

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

## Information Wanted.

SIR,—In re special allowances made to the Lord Bishop of Algoma, will you kindly inform your readers of the final arrangement of the late session of the Provincial Synod.

1. The amount of special allowance to be made as a sick benefit.
2. The amount to be granted for a locum tenens.
3. From what sources these amounts are to be drawn?

These are matters which it appears difficult to discover accurately from the newspaper reports, but a knowledge of which is of interest to the Church at large.

October 6th, 1892.

## Help to Build a Church.

SIR,—I should like to appeal through your columns for funds to build a church on the shore of the Lake of Bays, Muskoka. There are 368 miles of coast round the lake, populated by a number of Church people, but who hitherto have had no church in which to worship. An effort is now being made to build a church half way up the lake on two acres of land deeded to the Bishop (Algoma), but we are reluctant to start without a sufficient amount of money in hand. Only \$100 are required, and I wish to appeal to friends of the Church outside Muskoka, as Muskoka is a comparatively new settlement and the people are not as yet in a very prosperous condition. I shall be glad to receive any amount (however small) towards the \$100 required, so that we may as soon as possible supply their sorely needed want.

F. W. SHEPHERD, Catechist and Lay Reader, Baysville, Muskoka, Ont.

## The Latin Service.

SIR,—There is, I think, no doubt that the Latin service referred to by "G" in your Notes and Queries column, was the one held in St. Paul's at the opening of the Convocation of the Province of Canterbury. To say that this service has "Romanizing tendencies," is ridiculously absurd, or rather would be so if it was not for the sad thought that Christians, people who profess to be animated with a Christ-like love, could bring forward such a frivolous argument. (?) Have they not read the words of St. John, "Beloved, let us love one another. . . . he that loveth not knoweth not God." Can they love if they say such things? The Latin service was for the persons who understood Latin thoroughly, and indeed anyone with a smattering of Latin could follow and appreciate a Latin service. Of course the Latin sermon would be unintelligible to ordinary people, but no doubt the bishops and clergy of the Convocation thoroughly understood it. The service, as I said before, was only for the members of the Convocation, men who are "at least, able to yield an account of their faith in Latin." Besides this, Latin is the universal language of learned men. The *Church Times*, in giving an account of the service, said: "The whole service (as befitted the religious preliminaries of the deliberations of a learned clergy) was in Latin."

E. A. Y.

## A Third Party.

SIR,—The future of the Church of England depends (as it seems to me) upon the formation of a new party, which shall embrace High Churchmen who do not sympathise with some of the latest ritualistic developments, and Evangelicals who are disposed to look at Church questions in an independent way, free from the narrowness of the extreme men of their own party. In short, we look for the gradual establishment of a strong centre, consisting of men drawn from both sides, in the same way as many persons desire the formation of a National party in the political world, which shall attract towards it the support and sympathy of earnest, loyal men.

As things are at present, the common basis of the Prayer-book, which can alone hold men in any way together, is, in great measure, disregarded. Some of the clergy go beyond it, and some fall below it. Men do not care to detach themselves from their party, with whom they do not altogether sympathize, for fear of being identified with opinions on the other side, with which they are equally unable to agree.

Let a party be gradually formed which will take for its motto, "The Prayer-book as it is," and there may be some hope of union—that is, if both parties will approach each other in a spirit, not of suspicion, but of conciliation, of determination to uphold Catholic teaching, with a charitable toleration of those who may not at once be able to see things exactly in the same light.

Even the word "Protestant," so fruitful of religious controversy, may be made to bear a positive as well as negative sense—that is, as a "witness for" instead of a denial of Catholic truth. I believe the word "Protestor" is used in this sense by some of the Fathers. It certainly is so in a passage of St. Hilary on the Trinity:—"Nos nativitate substantem sic tempore protestantes, praedicavimus," &c. Would that we should exchange our internecine strife for a more vigorous warfare against our common foes, sin and infidelity.

OSCULUM PACIS.

## The Lincoln Judgment.

SIR,—I have been hoping to see some comment in your columns on the letter by Lord Halifax, a transcript of which appeared in your issue of the 15th ult. It certainly appears astounding at first that it should be necessary to remind us that religion is not a mere series of propositions doctrinal or moral—that it has above all things to do with a Person, and that it is essentially a matter of a living relation between the soul and that Person. And yet we Christians often seem to be in danger of losing sight of the fundamental belief which we all hold—the belief that Christianity primarily consists in the worship of the ascended Christ. Lord Halifax's letter must have reminded many of us, pondering on our unhappy divisions, of the comment on modern doctrine made by one of the greatest of living teachers: "In proportion therefore as the exposition of Christian doctrine becomes more complicated it becomes more necessary to strive to keep ever present to our minds the thought of Christ Himself, Incarnate, Crucified, Raised, Ascended, in whose Person and work all doctrine is implicitly contained." No explicit doctrine can completely reflect all that is contained in that Person and in that Work. All thought on these mysteries must perpetually remind us that we can only see the eternal "in many parts and in many fashions." So we shall recognize with new thankfulness that Revelation is centred in the Life revealed in the gospels, and not in abstract thought concerning the Divine Nature. And indeed it is not by doctrine or by thought, however grand, but by the lives—the common life of Christians, that the world is chiefly influenced. One instance of this obvious but much forgotten truism, is enough. It is recorded that it was in contemplating the allegiance shown by the subjects of Christ's Kingdom to their unseen Lord, and His influence upon the lives of His servants, that the first Napoleon made that great confession, "I think I understand something of human nature; and I tell you. . . . Jesus Christ was more than man."

With such an instance of what the effect of the Christian life may be, even upon such a man as Napoleon, well may we forget our differences of doctrine in keeping "ever present to our minds the thought of Christ Himself, Incarnate, Crucified, Raised, Ascended." So will our whole lives be a prayer—the prayer of St. Bernard, "Oh, may I be found among those spoils, of which the adverse spoils have been despoiled, myself transferred to the dominion of the Lord."

PACIFICUS.

Toronto, St. Michael and All Angels, 1892.

## Notes and Queries.

SIR,—Can you suggest any better explanation of the letting down the palsied man in front of Jesus? St. Mark ii. 4, says "they uncovered the roof where Jesus was: and when they had broken it up, they let down the bed, wherein the sick of the palsy lay." What roof was uncovered? What was broken up? What tiles (St. Luke v. 19) was he let through and how? It would have been most unseemly and inconvenient to break through the hard solid roof; the roof of the house was probably not covered with tiles, and the evangelist could not with any propriety speak of breaking up an awning.

SUNDAY SCHOLAR.

Ans.—The conditions are purely Eastern, and we must look at a house in Palestine. It had a flat roof surrounded by a low parapet, and the floor of the roof was of stone, brick or indurated earth. In the centre of the house there was an open court, to which access was got from the street by a narrow slanting passage through the outer porch or gateway. The court was surrounded by an open verandah, which gave access to all the rooms in the first and second flats of the house. The verandah was mostly a pro-

tection from the sunlight and the dews, so that it only had a light covering of tiles, and reached to a little under the parapet of the house on which it leaned. Jesus was probably sitting or standing on the upper floor of the verandah, and speaking to those in the adjoining rooms on the verandah, and in the court below. The four men with their patient had got upon the roof by the outer stair, and could localize the speaker by the sound of His voice. They could not reach Him in any common way, and yet they had to bring the paralytic into His presence. At once they dug or broke through the low parapet wall, removed the tiles from the roof of the verandah, cleared away sufficient of the wooden framing, and let down the bed in front of Jesus. This meets all the conditions, and allows us to realize a most effective and natural procedure on the part of men who were so thoroughly in earnest. Their good will found out a way, and they secured the blessing.

## Sunday School Lesson.

18th Sunday after Trinity.

Oct. 16th, 1892.

HOLY BAPTISM. OUTWARD SIGN—INWARD GRACE.

In our last lesson we saw that in every sacrament there must be two parts. What are they? (Answer from Catechism). Baptism is one of the two sacraments necessary to salvation, when it may be had. Baptism must, therefore, have two parts. It would be no true sacrament unless it had an outward part and also a real inward part.

## I. OUTWARD AND VISIBLE SIGN.

Read S. Matt. xxviii. 19. What does baptizing mean? It means *washing*. To baptize means to "wash" or to "dip." Baptism, then, means "washing" or "dipping." It was quite plain our Lord did not mean common washing, since He added the words "In the Name," etc. "Baptism," "new life," "being born again" were all terms in common use among the Jews. When our Lord used the term, He meant something better than the Jews meant. St. John Baptist said Jesus would have a better Baptism (S. Matt. iii. 11). The essentials in the outward part of Holy Baptism are both the matter (water) and the form (or words), "In the Name of the Father, etc." (See service for the reception of infants privately baptized, Book of Common Prayer, questions to be put to those who bring the child to be received; also rubric at the end of the service). The quantity of water does not matter. Dipping or immersion the rule of the Church (see rubric in Baptismal offices), but "pouring on" of the water will suffice. "Immersion" not the only mode of Baptism. While the word "baptize" may mean "to dip," it does not necessarily do so. The Greek word occurs seventy-six times in the New Testament; it cannot be proved in a single instance to mean "plunge under" or "dip," while in three instances (S. Mark vii. 4—where the word occurs twice—and S. Luke xi. 38) the same Greek word is translated "wash" in our English version. It cannot be proved in a single instance from Holy Scripture that Baptism was ever administered by plunging the whole body under water.

Water administered in the name of the Holy Trinity is the outward and visible sign in Holy Baptism, but it must be an outward and visible sign of a real,

## II. INWARD AND SPIRITUAL GRACE.

If there were no inward part, then baptism would not be a true sacrament. What does the Catechism state this inward part to be? We must speak then of "a death unto sin and a new birth unto righteousness."

## 1. A death unto sin.

(1) *Born in sin*. Infants born with stain of sin; Jesus Christ alone without sin. In everyone sin comes out sooner or later (Rom. iii. 23; Ps. li. 5). This "being born in sin" makes us "*children of wrath*" i. e., subject to God's wrath (Eph. ii. 3). God is angry with the sin which is in us.

(2) *Dying to sin*. The soul must die to sin. What does this mean? If a man is dead to the world, he has nothing to do with it; he knows nothing about it; is separated from it, and it has no effect upon him. Being dead to sin means having nothing to do with it; knowing nothing of it; letting it have no effect upon us. This is a sacramental death; it does not mean that we cannot sin any more, but affords us the strongest reason why we should not (Rom. vi. 2).

## 2. A new birth unto righteousness.

(1) *New birth*. When the soul is dead to sin it receives a new life, i. e., a new birth; it is "born again" (Rom. vi. 3-5). This new birth in baptism is called Baptismal Regeneration. Our Lord speaks of baptism as a "new birth" (S. John iii. 5). This does not mean that having received the gift of "new life" in Holy Baptism we can never fall away and be lost. We must cherish the gift and ask God for His grace to "keep us in the same unto life's end." We must put away sin.