

any news from the outside world to reach him. His reward is the affection which his people have for him. To them he is indeed a father. Bishop John Horden is not only a signal example of perhaps the highest type of a missionary life, but he is also a linguist to whom philology owes much. He has a perfect mastery of the Cree tongue, has compiled its grammar, and has translated the Common Prayer-book, a hymn-book, and the Holy Scriptures themselves into that language. This last was the work of many, many long years. He has made the Ojibway language as much his own as the Cree, and has translated much of the Scriptures into it, and, in addition, knows the tongue of the Eskimo well. He has compiled several books in that language. The Bishop's other accomplishments are many and varied. Among them we remember hearing that he makes and mends his own clothes and boots, made the bricks of which his little Cathedral Church is built, and placed some of them, turned the very altar rails himself, and did a variety of masonry, carpentry, and brick-laying work in connexion with the structure. When he is on his journeys he drives his dog-sleigh, pitches his tent or builds his hut, paddles his canoe, cooks his food, and performs generally all the numerous little services which are done for us in civilised or settled communities. He is a Bishop of a primitive type, whose life's work would make a volume more strange, more thrilling, and more interesting than any work of fiction could possibly be.

### RELATION OF CONFIRMATION TO BAPTISM.

The Bishop of Leekfield in his charge to the synod of his diocese held last month, thus referred to Canon Mason's book on this subject.

"I cannot leave the subject of confirmation without some reference to the exhaustive work of Canon Arthur Mason on *The Relation of Confirmation to Baptism*. We have not all of us the leisure or the opportunity to examine the authorities from which he quotes, nor have we the ability to draw general conclusions from the study of these authorities. But I imagine that the evidence is incontestable, that confirmation in the Church of the Apostles, and of the first centuries, was administered at the time of, or as soon as possible after, baptism. The form of it has varied, and varies still. The practical question suggested by the book is this: Are we justified in separating confirmation from baptism, as we do in our Church, and as is done throughout the Western Church, by an interval of some years? Let me say at once that it appears to me that the length of that interval is not affected by the question. The oriental churches admit of no interval, and therefore dispense with the presence of the Bishop. If an interval is to be allowed at all, other considerations must decide what the length of that interval should be. For our present purpose I do not propose to go beyond the New Testament and the mind of our Church, as expressed in her Baptismal Office and in the Order of Confirmation.

"The mind of our Church is clear on two points: (1) that *Holy Baptism* should be administered to infants; (2) that only those should be confirmed who have come to years of discretion. We believe that our Church speaks not without the guidance of the Holy Ghost.

"The curates of every parish should often

admonish the people that they defer not the baptism of their children longer than the first or second Sunday next after their birth, or other holy day falling between, unless upon a great and reasonable cause, to be approved by the curate." Without unreasonably pressing this rubric, we observe how it emphasises the right of every infant born into a redeemed world to be regenerated by the Holy Ghost and to be grafted into the body of Christ's Church.

"The Church hath thought good to order that none hereafter shall be confirmed but such as can say the Creed, the Lord's Prayer, and the Ten Commandments, and can also answer to such other questions as in the short catechisms are contained." And that this does not imply a mere repetition of the answers in the Catechism, but an intelligent comprehension of their meaning, is clear from what follows: "To the end that children, being now come to years of discretion, and having learned what their godfathers and godmothers promised for them in baptism, they may themselves, with their own mouth and consent, openly before the Church ratify and confirm the same." And when we examine the prayer for the gift of the Spirit, which is of the essence of the rite, we cannot help noting that the graces sought are those which befit adolescence rather than infancy.

#### *New Testament Evidence.*

"Turn we to the New Testament. In the two well-known instances of the administration of the rite, the one at Samaria, the other at Ephesus, we observe that the baptism of the convert was a distinct rite from the confirmation, that it was performed by different persons, and therefore (although at a short interval) separate from it; and further, that in these instances those who were confirmed were adults, for they "spake with tongues and prophesied," which infants would not have done. But we may go back a little further still, and recall the words in which Jesus Christ Himself describes the gift of the Holy Ghost. He says of the Comforter, of Whose coming He tells His disciples, "Ye know Him, for He dwelleth with you, and shall be in you;" "He shall teach you all things, and bring all things, to your remembrance whatsoever I have said unto you;" "He will guide you into all truth;" "He will show you things to come;" "He shall receive of Mine, and shall show it unto you." (St. John, xiv. 19, 26; xv. 26; xvi. 12, 14.) These words do not describe a gift to infants, but one to those who can respond to it and use it. It would seem as if the order in the life of the disciples themselves after their baptism had been, first, a period of instruction under their Master; then a pause, a short interval of preparation for a new departure in their spiritual life; then the gift of the Holy Ghost. And this furnishes an analogy for the practice of our Church. Infants and young children who have been baptized are already members of the spiritual family; but they are under instruction, they are subject to the present visible authority of parents and teachers. The time comes when this authority is no longer present, when they must think for themselves, act for themselves, decide questions on their own responsibility. Then they need to enter into more direct relation with the Holy Ghost; they need the the indwelling Spirit of God to testify of Christ, to seal with Divine authority the dictates of their conscience, to guide them into all truth. Then the spirit of wisdom and understanding, of counsel and strength, of knowledge and true godliness, and of holy fear, can be incorporated in them, and become operative. So they are carefully instructed and prepared for the reception of the Holy Ghost, and are presented for confirmation with open, intelligent, and expectant hearts. The spiritual gift in baptism, the spirit of adoption by new birth into the spiritual family, is sufficient for infants. Those who have come to years of discretion need another gift, the indwelling, illuminating Spirit, that they may walk as children of light."

### SOCIAL INFLUENCE IN THE CHURCH.

"I attended St. ———'s church three months regularly, and not a living soul ever spoke to me." Complaints of this kind are not uncommon. The complainers do not get much sympathy, for usually they are the class of persons who consider the Church as an institution made for the purpose of giving them a position in society. Yet it is a sure fact that our Church sadly fails to make the social element the effective instrument it may be for its life and growth. We may say, as we do, which is the truth, that the Church can not undertake to regulate the gradations which custom makes in society, nor to mix things that taste and habits, and pride and sensitiveness, have caused to be unmixable. Yet it is well to bear in mind two principles: First, that the Church is not here to be the instrument of what is called "society"; not intended to be used just so far as it will give a person place and importance before the world. Second, according to the strict teachings of Christ there is no difference or distinction. Christians are all the common children of a common Father, and are, therefore, brothers and sisters, and are bound to consider each other as such. God is no respecter of persons. By the standard of the Gospe, the artificial barriers of society are not to hinder the outflow and expression of Christian love and a kindly sympathetic consideration of others. In fact, the whole business of practical Christianity is social, "brotherly love," which St. John so emphasizes in his epistles. Love of kindred, of particular friends, of those in our own social circle, is natural, and may exist without Christ at the heart of it, but love, when it becomes glorified by a divine inspiration, rises out of self, and shows what it means by words of cheer and help to the stranger, the neglected, and those whom society passes by. If the service of God took its rightful place as the foremost thing in life among all Christians, then the social element in the Church would have its full influence, the society point of view of it would be entirely set aside, and it would be the natural outgrowth of the religious life and become a faint reflection of the heavenly idea of the communion of saints. The sad fact is, "society" dominates the Church. Christians don't speak to each other unless they have had an "introduction," and don't recognize each other afterward unless they belong to "our set." Free-masons do not need an introduction. One of the strongest forces in the vigorous life of the Methodist body is the social element, and among the new developments in the practical working of the Church of recent years, this is one that must have thoughtful and serious consideration. — *The Church News*.

### IT ROLLS HIGH!

In a late number of the *Andover* (Congregational) *Review*, Rev. Frederick Palmer says: "A wave of Episcopacy is upon us." It rolls high; for the reason that it is full and strong. Mr. Palmer accounts for it because Episcopacy stands for "organization and institutionalism, at the same time permitting individual and local independence."

Expressions such as these are common: "It is the Episcopal Church, with its unbroken history, its complete and established organization, existing side by side with individual freedom, and the common meeting ground of this beautiful ritual, which is pre-eminently fitted to be the medium of the organic rela-