

have gone to make England a name in the world.

If the origin of the English Church is asked for, we must answer that it is buried, in the mists of the earliest times. By some it has been supposed that S. Paul himself visited this island and founded our Church, and that S. Clement of Rome refers to his visit when he speaks of the Apostle travelling 'into the extreme west.' Another ancient tradition connects S. Joseph of Arimathæa with Glastonbury in Gloucestershire. Whilst a third narrates that Lucius, a British king, became a Christian in the second century and sent to Rome for Christian teachers. Against all these, it is supposed with some probability, that Christianity was first introduced through the tin miners of Cornwall. We know that a trade in tin with the East was carried on

before the time of our Lord, and that frequent communication passed between the Cornish men and people of other climes. May it not be that the message of good news came through these from the Christians of Asia and the Churches of S. John?

At least, we may rest assured that our own English Church is one of the most ancient in the world, that she is a true branch of the One Church founded in the Upper Chamber at Jerusalem, that she is dependent for her teaching, not on the will of a people or nation, but on her ancient commission received from Christ through His Apostles. She is the Church to whom from the beginning has been entrusted the spiritual care of this great nation. May she have grace given her to fulfil her trust!

J. H. M.

What does it Mean?

BLESSED is he that watcheth and keepeth his garments.' What does this text mean? We must know something of Jewish history, of the laws and customs of the Temple service, to make it clear.

The words refer to a punishment awarded to the Temple guards if found asleep at their posts. There were night guards as well as day guards appointed. During the night the 'Captain of the Temple' made his rounds. On his approach the guards had to rise and salute him in a particular manner. The guard found asleep on duty was beaten, or his garments set on fire. Now, do you see the meaning of 'keeping his garments?'

A Rabbi writing an account of the Temple tells us that his own uncle once suffered this punishment, the captain of the guard setting fire to his loose raiment as he lay sleeping on the ground. That man did not keep his garments.

Another text can also be explained by Temple customs. Our Lord's statement to

St. Peter, 'He that is washed needeth not save to wash his feet, but is clean every whit.'

The priests on duty in the Temple were compelled to take a bath before serving. Under the Temple a passage lighted on both sides led to the bathing room. After the bath the priests needed not all that day to wash again save their hands and feet. This they had to do each time, however often they came for service into the Temple.

We take this washing of the feet to signify the daily cleansing we need for sins of infirmity committed after the washing of baptism. This we can have by repentance, the precious blood of Christ then renders us 'clean every whit.'

I have taken these two explanations of texts from an interesting book on 'The Ministry and Services of the Temple as they were in the time of our blessed Lord,' written by a celebrated Hebrew scholar of our time.