

how this strength comes. It simply asserts that God uses the Holy Communion for "our great and endless comfort" that "we might receive benefits thereby," namely, "the strengthening and refreshing of our souls," and that as a Sacrament it conveys "inward and spiritual grace."

Hence Communion is open to all, however weak and faltering, who desire to obey Christ and live to his glory. The Church of England does not regard the right to receive Holy Communion as something earned by a life of christian faith and purity; as a badge of exalted piety; as something meant for the old rather than the young, but it regards it as a means of grace for the weakest Christian, for the youngest confirmed boy or girl: so long as "they truly and earnestly repent them of their sins, and are in love and charity with their neighbours, and intend to lead a new life." The standard that must be reached is that which enables the communicant to say: "We are not worthy so much as to gather up the crumbs under thy table"—not, "we are fit to kneel," but, "we are not worthy through our manifold sins to offer unto God any sacrifice." The more worthless and weak we feel ourselves, the more need for constant reception of this holy feast: so long as our sense of worthlessness arises from our knowledge of Christ's love, and our own sins, failings and shortcomings in his sight.

The distinct barriers against receiving the communion are few, for the simple reason that Christ instituted it for the benefit of weak and sickly Christians as well as strong, hence the responsibility of reception is thrown on the communicant. But it draws the line where the evil life "is open and notorious," or where positive wrong by word or deed is done to a neighbour, or where the Curate knows that "malice and hatred reign" between communicants. In all these cases communion may be refused, the names of such persons reported to the Bishop; but such parties may be restored to communion on repentance and amendment of life.

Thus the Church of England follows her children from baptism until they face the battle of life, and then it leaves them within the church depending upon the merit of our Lord and Saviour Jesus Christ for righteousness; and aided to live a life of good works "springing out of a true and lively faith" "pleasing and acceptable to God in Christ" by the three great channels of grace: The Word of God, Prayer and the "Holy Communion," "the most comfortable sacrament of the body and blood of Christ."

Those entitled to receive it.

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