality is commended in Holy Scripture. Even if it be not given to us to 'entertain angels unawares,' can we be unmindful of the blessing uttered by Our Divine Lord on the 'cup of cold water' given in His name?

And this is an act of hospitality which it is in the power of the very poorest to offer.

F. S. HOLLINGS.

¹ Strong evidence can be brought forward for believing that S. Thomas actually preached in India. The most remarkable piece of evidence is that of Abdias, a writer who lived at the end of the first century, and who states that 'he recollects having seen a book in which the voyage of S. Thomas to India and the things which he did were described,' and he mentions Gondaphorus as having been king of India at the time. And his evidence is strikingly confirmed by the recent discovery of some medals of a prince named Gondaphorus, one of the Indo-Scythian kings who reigned shortly after Kanerkes in the valley of the Indus.