

The Church Guardian

— : EDITOR AND PROPRIETOR : —

L. H. DAVIDSON, Q.C., D.C.L., MONTREAL.

Address Correspondence and Communications to the
Editor, P. O. Box 504, Montreal. Exchanges to
P. O. Box 1968. For Business Announcements See page 15.

CALENDAR FOR JULY.

- JULY 1—6th Sunday after Trinity.
 " 8—7th Sunday after Trinity.
 " 15—8th Sunday after Trinity.
 " 22—9th Sunday after Trinity. [Notice of
 St. James.
 " 25—ST. JAMES. Ap. & M. [Athan. Creed].
 " 29—10th Sunday after Trinity.

SUNDAY TEACHINGS.

[By the Rev. Henry W. Little, Rector of Trinity
 Church, Sussex, N.B.]

TENTH SUNDAY AFTER TRINITY.

To obtain our petitions we must ask such things as please God. This is the central thought of the *Collect* and of the special Scriptures for this day. We ask such things as please God when we pray not only for the manifestation of the spirit to each in his own way, but also for grace by such manifestation. If our blessed Lord on one awful occasion offered a petition which was *not* granted, how much more liable are we to be sometimes refused. The qualification of our Lord's Prayer in the garden "if it be possible," cf. prayer of St. Chrysostom "Fulfil the desires and petitions of Thy servants, as may be most expedient for them." 1 Peter iii. 12, St. Luke xviii. 10-15. St. Paul's prayer refused, 2 Cor. xii. 7-10: yet answered in God's way. Solomon's Prayer and its results, 1-Kings iii. 5-15. What he *might* have asked: what he *did* ask: the latter were such things as pleased God: Humility necessary for effectual prayers. "Not my will, but Thy will be done"—the undertone, so to speak, of the soul's offering. We ask: i. That God will hear prayer. ii. That He will guide us by His Spirit in prayer. Prayer like action is an appointed means of "our fellow working with God," under his light and grace.

There is a touching connection between the Gospel and Epistle of this day, which seems as if it could be hardly accidental. The Gospel shows our Blessed Lord weeping over Jerusalem. The Prince of Peace had come to her offering the "good things" which are ever the fruits of His Presence: but her eyes had been blinded by her wilfulness, those gifts had been rejected, and now they were hid from her. With such an experience before the New Israel of God, St. Paul exhorts them not to be ignorant of the spiritual gifts with which they have been blessed. The enemies of the Church are ever ready to dig their trenches and compass her around, and lay her even with the ground. Her true strength is that she should ever remember and use her spiritual gifts, and know the value of Christ's presence in the time when he visits her with His salvation. The *Epistle* deals more directly with the gifts of the spirit, and declares the work of Christ in the soul to be the work of the Holy Ghost. The Fall of Jerusalem as prophesied in the *Gospel* the most striking example in History of a worship and a devotion perfect outwardly, but failing in spirit to please God or avert the doom which falls upon those who forsake the Fear of the Lord.

The First Morning Lesson, 1 Kings xii., gives examples of the results of asking such things as do not please God, e.g. Rehoboam seeking counsel of the young men, v. 9, 10, 11. The division of the kingdom. The setting up of the false worship of the calves to turn away the hearts of the people from Jerusalem, where Jehovah had set his Name. "This thing became a sin," v. 30.

ii. *Morning Lesson*, Acts xxviii. to v. 17. The prayer of St. Paul in the house of Publius, the occasion of the healing of the sick. The happy ending of a perilous voyage, the answer to the prayers of the Apostle, chap. xxvii. 23, 24, 35.

The First Evening Lesson, 1 Kings xiii. The unholy altar where such things as did *not* please God were offered in sacrilegious worship, overthrown and dishonored. Jeroboam punished for his irreverence and want of holy fear, and neglect to offer a worship pleasing to God, and in accordance with pious teaching and precedent. The disobedience of the old prophet marred the perfection of a life offering, a life of sacrifice. To be accepted of God, the life as well as the prayers we offer must be lived in perfect obedience, i.e. submission as to details to the Divine will. The smallest matter becomes a duty. God claims to rule everywhere and in everything. What "the Lord says," the saints rule of life, v. 23, not what nature demands, or the world suggests. Of how many may it be said, "alas! my brother"—where there lacks entire submission to God with cheerfulness and joy—we all need to cultivate a greater indifference to "the blandishments of the senses and to the demands of the flesh." Man does not live by bread alone—a truth almost forgotten amid the material prosperity of the Church. "The kingdom of heaven is not meat and drink, but righteousness, and peace and joy in the Holy Ghost," Rom. xiv. 17. The Apostle appears to have grasped a higher ideal of Christian Life than the one which is popular in our day.

The Second Evening Lesson, St. Matt. xv. to v. 21. The Pharisees "asked," but not such things as "pleased God." Mouth and lip service, but no heart. The pure heart (v. 17) must accompany the fervent petition. Humility promotes sincerity—sincerity gives power and point to prayer. Prayer the recognition of the supernatural. The appeal to the unseen forces of Life—the opening out of the soul to the author of its being. The pure heart, the tender conscience, the confidence of a simple faith all add to our praying power as it were—see St. James v. 16: "The prayer of a righteous man," its characteristics.

IS BAPTISM BY IMMERSION NECESSARY.

RIGHT REV. GEO. F. SEYMOUR, S.T.D., LL.D.,
 Bishop of Springfield.

The use of water in Baptism by the express appointment of our Lord cannot be dispensed with. Nothing can take the place of water, neither milk nor wine nor any other liquid, nor can the sacraments be administered without water.

This point is conceded by all. But there are many who insist that not only is water necessary to render the sacrament valid, but there must be water in sufficient quantity to *immerse* the subject of baptism, and the body must be covered with the water in order to fulfil the command of Christ. Now this demand for immersion as a matter of necessity, as much as are necessary water and the form of words, "in the name of the Father, and of the Son, and of the Holy Ghost," we believe to be a grave mistake.

In the *first place*, Christ has not so commanded. He nowhere prescribes immersion, as He expressly does water and the formula of

words in giving His commission to His Apostles.—(St. Matt. xxviii. 18-20, St. John iii. 5.)

It is perilous to add to the commands of God an opinion or preference of man, however venerable or appropriate it may be, and to urge in its support, "thus saith the Lord." Of course, this is for the most part done in ignorance, but the excuse for or palliation of the error does not in the least diminish the mischief which it is calculated to do, and hence we desire in all kindness to seek to remove this misconception, which so widely prevails.

In the *second place*, the Church Catholic has never held or taught that immersion is necessary to make the sacrament of baptism valid, and that in case one were baptized without plunging his body completely under the water, he must in order to receive the benefit of the sacrament be rebaptized.

The Church Catholic throughout the world, and during all the ages has never so taught, and again we say it is perilous and presumptuous for any man or any number of men to supersede and contradict the authority of God's Church everywhere and always expressed and recognized and respected by all.

The Church Catholic has always used immersion where and when it is not inconvenient and unsafe in preference to any other form, but she has never insisted upon it as necessary. In the Anglican Branch of Christ's Church immersion is preferred, if precedence of statement may be so construed. The rubric for infant baptism reads, "He (the Minister) shall dip it in the water discreetly, or shall pour water upon it," &c. and that for adult baptism, "Then shall the Minister take each person to be baptized by the right hand . . . and then shall dip him in the water or pour water upon him," etc.

The question is not whether immersion is right and proper, even to be preferred, where it can be conveniently and safely practiced, but whether it be the *only lawful form*.

Our Baptist brethren insist that it is, and as holding such an opinion we would bring them in the presence of our adorable Lord, and ask them reverently to listen to Him.

The occasion, is the night before our Lord is crucified, and the place, the upper chamber. He lays aside His garments and girds himself with a towel and pours water into a basin and proceeds to wash His disciples' feet and to wipe them with a towel. When He comes to Simon Peter, the latter demurs to His divine Master's performing so menial an office for him on the ground of *humility*, and he urges in apparent distress, "Thou shalt never wash my feet." Jesus answered him, "If I wash thee not, thou hast no part with me." Then at once St. Peter took the position of our Baptist friends, and exclaimed, "Lord, not my feet only, but also my hands and my head, wash me all over, dip me under the water, *immerse me*." For the moment St. Peter is a Baptist, but our Lord gently rebukes him, and we never hear of St. Peter's reverting to his old, and we may say, very natural mistake again.

Our Lord's reply to St. Peter enunciates a great principle, which covers the whole ground, and corrects not only St. Peter's mistake, but the misconception out of which such a mistake arises. When St. Peter urges, "not my feet only, but my hands and my head," wash me all over, for only so far will I be benefitted as the water touches me and cleanses me, our Lord rejoins, "He that is washed needeth not save to wash his feet, but is clean every whit." That is in the use of water as a symbol to represent the office and work of the Holy Spirit no more is required than that it should touch some part of the body, it matters not which, the foot, or the hand, or the head, and the object is attained completely and fully, just as much as if the person were immersed.

This is the obvious meaning of our Saviour's words, and they forever put to flight the low material idea that baptism, like a bathing of the