

It is impossible to find in any one century, after the second, bodies holding principles that would be accepted as orthodox by the Baptists of to-day, and equally impossible to show any bond of connection between the various bodies from century to century that are claimed as Baptists by the advocates of the succession theory."

The writer makes two points which are as acceptable as unexpected to Churchmen:

1. That there were no Baptists from Apostolic to Reformation days.
2. That if it can be shown only "that the Apostles ordained Bishops as their successors in the early Churches," the Apostolic succession of the Church of England is a fixed fact in history. The first point is a virtual confession that the *Baptist* "Apostolic Model" failed so utterly from the Apostolic age as to be unknown till three hundred years ago. The second is the practical admission of a fact in Scripture and History which could be evaded only by attaching to the term "bishop," an entirely different meaning from what the Catholic Church has ever claimed for it. Our Baptist friends need only to understand this to become consistent "Churchmen," so far as the Divine Constitution of the Church is concerned.

A local temperance (?) organ relates a somewhat apocryphal story, the scene of which is laid "in a small Michigan town." A group of children, it is alleged, who had been prepared for Confirmation by the rector of the parish, were also members of a 'juvenile temple'—whatever that may be—where they had "listened to the last words of modern science concerning alcohol." The

superintendent of the temple had taught the children that the use of alcoholic wine, even in the Sacrament of the Lord's Supper, was wrong. Upon the arrival of the Bishop, these well taught children "before allowing themselves to be confirmed," demanded to know whether such wine was to be used in the Eucharist, and upon being informed that such was the case, they declined to allow the rite to proceed, they would not "forego their convictions," and the "Confirmation was indefinitely postponed." Whether the tale be true or not it, illustrates well enough the extent to which fanaticism is being carried by some of the reform organizations of the present day. The comments of the paper which publishes the tale are still more in point than the story itself: "We glory in the courage of the children. Loyalty to the truth is nobler than loyalty to any visible organization on earth, the Church included." Then follows more about "science," "hereditary tendencies," "sleeping demons," etc., and all ends with a declaration of war against those churches which use wine at the Communion. It is the usual course of reformers possessed with a single idea. The time comes when the very foundations of truth and morality come to be regarded as insignificant in comparison with the single object which the reformer has in view.

The true tendency of the remarks quoted above can be fully appreciated, if for "courage" we read "impudence;" for "loyalty to the truth," obeying the promptings of a self constituted leader in rebellion against the "governors, teachers, spiritual pastors, and masters" set