

The Lenten shadows deepen, and the Church's *Miserere* goes up from the face of the whole earth wherever her penitent children kneel in prayer, "Watchman, what of the night?" From thy watch-tower, O my soul, dost thou see the chariots and the dawn? Or dost thou lie down to sleep in this night of sin? The night of thy pleasure shall be turned into fear, and thou shalt be awakened by the whirlwind that cometh out of the desert, from a terrible land. Be set in thy ward, O slumbering soul! The morning cometh; be ready to greet thy risen Lord!

THE OLD PATHS AND THE GOOD WAY.

It is a comfort and encouragement to faithful members of the Church of England to know that the faith which we profess, and which is taught us in the Catechism, and throughout the Prayer-book, is no modern invention, but is handed down to us, and dated even from that great day of Pentecost, when the Holy Ghost came down on the apostles of our Lord Jesus Christ. When we repeat the three ancient Creeds, we do, in profession at least, follow "the old paths and the good way." And this was one reason why early Christians looked to the East in saying their creeds, as looking to the morning, the sunrising, the first beginning of that glorious Gospel which called men out of darkness into God's marvellous light.

It is also comfort and encouragement to think that we have the high privilege of belonging to a communion which is governed by bishops deriving their spiritual suc-

cession unbroken from the apostles. And though many persons question this our claim, or scorn or ridicule it, yet it stands equally firm and true for all that, and will stand, being built on that of which the Apostle hath declared, "other foundation can no man lay than that is laid, which is Jesus Christ."

It is also a comfort and encouragement to us to know for certain that we receive the Holy Sacraments of the Gospel from those who have spiritual authority to administer them. We may think, too, with thankfulness beyond expression, what a comfort and encouragement it is to have within our reach the blessed volume of Holy Scripture, knowing it, on the highest authority, to be indeed the very written Word of God. And since God's Word, like His works, is full of deep mysteries, and requires above all things, a meek, reverential, teachable spirit, we have the further comfort of knowing, that in doubtful and difficult places we need not trust to modern private interpretation, but to the voice of the Ancient Church, speaking to us in the Prayer-book, and in the writings of early fathers and martyrs. As confirmed members, too, of the Church, we have the further comfort of being commanded to celebrate the various holy days which come round yearly; and this we do as following the old paths and the good ways of the primitive Church. Thus we are taught to regard every Sunday a the day of our Lord's resurrection, and to keep every Friday as that of His bitter sufferings for us upon the Cross; and as the months pass on, we commemorate "the names of the twelve Apostles of