

Justin the Martyr, who wrote about A.D. 140, left us a description of the Lord's day worship of the Christians. It consisted of Scripture reading, a discourse by "him who presides," prayer, the offering of bread and wine (with water), followed by prayers and thanksgivings, to which the people said 'amen.' Then came the administration of the Sacramental elements, a portion of which was taken by the deacons to the absent. Justin also speaks of "solemn rites and hymns." Add to these the money offerings which were a feature of all the liturgies, and we find the outline of our own Communion office. This is derived from two of the primitive liturgies, the Ephesine and the Roman. The former of these was the "Use" of the British Church which had existed long before the Roman missionaries came to the Anglo Saxons, in the year 596. The British liturgy followed the Gallican, or French, as that had followed the Ephesine; for Gaul had been Christianized, apparently, by missionaries from Asia Minor. When the Roman missionary, Augustine, sought to provide a liturgy for the infant church in Kent, he acted on the broad-minded advice of Pope Gregory the Great, who had sent him, to select whatever seemed best for his purpose, from the various rituals of the Catholic Church. Had Gregory's successors generally shown a like spirit, surely the history of the Church would have been different from what it now is. Augustine having become acquainted with the Gallican liturgy on his way through France to England, he prepared a ritual which combined in itself the Roman and the Gallican. This it was that became the national English "Use," though with variations.

Much later the British Church, by that time become the Welsh, was incorporated with the English. The latter, however, was largely the fruit of the old British Christianity, through the labors of the Irish missionaries. The permanent success of the Roman missionaries was chiefly in Kent. Augustine was the first Archbishop of Canterbury. In three ways, then, the Gallican element became prominent in the English liturgies, which form the basis of the book of common prayer. It is believed that the daily offices were adopted by St. Augustine, from those used in France, while the communion-office followed the Roman liturgy.

One important departure from this Roman-English "Use," at the Reformation, consists in the simple repetition of the inspired account of the institution of the Sacrament without the addition of human words. This simple recital seems to us most befitting the sacred dignity of the narrative, and the purpose of its use in the prayer of consecration. The language of the Roman liturgy, however, is that or nearly that, of the liturgies of Jerusalem and Alexandria, also. Whence the change, then? The question takes us back once more to the Ephesine office, for it comes from one of the noblest branches of that stock—the Mozarabic liturgy. This was used in Spain much before the conquest of that country by the Moorish Arabs, A.D. 711. Revised by Bishop Isidore of Seville, about the year 600, it was called "ancient" then.

Liturgical scholars of recent times, English and American, have known very little about this treasure house of devotion until of late years. It appears, however, that the reformers were familiar with it, and made use of it in preparing the service book of the reformed Church of England. A recent writer has shown that the short petitions of our baptismal office, "O merciful God, grant that the old Adam," etc., are taken bodily from this liturgy. The prayer for the "sanctification of the water" to its sacramental purpose, is also derived from it.

Thus, through the two great sacramental offices did the reformers strengthen the tie that binds the English and American Churches to the Church of Ephesus, founded by St. Paul and cared for by St. John. None the less we

rejoice in all good inherited from the Roman church of St. Paul and St. Peter, through her great Gregory, and otherwise. Our contention with that Church and her Bishops of later times, is only that they have brought in new and erroneous doctrines, contrary to Scripture and to the teaching of the Catholic Church of primitive days, and that they would have us and all Christians accept the errors on pain of the loss of our souls.—S. J. C. in *The North East*.

CONFIRMATION.

THE INWARD GRACE, OR GIFT OF GOD.

Q. You say that the second reason why you ought to be Confirmed is because "through the Laying on of Hands the Holy Ghost is given." Why do you believe this?

A. I believe it because—

1. In the times of the Apostles we are distinctly told that it was so. Acts viii. 18, xix. 6.

2. This Gift was promised by our Lord, to abide with His people forever. St. John xiv. 16.

3. Prophecy had foretold that in the last days the Spirit should be poured out in a special manner upon all flesh.

4. We read of no other way in which *The Spirit* was given to individuals after the Day of Pentecost except through the *Laying on of Hands*.

Q. Was not, then, the Holy Spirit with men before Christ came into the world, guiding, teaching, helping?

A. Yes. He was, in a measure; but our Lord distinctly tells us that He was to come after His Ascension, in a manner that He had never been in the world before. Indeed, our Lord's departure was to be the condition of the coming of the Comforter (see St. John xiv. 16, 17, 26, xv. 26, xvi. 7). The difference of the mode of His Presence is distinctly stated in the first of these passages. "He dwelleth with you, and shall be in you." The expression *with you* signifies the external aid which comes from neighborhood, but the expression *in you* signifies the internal habitation and strengthening (Theophylact). Dean Alford says, on St. John xvi. 7, "This is a convincing proof, if one were needed, that the gift of the Spirit at and since the Day of Pentecost was and is something *totally distinct* from anything before that time."

Q. Is there any expression used by St. Paul that speaks of this indwelling Presence of the *Holy Spirit* in a manner never spoken of before?

A. Yes. "Know ye not," he twice asks of the Corinthians, as though it was a well-known fact "that your body is the temple of the Holy Ghost which is in you, which ye have of God?" and "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. vi. 19 iii. 16.)

Q. When, then, was this Promise of Christ first fulfilled?

A. On the Day of Pentecost.

Q. How was it afterwards fulfilled to individuals?

A. We are told of no other way but through the *Laying on of Hands*.

Q. Is there any other reason for our belief that this special Gift is bestowed through this Ordinance?

A. When St. Paul visited Ephesus we are told that, "finding certain disciples," he asked them, "Have ye received the Holy Ghost since ye believed?" (Acts xix. 1, 2); or, as is more correctly stated, "Did ye receive the Holy Ghost when ye made a public declaration of your faith?" This is a very remarkable question. It proves—

1. That miraculous signs did not always follow the reception of the Holy Spirit; otherwise there would have been no need for St. Paul to ask this question.

2. That this gift was not bestowed in Baptism. For the word translated here when "ye believed," refers to a "definite past act," and is used here, as in many other places in the New Testament, for that "public profession of faith which was required on reception into the Church by Baptism." St. Paul immediately adds: *Into what, then, were ye baptized?* He evidently took their Baptism for granted.

In the early Church persons were not called *believers* till they were baptized. Previous to Baptism, they were called *Catechumens*.

Q. Are there any other passages in the Bible that refer to the special Gift of this Holy Ordinance?

A. There can be no doubt that the Grace received through Laying on of Hands is alluded to in the following passages—

2 Cor. i. 21, 22. "Now He which established us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest (or pledge) of His Spirit in our hearts."

It is very remarkable that we here find, side by side, what may be called the key words of Confirmation. The word translated *establisheth* might equally be translated *confirmeth*; the meaning is the same. Our name for the Rite comes from this.

The other three—the 'anointing,' the 'seal,' the 'pledge or earnest of the Spirit,' were the titles by which, next to that of *Laying on of Hands* it was most commonly spoken of in the early Church. They are found perpetually recurring, singly, or in groups, both in the various Confirmation services of the East and West, and in treatises upon, or passing allusions to, Confirmation.

2 Cor. v. 5. "Who hath also given us the earnest of the Spirit."

Eph. i. 13, 14. "In Whom, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance."

Eph. iv. 30. "Grieve not the Holy Spirit of God whereby ye are sealed to the day of redemption."

When we remember what has been said about the general use of the terms *Seal* (which is still the title for the Rite in the Eastern Church), and *Unction*, among early Christians, as applied to this Rite, if it is impossible to escape from the conclusion that they at least, who ought to have known, considered that Confirmation was alluded in such passages.

And the Gift that they believed was given therein to faithful hearts was—

*The Holy Spirit of promise, which is the earnest of our inheritance.—Our Messenger, Qu'Appelle.*

GOD'S WORD.

BY SOPHIE L. ECHENK.

It is through the knowledge of the Son of God that the Church comes to full perfection. In order to obtain this knowledge, we must receive God's words through reading, and meditation upon them. We must treasure them up in our hearts and never let them be stolen from us.

We must go to God's Word as something we value and will have. We must study it. We must treat the Bible as a rich and inexhaustible mine. Miners always go into mines with lamps: God has provided a lamp for this mine. The Holy Spirit is this guiding lamp.

No miner is satisfied with the upper strata of ore. Down, down, he goes, and is rewarded by the turning up of new and richer stores of the precious metals, and the purest gold of God's Word is that which found by the most persevering searcher in that unfathomable mine.—*Parish Visitor, N. Y.*