

God, believe also in me." (St. John xiv. i.) "This is His commandment that we should believe on the name of His Son Jesus Christ," says St. John (1 St. John iii. 28.)

We express belief in the blessed Saviour under a threefold description:—1st, By His name, "Jesus Christ;" 2nd, By His generation, "the only Son of God;" 3rd, By His dominion "our Lord."

1. I believe there was and is a man whose name is truly Jesus, i. e., the Saviour. I believe the man who bore the name to be both God and man, and to be the Messiah or Christ—promised of old by God, and expected by the Jews. I believe in Jesus, perfect man in all the qualities of human nature—read St. Luke ii. 1-13, and verse 21. I believe in Christ—or Messiah equals 'the anointed one.' As Jesus referred to the name, so does Christ to the office of Redeemer or Saviour, named 'The Saviour of the world.' "And she shall bring forth a son and thou shalt call his name Jesus, for He shall save His people from their sins," (Matt. i. 21.) Anointed as the great prophet and preacher, as Isaiah predicted. "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor," (Lxi. 1.), which prediction Jesus takes to Himself when He said to His hearers, "This day is the Scripture fulfilled in your ears." Anointed as the great High Priest—St. Paul says, "Every high priest is ordained to offer gifts and sacrifices, wherefore it is of necessity that this man Jesus have something to offer." (Heb. viii. 3.) And Jesus Christ offered Himself as an offering and a sacrifice to God for a sweet smelling savor, and says St. Paul in Eph. v. 2, "By the offering of this body of Jesus Christ we are sanctified." Anointed to an unchangeable priesthood. "Wherefore," says the Apostle, "He is able to save to the uttermost them that come unto God by Him, seeing He ever liveth to make intercession for us," (Heb. viii. 25.) Anointed to be our King—King of Kings, Lord of Lords. Our Lord revealed to St. John in his vision; "He whose name is called 'The Word of God,' had on his vesture and on his thigh, a name written 'King of Kings, and Lord of Lords.' I believe in Jesus Christ, the ONLY SON of God, that is to say, "eternally begotten, and therefore having such a sonship as none other who call God father can possess." "All power is given me," saith Christ, "in heaven and in earth, therefore go ye and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Jesus told Mary, "I ascend to my Father and your Father, and to my God and your God."

Our Lord—being no other than God, the second person in the blessed Trinity, as well as man—Lord of all by His divine nature, Lord of the Church by His work of redemption. The Word was made flesh. He was "Emanuel"—God with us.

Lord of all as God—St. John i. 1-3. Lord of all as man—St. John v. 26, 27. Whose Lord is Jesus Christ? Our Lord, a very important expression making it

quite personal. Our Lord by creation—St. John i. 3, "all things were made by Him, and without Him was not anything made that was made." Our Lord by redemption—We were first servants (slaves) of the enemy of God, for "his servants we are whom we obey"—but Christ though death destroyed him that had the power of death and delivered us. "He destroyed principalities and powers, and made a show of them—openly triumphing over them," (Rom. vi. 6:) although contrary to the custom of triumphant conquerors, he did not sell us the redeemed slaves, but He bought us. While He saved us, He died for us, and that death was "the price with which we are bought." So this dying victor gave us life upon the cross, as His triumphant chariot, He shed that precious blood which bought us, and thereby became our Lord by Redemption. Our Lord by Headship—Christ is the head of the Church, the stem of the vine, the head of the body. Our Lord by Baptism—"For as many of you as have been baptised into Christ have put on Christ." (Gal. iii. 27.)

When a Christian is asked whom he will serve, will he not answer "The Lord." Why? Because He is our Lord. "Obey," says St. Paul, "in all things, your masters according to the flesh, and whatsoever ye do, do it heartily, as to the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord." Therefore I believe in the Eternal Son of the Eternal Father, in the Saviour divine and human.

I have now come to the right place in which to consider again more fully a custom of the early Church and of the Reform Church, and of many earnest, pious, evangelical, and thorough Christians of the present day—of all those who understand the Church and her standards—to bow at the name of Jesus in this creed. This act is a custom enforced by a Canon of the Church—and to my mind a beautiful, and a pure, simple, childlike custom, and is not an innovation—but the disuse of this custom is a retrograde movement from the days of the Reformation.

Some say this—You base your custom on the words of St. Paul (Phil. ii. 10) "At the name of Jesus every knee should bow. (Mark, it is *should*, which is the subjunctive form including both the command *shall* and also *ought to*) of things in heaven, and things on earth, and things under the earth." Why do you not *always* bow at the name of Jesus? Well, I can only say, that it is within but a few years that every careful member of our Church did *always* incline the head at that blessed name of Jesus, whenever and wheresoever it occurred; but from laxity, perhaps in some cases from fear of men's imputing bad motives, or other causes, many have discarded the custom, although I know very many, especially elderly people, who always incline the head at the name of Jesus.

Oh! what a bitter stain it is upon the professors of the Gospel of Love, that so many persons, wishful to find fault with

our beloved Protestant Church of England (that is, Protestant both against the errors of Rome, and all other errors whatsoever) impute a wrong motive to them who bow at the name of Jesus.

I wonder if they deem the wise men from the East to have been guilty of superstition when they worshipped (i. e., bowed themselves down in a lowly attitude) not to the Virgin Mother, but to the Holy child Jesus, as He lay in His earthly cradle; or if they think that the woman having an issue of blood, was guilty of superstition when she fell down at the feet of Jesus, or the leper in St. Matt. viii. 2, or the ruler of the synagogue, or they in the ships when Jesus walked the sea, or the woman of Canaan, or the disciples when they met Jesus after His resurrection, or in the mountain, or the man out of the tomb, or the blind man, &c., &c. No; these did more than incline the head—they fell at His feet; may we not incline the head without a false imputation being put upon our motives?

Some people say the Roman Catholics (or as our people too often foolishly permit themselves to call the Roman branch, the Catholics) bow. No doubt they do; but who would find fault with them in that which they retained in purity, or are you going to be like some other bitterly ignorant persons, who would imply that a Roman Catholic can do *nothing right* because it may be different from what the individual critic does? If they bow to a crucifix, to the altar, to that which is made with hands, we may well refuse to follow such an act—an act having so dangerous a tendency, that though the educated priest may be able to draw the distinction between the outward object and the thing represented, yet the common mass soon offer their worship directly to the outward object, and thus are guilty of gross idolatry. But that a man is guilty of superstition because he bows the head at the name of Jesus, what a fearful looking for a small mote in a neighbor's eye! Follow out such a line of argument to its legitimate end. What gross superstition to bow to an earthly monarch, or to a fellow sinner of any rank in life!

I fear the love of Christ must be but dimly shed abroad in the heart of a man who would impute, without a shadow of foundation, a wrong motive to his fellow Christian in such an act of pure, simple, unostentatious reverence to the glorious name of the dear Lord Jesus, our Redeemer, Saviour, and Judge.

Some have asked:—"Why do you bow at the name of Jesus and not at the names of the other persons of the adorable Trinity?" I can only answer in the same way as about the fact that many only now bow at the name of Jesus, when specially confessed and professed in the creeds. There was a time, aye, in the days of the Church's undivided purity, when, if any faith is to be put in early writers, who certainly can have had no motive for the invention of untruths, Christians always bowed at each name of the Trinity, and now it is the custom of many, whom perhaps the world may call old-fashioned, to incline the head at the expression of praise,