

tongue. The Churchman is swept into the Plymouth brother's net, because he does not read his Bible and accept the Gospel which Jesus preached.

The "Holy Catholic Church."

At the anniversary services, held recently at All Saints' Church, Margaret Street, London, the Rev. A. H. Stanton, of St. Alban's, Holborn, in the course of an impressive sermon had this to say on the true name of the Church: "I believe in the Holy Ghost, the Holy Catholic Church"—not Anglican, but Catholic. I read in a Roman Catholic review the other day that the word Anglican was, both from a religious significance and philologically, quite inconsistent with Catholic. You could not say Anglican Catholic. I think that is true. But what about Roman? It is the same thing. 'I believe in the Holy Ghost, the Holy Catholic Church;' and if you have been baptized you have never been taught that you are baptized into the Roman, or the Anglican, or the Greek, but into the Catholic Church, into Christ. What is the Church of my baptism? Christ's Church; no other. There is neither Jew nor Greek, bond or free, male or female, but you are all one in Christ Jesus. Fear not, little flock, it is your Father's good pleasure to give you the kingdom built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Head Cornerstone. You are not strangers or sojourners. Is that a good enough Church for you? As you sit here and listen to me, do you feel the bottom in all the depths, and the shiftings of the tides of the varying thoughts of men, and the storms about you—do you feel the bottom? Are you resting upon the Saviour?" Why is it that some Christian Churchmen fail to realize the only true name of their Church? There is only one true Church. They from childhood—times without number—have with their lips professed their belief in it. Why not confirm that profession with an absolute conviction and rest there?

Roads from Rome.

In referring recently in the course of our notes to the article by George Tyrell, the ex-communicated Jesuit priest, on the impossibility of stopping thought we wished for room to cite a modern and interesting instance. Giorgio Bartoli is now about forty-three years of age, and passed through the Jesuit Seminaries. He was sent to Scutari and afterwards to India to teach science and literature, and while there increased his knowledge of languages to seven or eight. Through his health failing he was recalled from India in 1900, and was appointed to a British Chaplaincy at Alexandria in Egypt for a short time, and then he was placed on the staff of the Papal organ *La Civiltà Cattolica* in Rome, and for five years was its editor. He, it is said, made a complete study of the Papal claims and satisfied himself that fraud entered into the Roman arguments—forged decretals, interpolations in St. Cyprian, the profession of Pope Hormida, etc., as a result he left the Roman Church and the Jesuit Society about a year ago without having ever read a Protestant controversial book. He has joined the Waldensian Church, has lectured, and published a work on religion in Italy, and has written another on the Papal claims, including the controversy between Bishop Gore, of Birmingham, and Dom John Chapman, which is to be published in the Fall.

Play Grounds for Children.

We are glad that an increased interest is being taken in this matter. The children of rich people have at command an abundance of means of recreation. All the healthy outdoor games, in winter and summer alike, are readily available to the youth for whom wealth and social position have paved the way. It is far otherwise with the children of the poor. In a spacious democratic country like Canada it should not be hard in village,

town or city to provide, at the public expense, open air playgrounds free to all children, where the only condition imposed should be good behaviour. Such play grounds would prove an excellent investment to the community. They would materially help to gladden the spirits, strengthen the bodies and improve the manners of the lads and lasses who avail themselves of them. Wholesome, healthful recreation, under good influences, could not fail to improve the character as well as the health and spirits of our young people. By all means let us have free play grounds for our children.

Exercise A Duty.

As these bright summer days pass by Nature seems to invite one out of doors. Whether on water or land, we are urged to avail ourselves of the many and varied means of taking exercise, especially open to us when weather conditions are favourable. Most people avail themselves of these opportunities for healthful recreation. But under less favourable conditions we are inclined to demur at the seeming inconvenience of taking exercise. However we may look at it, there can be no doubt that far better than occasional exercise is the fixed habit of taking a certain amount, even though at times that amount be small, of exercise for health, each day of our lives. As to the form of it, and the daily time allotted, each individual must be his own judge. But if he wants a fresh mind, a vigorous body, buoyant spirits and a prolonged and cheerful life habitual recreative exercise is a necessary means to that most desirable end.

Character and Conduct.

All through the ages we have the one essential to do justly, to love mercy, to walk humbly with God, stated and restated, so as to attract readers and force their attention and influence their behaviour. Here are two. St. Benedict's definition. To love purity, to hate nobody, to have neither jealousy nor envy, to dislike discord and flee from pride, daily to fulfil in action the Commandments of God. St. Augustine. In this world there are two forms of love, the love of God that means denial of self and the love of self that means denial of God. These are condensed statements to which we may add the carefully written convictions of John Sheepshanks, the present Bishop of Norwich, a man of much experience, who has published an account of the early life in a Bishop in the rough. I have noticed in many lands, among various nationalities and creeds, that if people have a good sound conscience, and try genuinely and heartily to act up to what they believe they become nice and good people, exhibiting virtues and attractive qualities, even though their code of belief be deficient, and even in some respects quite erroneous. People of a defective and even partially erroneous creed often put to shame those whose creed is richer and fuller, and even truer, because they are endeavouring more earnestly and conscientiously to shape their lives by what they believe or profess to believe. The good seeds may be scattered abundantly upon their soil, but there are no fruits worth speaking of, because there is no depth of earth. But where there is the proper soil, the honest and good heart, only a few seeds, and those not of the best quality, will bring forth undoubted fruit.

"Prayer—All Seated with Bowed Heads."

We quote this direction from a well-known service book for Sunday Schools. We have often heard Mission preachers and evangelists, not of the Church of England, asking the people present to "bow their heads" in prayer, and this unhappy custom seems to be gaining ground, for not only is it informally introduced at evangelistic meetings, but it is, as we see, deliberately inserted in manuals for public worship. The attentive Bible-reader knows there are two attitudes for prayer

sanctioned by Scripture, viz., standing and kneeling, both of which are reverent and well suited for a solemn approach to the Throne of Grace. But when an assembly of professed worshippers do their praying "with bowed heads," it seems not only unscriptural but lazy, slovenly and irreverent. Not so do we approach earthly sovereigns for favours, and shall we give less homage to the King of kings. The example of Jesus Christ ought to be conclusive to the reverent mind. If any one had a right to stand upright in His Divine Father's presence it was He. If any one could take liberties with God and do his praying "with bowed head" surely Christ might do it. But when He, the holy sinless Son of God "kneeled down" (Luke 22:41) that ought to be sufficient for any devout worshipper. Not only did Jesus kneel, but it is expressly recorded that David, Solomon, Ezra, Stephen, Peter, Paul, etc., kneeled and with such examples, the Churchman ought to frown on all short-cuts in worship and pray "meekly kneeling upon his knees."

Summer Tourists.

The following apt words of the late Donald Sage MacKay ought to be laid to heart by every summer tourist. "Think of the country minister to whom your coming, your gifts and your attendance will be like a rift of sunlight in his lonely pastorate. Think of the struggle through the dark winter months and the discouragements which so often beset the country ministry. Do not make that burden heavier by letting him see you drive past when you might be and ought to be worshipping in that quiet country temple among the hills." The tourist ought to make it a point of conscience to be regular at public worship, not only to encourage the minister of the parish, but to bear witness that the same God rules over summer resorts and summer months as reigns in other times and places.

Not Creeds but Deeds.

Bishop Gore in his delightful little treatise, "The Creed of the Christian," takes pains at the outset to discredit and refute the denunciations of dogma that are so commonly uttered by popular preachers found in magazine articles. "Not Creeds but Deeds" is one way of expressing this common denunciation. Bishop Gore declares we need a nineteenth-century Socrates who would put a few plain questions to these glib-tongued orators and ready writers. What is a dogma? Did the early Christians frown on it? Did not dogma hold a foremost place in their life, as Acts 2:42 shows? No society of men can get along without dogma, for it is simply the acceptance of the truths and principles they agree on. The statement in the Declaration of Independence that "all men are born free and equal" is dogma. It may be true or false, acceptable or offensive to others: but it is dogma or it would not be there. So the truth of the fatherhood of God—commonly thought to be undogmatic—is the accepted dogma of all who look up to a common Father. We would recommend to those who are fond of denouncing creeds a diligent perusal of the first twenty-five pages of Bishop Gore's little book above referred to.

The Force of Habit.

Did men fully realize with what strength the bonds of habit bind them they would the more readily be careful as to their formation. It is for instance easy to acquire a habit of light speaking on subjects that lend themselves to humorous suggestions of doubtful morality, but it is very hard to overcome such a habit when once formed. "First, keep your soul pure," says an able preacher. "Nothing can compensate you for the loss of that purity. Not all the wealth of knowledge, not all the skill of a trained intellect, not all the delicacy of a refined taste can give you what is promised to purity alone. The time will come when