

sition of sin to be found in our Prayer Book. In the sentences, the Confession, the Litany, the Collects, the Communion Service, the other services, pre-eminently the Communion, and more distinctly and theologically in the ninth and twelfth Articles, this great subject is treated in a fashion that should command the reverential study of every loyal son of the Church. It is most timely, for the present-day character ignores sin deplorably. One of the most significant signs of the times is the decadence of its sense of sin. It is a generally admitted fact that the shallowness of our modern theology is owing to this superficial estimate.

The Bible tells us that fools make a mock at sin ; and truly the most foolish fool is that fool who says in his heart, "There is no sin." We thank God, therefore, that no man who stands on the Prayer Book or accepts the teaching of the Church of England can start a heresy from a false estimate of the sinfulness of sin.

In the next place, the Prayer Book exhibits very clearly the fact of the atoning death of Jesus Christ. In the Te Deum, in the three Creeds, in the Litany, in many of the Collects, notably in that of the second Sunday after Easter (where both aspects of the Atonement are epitomized), and in the wealth of Gospel and Epistle for the days before Good Friday, the fact of the atoning death is fully and sufficiently brought forth. There are, however, two sections of our Church's teaching that need to be specially emphasized :

The first is the Holy Communion service ; the second, the Articles.

The Communion service of the Church of England may be said to be the Atonement in epitome. Its supreme end is to bring clearly before the eye of faith the death of Christ as our Substitute, our Sin-Bearer,