

the first of the series of solemn questions asked by the Bishop, when you were ordained to the Priesthood, looking at it in your open Prayer Book, and considering on what ground you felt able to answer that question on the day of your Ordination and what you could say to that question now.

Having done this and having lamented before God your imperfections and renewed your vows for the time to come, try and form a Litany out of these questions and bring them in order very earnestly before God, thus:—

That I may think in my heart, etc.

O grant it, good Lord.

That I may be persuaded that the Holy Scriptures, etc.

O grant it, good Lord.

That I may give faithful diligence, etc.

Grant this also, O Lord.

That I may be ready, etc.

Grant this also, O Lord.

That I may be diligent in prayers, etc.

O help me, good Lord.

That I may be diligent to frame, etc.

O help me, good Lord.

That I may maintain and set forward, etc.

I beseech Thee to hear me, good Lord.

That I may reverently obey, etc.

I beseech Thee to hear me, good Lord.

Almighty God, who hast given unto me the will to do all these things. grant unto me also strength and power to perform the same, and so do Thou accomplish Thy work, which Thou has begun in me, through Jesus Christ our Lord. Amen.

Also say the Veni Creator and the remaining Prayers of the Office with a few verbal alterations and close with the Lord's Prayer and the Grace.

On the following day meditate on the the second of these questions, and on the third day on the third, and so on each day, following your Meditation by saying the Litany and Prayers as above.

We most heartily recommend this daily Exercise for use by the Clergy in Advent or Lent, or now and then, believing that it will help to revive a due sense of responsibility and to induce greater love towards God.

A. H. Q.

Great Truths.

HOLY BAPTISM, OR HOW TO BECOME A MEMBER OF THE CHURCH.

Holy Baptism is a Sacrament. A Sacrament consists of two parts; the outward and visible sign, or form; and the inward and spiritual grace, or help. The outward part of Baptism is water, in which a person is baptized into the Name of the Father, and of the Son, and of the Holy Ghost. The inward part is a death unto sin and a new birth unto righteousness. In our baptism moreover, we are born into God's family, the Church.

Every one must be baptized with water in, *i. e.*, into the Name of the Father, and of the Son, and of the Holy Ghost. No other Baptism is valid. The mode of Baptism is for each one to determine. The Church practices both immersion and affusion or pouring. The mere method is the minor matter; the fact of Baptism by water is the essential thing. Christ said nothing about the mode; He instructed the disciples merely to baptize in the Name of the Holy Trinity. Baptism, whether performed in infancy or in mature years, makes one a member of the Church. A person can be baptized but once, as the Scripture says: "In Baptism we put on Christ," and this we can only do once.

Famine in India,

SPECIAL PRAYER.

We have to thank God that our people have been deeply stirred and have made large and self-denying offerings towards the relief of the terrible distress in India. The Bishop now earnestly requests that with our Alms there shall in all cases be our Prayers. He trusts, in fact, that every day until the scourge is greatly abated, all true Christian people will add some special petitions to their daily prayers, and he asks all the Clergy at every Service to bring this matter before their people, before the Litany and before the Prayer for all conditions of men, by saying: "I would ask your prayers in behalf of our fellow subjects in India, who are now suffering from famine and pestilence," or after the words "any other adversity" in the Prayer for the Church Militant by adding: "especially our suffering fellow subjects in India."