

body, cleanses only so far as the water reaches. The use of water in baptism is for a symbolic purpose appointed by the Divine Master, and He has the undoubted right to explain that purpose and under what conditions it is secured. This He does in His response to St. Peter's entreaty that he should be given a bath.

Our Lord, it is true, on this occasion was not administering baptism, but he was dealing with the symbolic use of a material element for a spiritual purpose, and that is precisely the place of water in the Sacrament of baptism; and consequently it is impossible to escape the relevancy of our Lord's words here spoken to the Sacrament of baptism without evacuating from them all point and meaning.

The same principle of interpretation here laid down by our Lord in relation to water as a symbol of cleansing applies with equal force to the employment of bread and wine in the other great Sacrament of the Gospel; it needs not but to eat a morsel and take a sip, and one is as spiritually fed and refreshed as if he had partaken of a full and hearty meal. To deny the truth of this principle is to contradict our Lord and overthrow the whole sacramental system of revelation. This is our third point, and it seems to us to be decisive, as it is the Master Himself who teaches. (St. John xiii. 4-11.)

It may possibly occur to some as an objection, that Baptism on scriptural authority has for its symbol burial, and burial according to our custom seems to imply immersion, a covering over. It is quite sufficient to say that this is a mistake. What we technically call burial is scarcely if ever a covering up the coffin, it is the application of our Lord's principle, that for symbolic purposes the part carried with the full significance as though the whole were employed, and hence the burial is effected by three handfuls of earth, "earth to earth, ashes to ashes, dust to dust." The grave diggers complete the work.

Throughout the area of ancient civilization occupied by Greece and Rome, the superstition of the people led them to attach the greatest importance to the fact of the burial of the corpse, and hence it was to them a question of the gravest practical moment what is the least which will suffice to bury the body so that the soul may pass the mystic river in Charron's boat, and the answer was "three handfuls of earth," hence when in ancient times the subject of that civilization saw the Minister of Christ pour three handfuls of water on the head of the infant or adult in baptism, he was reminded of the three handfuls of earth cast upon the soldier slain in the battle or as an act of charity upon the unknown dead, and he likened baptism to burial. Those times, those ancient times, fixed our customs, and we say with the great Council of Nice, "Let the ancient customs be maintained."—*Church Helper, Mich.*

#### THE ANGLO-SAXON CHURCH.

(Bishop Whipple, Minnesota Convention Address 1894.)

I said in my sermon at the opening of the last Lambeth Council, "I reverently believe that the Anglo-Saxon Church has been preserved (if her children will accept this mission) to heal the divisions of Christendom and lead on in the work to be done in the last time." She holds the truths which underlie the possibility of the reunion—the validity of all Christian baptism in the name of the Father, the Son and the Holy Ghost; she administers the two Sacraments of the Church as of perpetual obligation, and makes faith in Jesus Christ as contained in the old Creed a condition of Christian fellowship. The Anglo-Saxon Church does not perplex men with theories and shibboleths which many a poor Ephraimite cannot speak. She believes in

God the Father Almighty, maker of Heaven and Earth; and in Jesus Christ His only Son; and in the Holy Ghost—three Persons and one God; but she does not weaken faith in Triune God by human speculations about the Trinity in Unity. She believes that the sacred Scriptures were written by inspiration of God, but she has no theory of inspiration. She holds up the atonement as the only hope of a lost world, but she has no philosophy about the atonement. She administers the Sacraments appointed by Christ as the channels of grace, but she has no theory to explain the manner of Christ's presence to penitent, believing souls. She does not explain what God has not explained, but celebrates these divine mysteries as they were celebrated for one thousand years after our Lord ascended into heaven, before there was any east or west in the Church of God. Is it not true that nearly all which separates disciples of Christ are human theories, human speculations, human philosophies about things which belong to God; what God has planned; in what way God works? It is not enough to accept, "Thus said the Lord?" Is not the whole duty of man "to do justly, to love mercy, and walk humbly with God?" Is not love—love of God, love to man, the only key to all perplexities of human life?

I know all you can tell me of the flaws in Christian character, of errors in doctrine, of past persecutions and present narrowness. But I love to find in history and see in daily life how the spirit of God has passed over these human barriers and changed poor fallen men into Christian heroes and saints of the Church of God. No one branch of the Church has a long roll of saints and martyrs. No one Christian body has been gathering sheaves into the Heavenly garner. If you ask to-day what is the power which can go into the slums and cesspools of humanity and rescue the lost; what is the spell which gathers men in crowds to hear and hang on the speaker's words as if it were God's messenger of pardon? It is the story of the love of Jesus Christ told with the passionate hopefulness of one who has himself grasped the hand of the Saviour.

It is not the methods of a Church mission, not the machinery of a Salvation Army, which saves men. It is because, out of a heart quickened by the Holy Ghost men are told of Jesus Christ, the only name under heaven whereby any one can be saved. I believe with my whole soul in the Faith, the Sacraments and the Orders of the Church. I love them because they were given to us laden with the love of Him who died for us on the Cross. I do not believe any man can take them to his heart until he has learned repentance towards God and faith in the Lord Jesus Christ. There are some rifts in the clouds which have looked so dark. There is more of love between Christian men. Hearts are drawn together. Reunion will come; come in unity, come in fulfillment of our Lord's prayer; not by our plans, but by the indwelling of the Holy Ghost in sanctified hearts and lives consecrated to Christ's work.

#### "WOMAN'S SPHERE."

There is a great run just now on "advanced" fiction by "advanced" women. Those who are wise will not read it, for it is often dull, vulgar, and offensive to every canon of good taste. But lately, however, it has developed a new feature, in the shape of covert attacks upon Christianity, which makes it positively dangerous. Christianity is represented as aiding and abetting in the "subjugation" of women. Even the words of the Marriage Service are distorted to support these strange views. It is high time that some one seriously pointed out the absurdity, nay more, the wickedness, of all this.

Christianity, it is true, never contemplated a condition of things in which women should forget every obligation of sex, as these "shrieking sisters" seem inclined to do. St. Paul was the man to deal with such as these, he would soon have silenced their so-called arguments, and have shown how opposed alike to religion and to nature are their tenets. In all lawful and rightful things Christianity conferred an immense boon upon women by recognising her as man's partner in all that relates to her personal and spiritual being. By elevating the position of women, Christianity did everything for humanity and civilisation. The Pagan world recognised women not at all as man's helpmeet. Even this truth escaped the sagacity of Aristotle and Plato, the loftiest minds of the ancient world. Even among the Jews, where the relations of the sexes were placed under restraints unknown in heathendom, women occupied a position infinitely inferior to their position in Christendom. Divorce was permitted for other reasons than immorality, and the husband was not strictly limited to one wife. But Christ declared that "from the beginning it was not so," and that the ideal and divinely-ordained relation between the sexes was one of equal morality. But the fact is, these "modern" women are not only attacking Christianity but marriage; and Christianity, by prohibiting licence, upholds the marriage tie on grounds alike of high expediency, morality, and true religion. Most of these "grievances" of women are imaginary in the present day. The only tangible inequality is of Nature's creation. Women are physically weaker than men, and they have to suffer the pains and perils of child-bearing. This alone will prevent, as the Divine Law intended that it should prevent, the absolute equality of women with men. Otherwise, women are the spoiled children of our latter-day civilisation. They have many privileges, few disabilities, and a great work is open to them in their own sphere. The "Advanced" woman asks, scornfully—What is woman's sphere? We have no hesitation in answering that it lies with the home and the family, and in the wide field of human sorrow and human pain. It is in this sphere that the women of all ages have satisfied their loftiest ambitions, and by doing so have raised themselves to a pinnacle of greatness which men have envied in vain. "The hand that rocks the cradle rules the world." A woman's interest should centre in her home—while it is for man to go forth to the camp, and to the court, and to the Senate, there to exercise those faculties which God has given him for the wise ruling and management of humanity.—*The Family Churchman.*

#### DUTIES OF EDUCATED MEN.

(From Harvard Baccalaureate Sermon by Bishop Lawrence, Mass.)

"The man of the truest culture will be the man of the deepest religious sympathies. Instead of cutting down his faith to its barest elements and studying how little he believes, he will count faith a noble thing and see how much he can believe. He will look at religion not as a series of statements, a list of dogmas or a bunch of emotions, but as communion with the great Spirit who embodies all truth, justice and love; every good and every perfect gift from science, from culture, from history and from experience is from Him. Thus will go hand in hand the development of character, of culture and of faith.

"The self-sacrifice, the sweet charity and the great hopes that still fill the lives of God's children must touch and inspire you. No man or community can live on the spiritual inheritance of the past without becoming spiritually bank-