

idea that these "sinners" who drew near in such numbers (the Gospel says "all") to hear Jesus, were to be regarded as temporarily lost, or as we say, "strayed" sheep. This being premised, what is the practical lesson of duty? "Go after that which is lost until you find it." This is the divine principle for dealing with the erring and straying ones. Do not abandon, but go after and search for them till success crowns your efforts. To make them realize the divine position which He occupied more fully, our Lord goes on to describe the rejoicing which follows the finding of the lost sheep. Then apparently to bring the situation home to the hearts of women as well as men, there is a description of a lost piece of money, for which a housekeeper searches, sweeping the house diligently, and searching with lighted candle. So God seeks for straying and erring souls.

Turning to the Epistle, we find that it administers a sharp rebuke to those who, like the Scribes and Pharisees, turn a cold shoulder of envy and dislike and superciliousness to those who are brought into the Church from the lower strata of society. Humility is to be cultivated both towards God and man. "Be subject one to another," is a hard lesson for the purse-proud or birth-proud to learn; and humility is a garment they are very slow to wear as their clothing. Yet there is the warning, "God resisteth the proud," while He gives grace to the humble. Instead of proud scorn of one another, we have need of very sober and vigilant behaviour, in the presence of our common adversary, the devil, who roams amongst human souls as a lion among human bodies—seeking whom he may devour.

So our thoughts, in the presence of this great danger and our own helplessness, turn to God, who, as we assume, has given us a hearty desire to pray. Blessed are they who do not reject this hearty desire and let it grow cold for want of exercise. They may expect the blessing of the Collect—defended and comforted in all dangers and adversities.

On the 29th of June occurs the festival of St. Peter the Apostle. This holy-day dates back at least 1500 years, at which period St. Paul's name was associated with that of St. Peter—the leaders of the missions to the Gentiles and Jews respectively. The name Peter signifies "of rock" or "stone," so also does Cephas, "a pebble." The giving such a name to one who at first seemed almost the last person to whom it would be appropriate, indicates our Lord's penetration into character. The mind of St. Peter at first is in a state of flux or uncertainty, because petrified, fixed and firm, and settled at last, like a rock. In token of a humble acknowledgment of special unworthiness in His own sight, he accepted the martyrdom of crucifixion with his head downwards. His name was originally associated with the Church of Antioch (not Rome) as the founder and first bishop. There is no real foundation for the Romish fancies about the pre-eminence of St. Peter among the Apostles, or of the Church of Rome (in consequence of his) among the Churches of Christendom.

THE CATECHISM.

Q. Is the Holy Communion anything besides a commemoration or memorial of the death of Christ?

A. Yes: it is a SACRAMENT; and so it is the outward visible sign of an inward spiritual grace.

Q. What is the difference between a Sacrament and a Memorial?

A. We ourselves make a memorial or a commemoration to God, but in a sacrament we receive from God.

Q. Can these be separated in the Lord's Supper?

A. No: they are inseparable; and the attempt to sever them is against the will and ordinance of Christ.

Q. What words set forth the Sacrament?

A. "Take, eat, this is My Body." "Drink ye all of it, for this is My Blood."

Q. In what words are the Memorial set forth?

A. "As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

Q. WHAT IS THE OUTWARD. . . SUPPER?

A. BREAD AND WINE. . . RECEIVING.

Q. Can you shew from Scripture the Lord commanded bread and wine to be received?

A. St. Matt. xxvi. 26-28; St. Mark xiv. 22-24; St. Luke xxii. 19, 20; 1 Cor. xi. 23-26.

Q. May any Church therefore administer the Holy Communion in one "kind" only, as e. g. in the bread only?

A. No: for the Christians could not be sure that they received that which Christ promises when He says, "He that eateth my flesh and drinketh My Blood, dwelleth in Me, and I in him." St. John vi. 56.

Q. Are there any reasons for depriving the laity of the cup?

A. None which weighed the Church for the first twelve hundred years; and Pope Gelasius, of the fifth century, says "The division of one and the same mystery cannot take place without great sacrilege."

Q. What do you mean by "sign"?

A. That which evidences the presence of the thing signified.

Q. WHAT IS THE INWARD PART OR THING SIGNIFIED?

A. THE BODY AND BLOOD. . . LORD'S SUPPER.

Q. Why do you say that the outward part or sign of bread and wine is the sign of the presence of the Inward Part or Thing Signified?

A. Because our Lord called the outward part by the name of the Inward Part when He said, "Take, eat, this is My Body." Drink ye all of it, for this is My Blood."

A SABBATH AT CAPERNAUM.

After leaving Cana our Lord went at once to Capernaum accompanied apparently by His mother, brethren, and disciples, and made that town His Home. The first three evangelists have given us a detailed account of his Sabbath at Capernaum. The day began in the synagogue, perhaps in the very building which the Jews owed to the munificence of the centurion proselyte. This seems to have been densely crowded, and while He was speaking, and they listening with mute astonishment, suddenly the deep silence was broken by the wild cry of one of those unhappy ones, who according to the burden of that time were possessed with devils. The evil one felt the presence in which he was, and which he saluted Jesus the Nazarine as the "Holy One of God," yet with agonies of terror and hatred demanded to be let alone and not to be destroyed. Then followed a scene of thrilling excitement, turning to the furious and raving sufferer, and addressing the devil which was forcing from him these terrified ejaculations. Jesus said, "Hold thy peace, and come out of him." He never accepted or tolerated this evil testimony to His origin and office. And so with calm majesty He enforced His will. The demoniac fell to the ground in a fearful paroxysm. But it was soon over, and the man arose cured, dispossessed of the overmastering power, and in his right mind. A miracle so gracious and so commanding had never before been witnessed and the worshippers separated with emotions of indescribable wonder.

Rising from His seat in the synagogue Christ retired to the house of Simon. Here again He was met by the strong appeal of sickness and suffering. Simon, whom He had already bound to Himself on the banks of the Jordan by the first call to his future apostolate, was a married man, and his wife's mother lay stricken down by a violent fever. One request from the afflicted family was sufficient. He stood over her, took her by the hand and raising her up, rebuked the fever, and restoring her instantaneously to health, she arose and busied herself about the household duties.

The Lord seems now to have secured a short interval of rest, but no sooner did the sun begin to set than the eager multitude began to seek His aid. The whole city came thronging densely around the doors of his humble house, bringing with them their demoniac diseased friends. It was a strange scene as they gathered around Him those helpless ones. Their misery touched His heart and filled His soul with a pity which recalled to the mind of St. Matthew the words of Isaiah: "Surely He bore our griefs and carried our sorrow."

After such a day we might have imagined that the wearied Saviour would have needed a long repose. But to Him the best repose was secret and silent communion with His Father in heaven, and so rising up while it was still dark He went away to a desert place, and there refreshed His spirit with quiet prayer. But He was not suffered thus to remain even for a brief period in rest and seclusion. The multitude sought Him persistently. Simon and his friends almost hunted for Him in their eager desire to see and hear. They even wished to detain Him among them by gentle force. But He quietly resisted their importunity. It was not His object to become the centre of an admiring populace. His blessings were not to be confined to Capernaum. Dalmanutha, Magdala, Bethsaida, Chorazin, were all near at hand. "Let us go," He said, "to the adjoining country towns to preach the kingdom of God there also, for therefore am I sent."

Biblical Notes and Queries.

Answer.

WHITSUN-DAY VERSUS WHIT-SUNDAY.—An ecclesiastical barbarism is so rapidly creeping in among us as to threaten the obliteration of the true name of one of our great festivals. I allude to the terms Whit-Sunday, Whit-Monday, and Whit-Tuesday. Everybody knows, or ought to know, that the vulgar etymologies of White-Sunday or Huit-Sunday, are utterly indefensible, and that Whitsun-day, or rather Whitsen-day, is nothing more nor less than a corruption of Pentecost-day. This is easily shown by a comparison with

the Tentic languages. In German it is *Pfingsten*; in Dansk it is *Pindsdag*; in Dutch, *Pinkster* or *Pinksteren*; in the Swabian patois, which comes nearer to our own, *Whingsten*; in the dialect of Alsace, about Strasburg, it is *Whindsten*; in the Bavarian patois, about Munich, it is *Whingster*; corruptions which show how easily *pf* or *p* melt into *wh* or *w*. But in truth, did we not know the true derivation, the popular might be easily shown to be a mistake. No one ever yet spoke of Whit-eve, or Whit-tide, or Whit-week, or Whit-holidays; yet, were Whit-Sunday the right orthography, it would have been exactly as impossible to have used Whitsun-eve, etc., as it would now be to talk of Eastersun-eve, or Eastersun-week, or Eastersun-tide. It is, moreover, to be observed that the analogy of Easter proves the same thing. It is Easter-day, not Easter-Sunday; therefore it is Whit-un-day, not Whit-Sunday. Easter-eve, Easter-Monday, Easter-Tuesday, have in like manner their parallels in Whitsun-eve, Whitsun-Monday, and Whitsun-Tuesday. If we do not take care, the letter words will be positively swept away from us, the rather that Whit-Monday and Whit-Tuesday are paraded before the eyes of millions in notices of railway excursions. It is curious that Roman Catholics in their almanacs seem to delight in the debased forms of vernacular festivals; with them it generally is Easter-Sunday, and Whit Monday. Even our modern Prayer Books have Whit-Sunday. This innovation ought to be forthwith ejected.—*London Guardian* 1860. B. D.

LAY SERVERS.—There is no ecclesiastical authority whatever for lay servers at the celebration of the Holy Communion. They are, however, common enough in the Roman Catholic Church, in default of acolytes, members of the highest of the four Minor Orders. These were not heard of in the Apostolic times, when deaconesses formed the only Order outside the three of Apostolic origin. But about the end of the second or beginning of the third century we read of other new officers, and among them the "acolyte," though this was only in the Latin Church, the Greeks using the word only as a substitute for "subdeacon"—still looked on by them as a Minor Order. The institution of the Minor Orders originated in the great Churches, such as those of Carthage and Rome, in which it was considered expedient to limit the deacons to the original Apostolic number of seven, partly because need was felt of assisting the deacons in performing the lower functions of their office, which they had begun to despise as beneath their dignity. But a lay server was unheard of, and would not have been tolerated, so great was the reverence then entertained for all that pertained to the service of the altar. A lay server is a modern monstrosity, derived from the Church of Rome, uncatholic, and utterly to be scouted.

2. The server's duties were shown by the ceremonies gone through, when the bishop, or very often the head priest in the church to which the candidate was attached, set him apart for the office—as now-a-days a cardinal, not a bishop, or an abbot, who is by no means necessarily a bishop—generally speaking he is not, can confer Minor Orders in the "church of his title," or in the monastic chapel or church of his monastery. He received a "candlestick with an unlit taper in it from the archdeacon, that he may understand that he is appointed to light the candles of the church." He also received an "empty pitcher to furnish wine for the Eucharist of the Blood of Christ. (Canon of the 4th Council of Carthage). Modern lay servers seem to do much more than this, even to repeating the Confession at Holy Communion, which the Rubric prescribes shall be done by a "minister" only, a deacon, or priest acting as a deacon. This the practice of the Church has shown from the first, the Confession at a solemn High Mass being always chanted by the deacon of the Mass. It may be noted here that any but a solemn choral celebration of the Holy Eucharist seems never to have been contemplated by the Church, hence the rubric as to the "minister" can be interpreted as referring only to a deacon, or a priest temporarily filling that office. M.

THE POSITION OF THE MINISTER DURING PRAYER.—There is no ecclesiastical authority for the priest (or deacon) to turn his back on the people during the recitation of the prayers at Matins or Evensong. Only at the Altar, where every act bespeaks the priest, does he assume that position. Even in the Church of Rome the officiant during the recitation of the divine Office, faces south, if Lauds or Vespers are solemnly sung from the sanctuary, only going to the Altar for the silent prayer before commencing the Office, at the incensation during the singing of the "Benedictus" or the "Magnificat," and at the final "Our Father" including the antiphon in honour of the Blessed Virgin with the prayer attached thereto. During the singing of Matins and the Hours the officiant says the prayers from his own stall or seat in the choir; if some of the stalls are returned, and his is one so treated, he will necessarily have his back to