

therefore, gracious Lord, so to eat the Flesh of Christ and to drink His Blood, that our sinful bodies may be made clean by His Body and our souls washed through His most precious Blood. And in the Consecration the Priest prays: 'Grant that we, receiving these Thy Creatures of Bread and Wine . . . may be partakers of (Christ's) most blessed Body and Blood;' and when all have communicated, God's Minister is ordered to return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth. And after the Blessing there is to be no hurrying out of Church with indecent haste,—but the Priest and others (if so invited) are commanded reverently to eat and drink, i.e., to consume all that may remain of the consecrated Elements, all showing that in our Church we believe that there is about these consecrated Elements a special sanctity—a sanctity attaching to these Elements whether they are received by the faithful in the Lord's Supper or not.

In our Church Catechism, too, we teach our children that the inward part in this Sacrament is 'the Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.' And the 28th Article of our Church says, with reference to this Sacrament, that 'to such as rightly, worthily and with faith receive the same, the Bread which we break is a partaking of the Body of Christ, and likewise the Cup of Blessing is a partaking of the Blood of Christ.'

Further on in the Article we read:

'The Body of Christ is given, taken and eaten in the Supper only after a heavenly and spiritual manner, and the means whereby the Body of Christ is received and eaten in the Supper is Faith.' But Guest, Bishop of Rochester, who penned this Article, tells us that the word 'only,' which was objected to by some, did not exclude the Presence of Christ's Body from the Sacrament, but only the grossness and sensibleness in the receiving thereof. And while it is true that without faith we cannot receive Christ's Body to edification, yet we must take care not to teach in such a way as to lead men to imagine that it is our faith which creates or brings about the Presence, seeing that the Presence is by virtue of due Consecration, which is absolutely needful in every Communion.

It is true that in the Black Rubric, at the end of the Communion Service, we read that 'no adoration ought to be done either unto the Sacramental Bread or Wine, there *bodily* received, or unto any Corporal Presence of Christ's Natural Flesh and Blood.' But at the same time we are distinctly told that the object is to save us from idolatry, and that we ought to receive kneeling, in order to signify our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers, and to avoid such profanation and disorder in the Holy Communion as might otherwise ensue. The object, in fact, is to press a Spiritual in opposition to a Carnal Presence.

Thus the Church of England, while she expressly repudiates the doctrine of Transubstantiation, i.e., the doctrine of the change of the substance of Bread and Wine, expressly teaches by her Formularies a true Presence, Spiritual indeed, but real, inasmuch as a Spiritual Presence must be a true Presence, because all spiritual things are real and effectual, and not imaginary.

(To be continued.)

LENT.

I.

In following the steps of our Lord's most holy life, we are again led into the wilderness to behold His fasting and contention with the

Evil One. It is a season of solemn awe and wonder; a season which appeals strongly to every sympathetic and loving heart. Among the lessons of Lent and the reasons for its observance, this must never be lost sight of. One way, and that a very important way, of following our Lord, is too keep Him constantly before us in the different stages of His wonderful life. If we do this as we ought—not in name only, but in spirit and in truth—it will produce in us a rounded, healthy, Christian manhood. We have rejoiced over His birth; we have seen His Godhead unfolding during the Epiphany season; we are now to be led by gentle steps up to the crowning mystery of His death and passion. To every earnest Christian the thought now is, "Behold we go up to Jerusalem, and the Son of Man shall be delivered into the hands of the Gentiles." This is the keynote of Lent. No man can fail to keep this season profitably and well, if he keeps his Lord before him. No man will keep it either profitably or well, unless he remembers constantly the darkness and pain of the crucifixion.

We give our readers this one thought as the criterion of Lenten discipline. Remember, your divine Master is suffering, is fasting, is soon to die for you. If you love Him, can you engage in any so-called pleasure or amusement which will jar with the spirit of the season? Will you not pray with him? He prayed always; but this is His special time of prayer. Will you not fast with Him? There were times when he was hungry and alone; but this is His special hour of abstinence and temptation. O men who love your Lord, remember Him as He is now. From the desert, from the garden of agony, from the cross on Calvary, comes the call, "Could you not watch with Me one hour?"

It is a time to give, a time to fast, a time to pray; but, as including all, it is a time to remember the suffering of the Master. Keep this Lent devoutly, and you will find yourself grown nobler and stronger at its close. Let its warnings go unheeded, and when the season is over, you will know yourself weaker and poorer than before.—*Bishop Morris.*

II.

The "dear Feast of Lent" has come again, with its call for more frequent services in God's House; withdrawal from the world and its vain pleasures; a closer personal heart-searching and inlooming; it furnishes golden opportunities to the Christian really desirous of doing good to his own soul and to the souls of others. It is a time to gather up the fragments of means and service; to put forth the little efforts, to do the little duties, to bear the little burdens, and to strive against the little sins, doing all to the glory of God. Many good and earnest people forget that life is made up of little things, and because they cannot do some great thing, they turn away from the little opportunities that lie in their daily path and spend their time in wishing for the unattainable. The teachings of Lent help us to be faithful with ourselves, to be sincere and humble in our desires, and to use the "one talent" as conscientiously as the ten. The self-denial of this season are a most fruitful source of help and strength, if properly used. Self-denial implies self-sacrifice—something that costs us an effort to make and the price of which we should give into the treasury of the Lord. The family "mite chest," the "Auxiliary envelope," or the "missionary pocket" stand open and ready to testify to our faithfulness in this matter. Let none of us lose sight of the first and most important object of this blessed season; the cultivation of a higher Character, a nearer likeness to Him whose followers we profess to be. No alms that we give or deeds that we do will atone for a single sin; Christ alone can do that. Good resolu-

tions and solemn vows avail nothing when made in our own strength. To Him we must go with humble, contrite heart, and ask for grace and strength to "take up the cross daily" and follow Him, to be in all things like unto Him, as far as our weak, human natures can be. With this "love of Christ constraining us," the rest will come, the self-denials, the conscientious gifts, the willing spirit and the wholly consecrated life.—*Exchange.*

III.

We are living in days when the drift is away from God. The world asks no holiness of heart. There never was a day when men so needed a time to stop and think, to read the record of their lives to ask of duties and dangers, to use means of grace, to find pardon and help in Christ. Lent is a fast. The Church has made no iron rule. Fasting is a means, not an end. There is no merit in self-torture; if there were, the world would ere this have had a race of saints. It is a discipline and cannot be gained by fear or force. The measure of duty must be settled by each one in the fear of God. We can all say with gentle, holy Herbert;

"'Tis true we cannot reach Christ's fortieth day;
Yet, to go part of that religious way,
Is better than to rest.

We cannot reach our Saviour's purity,
Yet all we bid be holy o'en as He;
In both let us do our best.

"Who goeth in the way which Christ has gone
Is much more sure to meet Him
Than one who travelleth by-ways.

Perhaps my God, tho' He be far before,
May turn and take me by the hand and more
May strengthen my decays.'

We ought and can order our tables with simplicity. We ought and can give up amusements. We ought and can make Lent a discipline, remembering always that the richest gifts can only come by prayer and fasting.

Lent is the time for prayer—in the closet, in the family, above all in the Church, where our Lord has promised, "Where two or three are gathered together in My Name there am I in the midst of them." Lent should be a fast from selfishness, a time for good words and works. Has not God said: "Is the fast I have chosen a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Is not this the fast wherein I have chosen to loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, to break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house, when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh?" "Thou shalt thy light break forth as the morning, and thine health shall spring forth speedily." "Thou shalt thou call and the Lord will answer." Are there no poor whom we may bring to the Lord's House? No sorrowing ones to comfort? None heavy burdened with sin, whom through Christ we may set free?

There are many clouds which lower around us, but none which will not be scattered by the Gospel of our Risen Saviour.—*Bishop Whipple.*

A PRAYER FOR LENT.

By BISHOP WHITTINGHAM.

O Lord! who through ages past has trained thy Church, as at this season, in finding out and striving against the secret or the open sins which may be displeasing in Thy sight; by the help of the Holy Spirit lay open to me my heart and life, that I may in humble penitence lay them at the foot of the Cross of Christ for cleansing through His most precious blood.—*Amen.*