

us, Victim of salvation. We have cried to the eternal Father on his highest throne; now we cast our weeping eyes on Thee as Thou liest on the altar before that throne—our Lamb for a holocaust—for a sin-offering—for a peace-offering.

Lamb of God, who takest away the sins of the world, Have mercy on us.

Lamb of God who takest away the sins of the world, Have mercy on us.

Lamb of God, who takest away the sins of the world, Give us peace.

Lord Jesus Christ, who saidst to thy apostles, 'I leave you peace, I give you my peace,' regard not our sins, but the faith of thy church; and grant her that peace and unity which is agreeable to thy will; who livest and reignest for ever and ever. Amen.

Lord Jesus Christ, Son of the living God, who according to the will of thy Father, hast by thy death, through the co-operation of the Holy Ghost, given life to the world, deliver us by this thy most sacred Body and Blood from all our iniquities, and from all evils; and make us always adhere to thy commandments, and never suffer us to be separated from thee; who livest and reignest with God the Father, and God the Holy Ghost, for ever and ever. Amen.

'Sacrifice is an act of religion by which we offer to God something, which in the oblation that is made is destroyed or changed, to recognize the sovereign power of God over his creatures.'

This remains to be effected by the communion of the priest. Holding the sacred host in his hands, he says,

'I will take the Bread of heaven and call upon the name of the Lord.'

Then striking his breast with humility and devotion, he says thrice,

'Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.'

At each repetition of these words a bell is rung to warn the congregation to unite in offering the sacrifice to God, and it is a solemn moment again with them. Every one must be on their knees, and each person strikes their breast with the priest, and puts up some fervent petition to God, asking for a holy death, perhaps at this moment of the mystical death of Christ; or asking pardon for the sins of their whole life, or of some one grievous sin in particular.

The priest bows, leaning over the altar and adoring, and then receiving reverently the host, he says,

'May the body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.'

Some time elapses between his receiving the sacred elements, and this is a time of very fervent devotion in our congregations. It is very beauti-

ful to be at the farther end of the church at this moment; every creature on their knees with their heads turned towards the altar, every hand extended, like Aaron's, in earnest supplication. The Priest proceeds to receive the Blood of our Saviour.

'May the Blood of our Lord Jesus Christ preserve my soul to ever lasting life. Amen.'

The child now ascends the Altar steps with water and wine, which are poured into the sacred chalice to cleanse it; these are taken by the priest as containing necessarily some portion of his holy treasure.

Then follow a few prayers, with that called the Communion, and those called the Post Communion, and which vary in accordance with the Collects and Secrets.

Turning then to the congregation, the priest says,

'May the Lord be with you.' To which they in spirit reply, 'And with thy spirit.'

He then says—'The Mass is ended.'

Turning again towards the altar, the priest offers the service in which we have been engaged to the Holy Trinity; and asks that it may be propitiatory for himself and for us all.

Then turning, he raises his hand and blesses us, which benediction we receive kneeling.

A portion of the Gospel of St. John is then read, and those who choose, or who are obliged, leave the church. The priest remains for private prayer, sometimes in the sacristy, sometimes in the church; and the people remain more or less to pray, as it is a leisure, or a busy day. Sometimes the church is as full half an hour after service, as during the service; sometimes there is only a very few remain, but I think I have never seen the church quite empty immediately after Mass.

To be continued.

From Maxims and Examples of the Saints.

PERFECTION.

The worst evil in those who have a good will is, that they wish to be that which they cannot be, and are not willing to be that which they necessarily ought to be. They conceive a desire of performing great actions of piety, which they will perhaps never have the opportunity to perform; and in the meanwhile neglect those little occasions which our Lord continually throws in their way. There are a thousand of these little acts of virtue, such as to support the importunities and imperfections of our neighbours, to suffer a little harsh word, or to be wronged in some little matter, to repress a feeling of disdain, to mortify some little affection, some little over-eagerness in hearing or speaking, to excuse an indiscretion, to condescend to others in little matters, and such like things. These are things which all have in their power, and why do we not practise them? The opportunities for gaining great sums come seldom; but as for little gains, one can make many of them every day; and if we manage these little gains with judgment, it is by them that we shall become enriched. Oh, what saints we should become, and how rich in merits, if we only knew how to profit by the occasions which our vocation and state of life furnishes to us! Yes, yes, let us apply ourselves to take the beaten road which lies nearest to us, and to perform well the