

indisputable in view of this the opening sentence of the paper referred to: "On the work (of the Society) in British North America the Society has spent nearly one million and three-quarters sterling, IN ADDITION to nearly a quarter of a million spent during the last century in the Colonies which became the United States." And yet some of our older dioceses are content still to be recipients of the lavish bounty of this truly noble Society! The Church in this land of ours is 100 years old and still receiving aid!

### BOWING AT THE NAME OF JESUS.

Every now and then the question is asked afresh, and so must be answered afresh, Where did the custom of bowing in the Creed at the name of Jesus come from? Doubtless, it is a custom; but When, says our ecclesiastical Paul Pry, When *exactly* did it begin? Why, we might as well ask when *did* any long custom begin. Every ancient custom must unquestionably have had a beginning; but where is the precise beginning of such customs as a habit or a rule? An old French lawyer says that custom is a reasonable act when the people repeat it, multiply it, and continue it. Of course, then, when a unit, a monad, a solitary case, that which becomes a custom might have been unreasonable or improper.

And thus it may have been with bowing [which comes etymologically from the bending, or bowing, of trees in the wind], and especially religious bowing. This is common enough now [according to the legal rule], to be pre-eminently reasonable, for it may have existed beyond a hundred generations. We read of David's bowing, three times over, before the champion of his endangered fortunes. Of inanimate Nature's bowing before the manifest presence of the Most High. These instances of most unlike bowing are ample to show [for they are not introduced as novelties] that bowings, and even repeated bowings, are recognized as habitual in the older dispensation.

It is useless, therefore, to ask where bowing came from, or who first employed or sanctioned it. It is an old, a very old affair, like the maxims and principles of the common law; and we might as well ask who began or originated that now generally accepted law.

It is quite easy, then, to understand that bowing as a mark of respect or reverence was a familiar thing when Christianity dawned upon the world. Indeed we find the enemies of Christianity using it, in scorn and mockery, to deride a custom often used for the sake of reverence and honor. We find the friends of Christianity employing it before angels. But St. Paul seems to have settled the matter, as it were canonically, by reiterating a prophecy, and saying, "At [or "in"] the name of Jesus every knee should bow." This may have been a simple suggestion of the great apostle, who was not one whit behind the foremost of his name. But it is quite possible it was an actual ordinance; or as we might say, a rubrick or a mandatory canon. The apostle could make such rules, as if he were what Romanists now call a pope, a *rector orbis*, a world-wide emperor. He said to the Corinthians, who were a very restless and schism-making people, "And so ordained I, out and out, in the churches, all of them." If St. Peter had ever talked so, we should never have heard the last of it to the "crack of doom." As a matter of fact, he was, one might say, infinitely lower in the scale of ecclesiastical predominance. He spoke to the elders who surrounded him, as if he were a presbyter like themselves. And even then as an exhorter, and not a lawgiver.

But not to dwell upon such points, Paul's suggestive or mandatory interpretation of a

prophecy [Isa. xiv. 23] appears to have been quite enough for Christians to go upon. We seem to have an echo of it in the monitions of the deacons, in the primitive liturgies, when they cried, as in the liturgy of St. Mark, "Bow your heads to Jesus Christ." Whence, it is altogether probable, that in the progress of time, if not at once, Christians began to bow, whenever the name of our Lord occurred in any religious exercise. This certainly appears to have been the impression left, by Church History on the minds of our British forefathers, as those impressions developed themselves in the Eighteenth Canon of A.D. 1604. The marked language of that Canon is as follows: "When in time of Divine Service, the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present *as it hath been accustomed*; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment, that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind for this life and the life to come, are fully and wholly comprised." The words italicised, "*as it hath been accustomed*," show most evidently that our forefathers did not design to create a new custom, but to revive and prolong an old one.

For nearly three hundred years, then, it has been the formally authorised and required duty of all the followers of the Church of England [at least] "in time of Divine Service," to show "due and lowly reverence," when ever mention is made of "the Lord Jesus."

At any rate, the frequency insisted on may have seemed "righteous overmuch," to some of our uneasy countrymen; and they may have gone off in the contrary direction, and ceased to bow in the Creed, as they did to say "He descended into hell." We have had people resembling the Puritans, whom old Tom Fuller used to call "cripples in deformity." Perhaps the old Canon was too comprehensive; for we have seen it most unemphatically complied with, by an English bishop and a ritualist into the bargain. Our own Church, fortunately, has left the matter open to the tests, habits, and judgments of private individuals; and there we suppose it will remain.—*Ecclesiastical Gazette.*

### LIFE'S FRICTION.

Life is full of friction, and he who is most disposed to assert himself is the man who will feel the friction most unpleasantly; but that is just because he needs it most. Just as friction tends to wear down the irregularities of surface, and to reduce all that unduly asserts itself, even so the long friction of life is designed to modify our idiosyncrasies, and to check our selfishness, and to discipline our self-will, so that we may be the better fitted to play our part as the mirrors of Christ.

Have you ever thanked God for the trials and worries and disappointment and cares of life, because they are designed to bear so important a part in affecting our sanctification? What would become of us if we could have every thing just as we might wish? Should we not become like spoiled children, a nuisance to ourselves, from our peevish willfulness, and to every one else with whom we might have to do? Yes, thank God for this long friction of life; but O, let us see to it that we gain by it, and do not lose. I notice that some people seem injured by the very discipline, which is designed to benefit us; and, alas! not only worldly people. We are not surprised at that; but even true Christians seem sometimes only driven farther from God by the very things that should bring us nearer to Him. The long worry and the many cares of life should make us feel how needful it is to lean hard upon Him who

alone can calm the stormy waves of life's rough sea, and make all things alike work together for our good. But how common is it to meet backsliding and unstable souls, who will tell you that they have had so much trouble and care, and so many difficulties in life, that they have lost the hold they once had on God, and no longer walk with Him, as they once did; and when this is so, the friction of life does harm instead of good.—*Rev. W. H. Aitken.*

### THE EPIPHANY,

*Or, the Manifestation of Christ to the Gentiles.*

The name by which this Festival is generally known in the Western Church being a Greek word,\* adds probability to the view that it was, in the first place, and observance of the Eastern Church, and spread afterwards into the West.

By the end of the fourth century A.D., at latest, it seemed to have been accepted throughout the whole Church. It is to be noted, however, that in the West its observance was connected with that of a particular historical event, i.e., the Adoration of the Magi, which supplies the subject of the Gospel for the day in the Western Uses, while in the East this is not the case. The Gospel in Eastern Use is St. Matt. iii, 13-17, the Baptism of Jesus in the River Jordan, and the voice from Heaven: the Epistle, Titus ii, 11-14, of which the *glorious appearing* of our Lord and Saviour Jesus Christ is the subject; and iii, 4-7, "after that the kindness and love of God our Saviour toward man appeared"—thus treating the subject in a more abstract and doctrinal manner.

In our own office the EPISTLE is St. Paul's wonderful sketch of the manifestation in Time of the Mystery of Christ, a mystery involving the greatest of all mysteries, indeed, since in Him is manifested "all the fulness of the Godhead bodily"; the Plenitude of the Deity in real and substantial union with Perfect Manhood, so that by this Hypostatic Union, the uniting of the Natures or *Hypostases*, "God and Man is one Christ."

For the GOSPEL has been chosen the first (in order) of the many typical facts which bear upon this truth, viz., the manifesting of the Infant Christ to the Magi, who are taken as having been representatives mystically of the whole heathen world.

The first LESSONS are prophecies by Isaiah, foretelling the future admission of the Gentiles; while the subject of the second lesson in the morning is the Baptism of our Lord, and in the evening, the miracle at Cana, thus anticipating the Gospel for the Second Sunday after Epiphany, and taking therefore as the characteristic subjects for the day (a) The Adoration of the Magi (St. Matt. ii, 1, 2), (b) The Doctrine of the Epiphany (Isa. lx, 1).—*From Earle's Sermons Ancient and Modern.*

\*But in some languages it is known as "Twelfth Day" (English), or "Day of the Three Kings" (Dutch); "Feast of the Star of Lights." †In a bodily, i.e., material form. ‡Godhead.

Of a former Colonial Prelate, Bishop White, it is related that once when travelling in company with a minister who belonged to a school not yet extinct, whose members look down upon all Churchmen from a pinnacle of spiritual self-conceit, this gentleman said, "Bishop, have you any real, vital, personal religion?" To this inquiry the good Bishop quietly made answer, "None to boast of!"

NOTICE.—The Rev. H. E. Plees has kindly consented to act as Local Agent for the CHURCH GUARDIAN for Kingston and neighborhood. We trust that present subscribers will aid in securing others through him.