

wrath. All the prayers at first offered are in its behalf—objectively. But when the adoptive ritual of the New Birth, ordained by Christ Himself, has engrafted him into the Family of God, the very first utterance of the assembled Church is one which embraces that newly admitted member as one of the suppliant Body—‘Our Father, Which art in Heaven,’ one, equally with all the rest of the children, on precisely the same level with them in his claim upon their common Father’s love, and promises, and grace, and Home. And in DAILY PRAYER the assembled Church ventures not to praise till she has first received her Absolution; not expecting this till she has made her Confession. But so soon as the words of pardon to the confessing penitents have been pronounced in the name of the Great Absolver—at once, without fear, in perfect confidence—the erring children, pardoned, with one accord make their restored claim upon the common paternity of God—‘Our Father.’ Again, when the baptized children come to have their sacramental relation of children of God confirmed to them by THE LAYING ON OF HANDS, it is after the reception of this Confirmation that they all join in the claim, which that ceremony assures them is their right, and their first utterance is a common expression of that claim—‘Our Father.’ Similarly, in THE LITURGY, whatever may be the object of the first Lord’s Prayer in the Ante-Communion (and Mr. Blunt gathers from primitive usage that it is there a private prayer for the priest, that he may be accounted worthy of the coming rite, as the

Prayer for Purity that follows is more particularly in behalf of the laity), certain it is that in this case the whole prayer, even to the Amen itself, is to be the utterance of the Priest alone. But when, in succession, self-examination, and confession, and absolution, and comfortable words, and *sursum corda*, and trisagion, have led up to their fitting climax in Celebration and Participation, then the united Church, assured by this highest of all assurances of her relation to God, at once bursts forth in full and common claim upon that relation, and in assertion of her integral share in the Communion of Saints thereby: ‘Our Father, Which art in Heaven.’—*Selected.*

TEMPTATIONS.

GREAT temptations are not the most dangerous to Christian people. We are not likely at once to deny the Lord, or to commit flagrant violations of the law. There is more danger of yielding here a little and there a little from the right. One does not become a Sabbath breaker or profane because any one great temptation is too strong for him, but by a gradual process. He does not become cold in his service through any sudden chill, but by first neglecting one duty, then another. The disciples slept during Christ’s agony before they forsook Him and fled. Peter followed afar off before he denied Him. Those who would serve faithfully must avoid the beginnings of evil.

BUILT upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone.