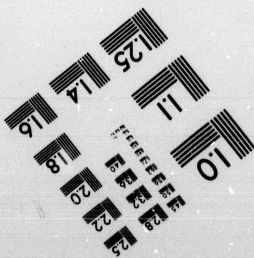
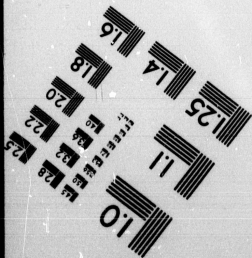
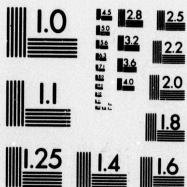


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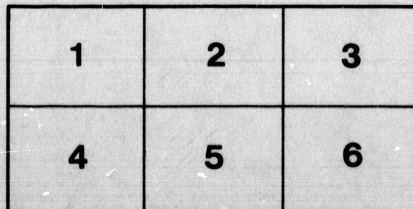
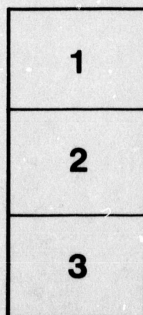
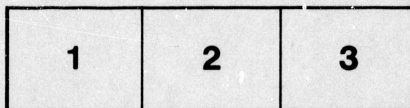
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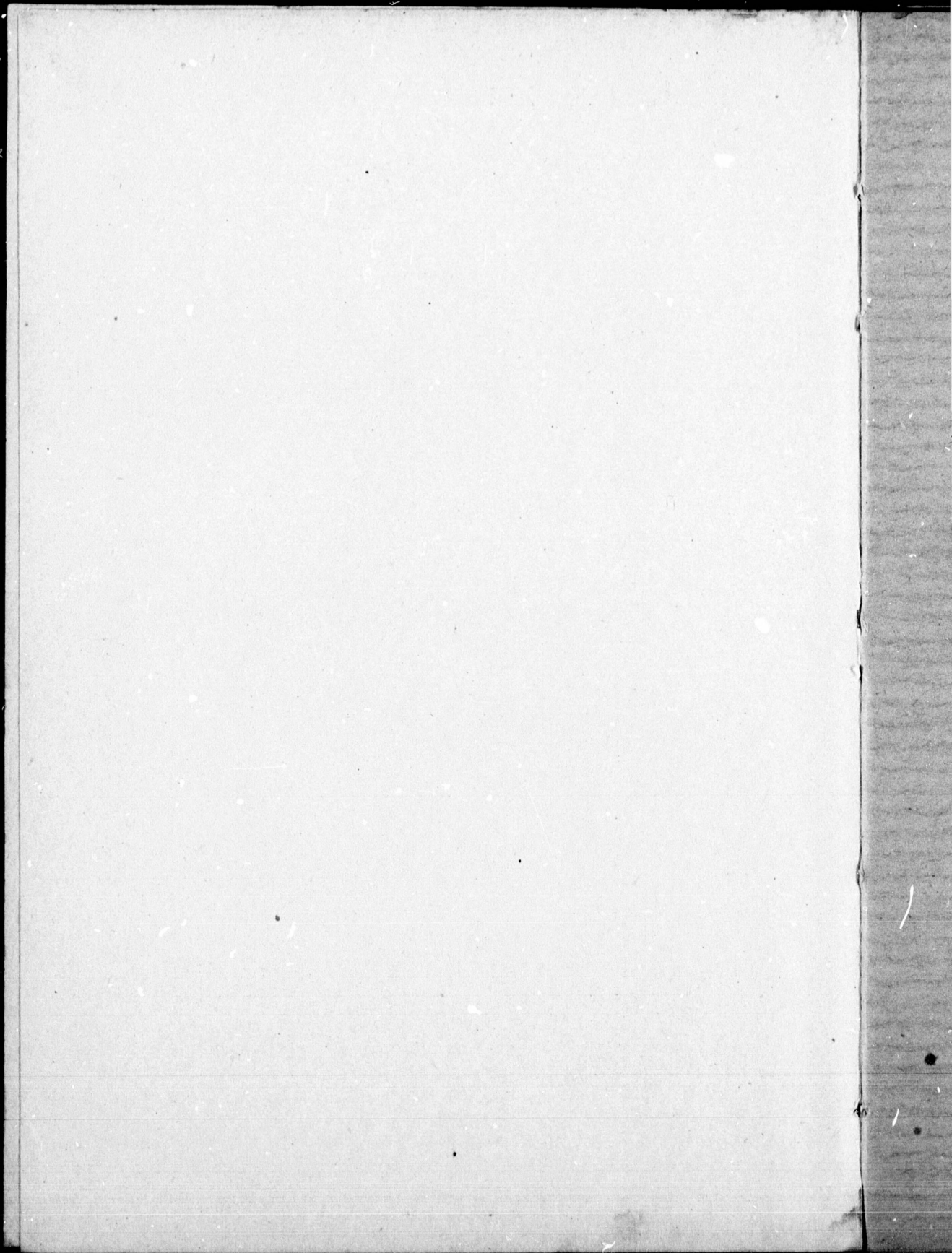
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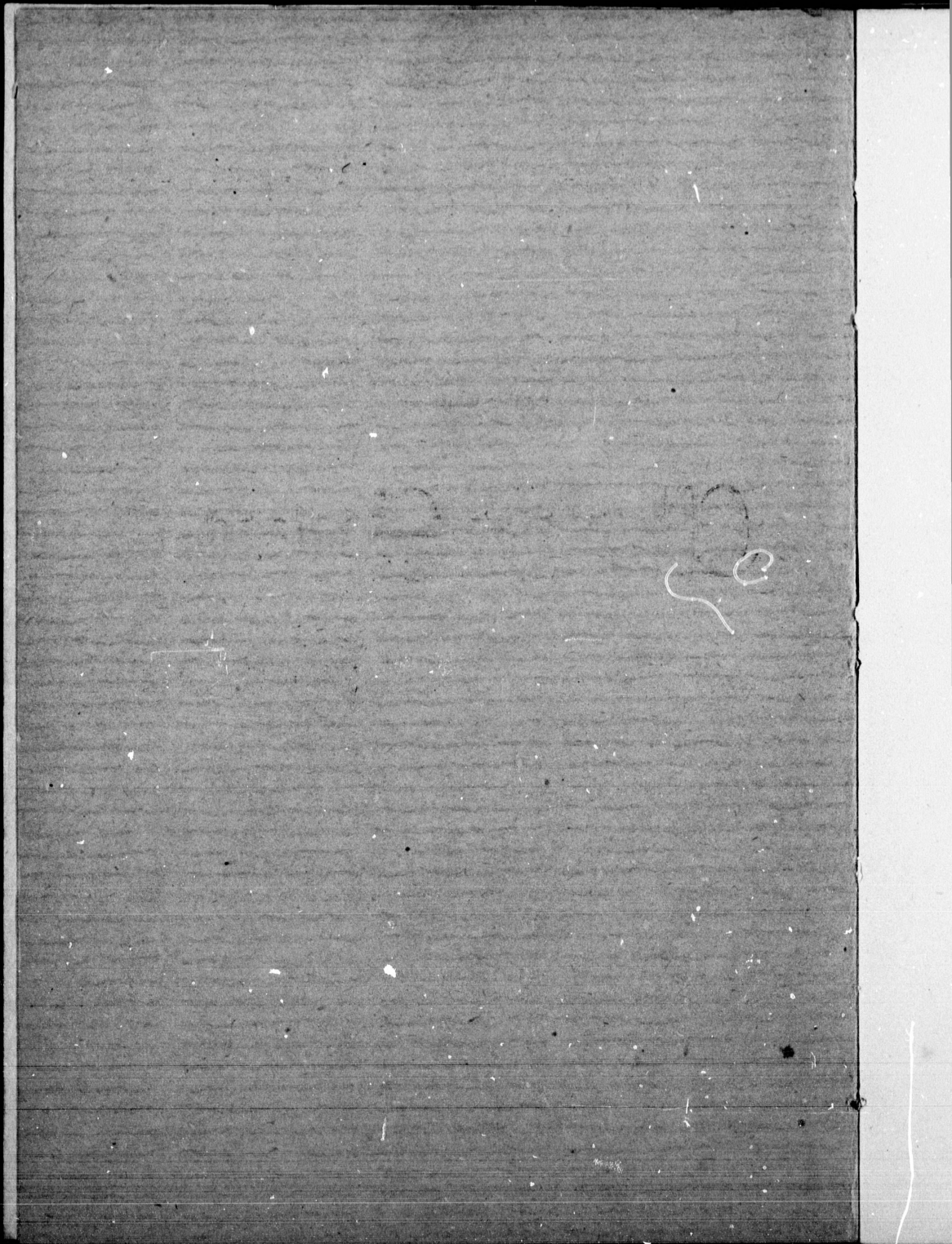
BY  
THE VERY REV. JAMES CARMICHAEL, M.A., D.C.L.  
DEAN OF MONTREAL.



Church of England  
Teaching



Montreal:  
WILLIAM DRYSDALE & CO., PUBLISHERS,  
232 ST. JAMES STREET.  
1890.



7

CHURCH OF ENGLAND  
TEACHING.

TRACT No. 1.

BY  
THE VERY REV. JAMES CARMICHAEL, M.A., D.C.L.  
DEAN OF MONTREAL.

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MONTREAL :  
WILLIAM DRYSDALE & CO., PUBLISHERS,  
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This tract is written to meet what I have long regarded as a great need. Many persons, brought up in other churches, drift into the Church of England without a clear realization of the great landmarks of her distinctive teaching, and not a few of her native-born children, either through defective home training or Sunday-School teaching, are in much the same position. This tract aims at condensing into a small and readable space what every one professing to belong to the Church of England should naturally realize and understand, and it is published with a sincere prayer that God's blessing may go with it, and make it the means of doing good to those in whose interests it is written. If it proves useful, other tracts will be published ;— on the Prayer Book, etc,

JAS. CARMICHAEL.

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## The Church.

The fundamental doctrine on which the Church of England is built, is that which teaches that the Lord Jesus Christ has founded in the world a Church, based on the confession of his divine nature, and that such Church is his ordained channel for conveying his gifts and blessings to the world, and the instrument through which his work of saving the world is to be carried out. This Church is "a visible institution composed of faithful men (persons) within which the pure Word of God is preached, and the Sacraments duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same."\* It is also a witness for and a keeper of Holy Writ, ordaining nothing that is contrary to God's written word,† and is built upon the teaching of the Apostles and Prophets, Jesus Christ himself being the head corner stone.‡ It receives and believes the three Creeds: the Nicene, Athanasius' Creed and the Apostles', because they can be proved by Holy Scripture,§ which Holy Scripture contains all things necessary to salvation, so that whatsoever is not read therein nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.|| In short, the Church is the guardian and teacher of Scripture, and Scripture, the guide of the Church and the Divine truth itself.

The nature of  
the Church.

The Church of England holds that God intended the Church to be one "universal body" within the world. In all her Creeds and articles and prayers she speaks not of distinct churches, but of The Church—the Holy Catholic Church, the one Catholic and Apostolic Church, the Body of Christ's Church, the Church and Household of God, the whole body of the Church, the Congregation of Christ's flock, the Church of Christ, God's household, the Church. Recognizing how far this glorious intention of God has been broken in on by the errors of the Eastern Church, by the heresies of Rome,¶ by schisms and causeless divisions,\*\* the Church of England has never lost sight of God's original intention, and one of the most beautiful prayers in the whole Prayer Book, the prayer for unity,†† gives the keynote to the feelings, desires and teaching of the

\* Article 19. † Article 21. ‡ Collect St. Simon and St. Jude. § 8 Article. ¶ 6 Article. ¶¶ 19 Article. \*\* Prayer for 20th of June. †† Prayer for 20th of June.

Church of England on this all-important point. So tenacious is it with regard to God's will, that, whilst admitting the rent and torn condition of things as they are and have been, it never ceases to speak of the church as God intended it to be, and in every utterance upon the subject looks forward hopefully to the time when the church "with one mind and one mouth may glorify God, through Jesus Christ our Lord."

Position of  
Laity in the  
Church.

With regard to the constitution of the Church of England itself, it is composed of faithful men (persons) gathered into one body, or congregation, or household; within this one body are teachers and taught, but all are members of the same body; those taught being just as truly in the church, part and parcel of it, as the teachers. When the church meets for worship, the worshippers are as much part of God's Church as the "ministers," or "priests," or "clergy" who hold the services. All are baptized children of God, and as such, ministers and people alike, are regarded as "members of Christ, children of God, and inheritors of the kingdom of heaven"—wayward and erring children it may be sometimes, but children. And in all the services of the church this oneness of right and privilege is very apparent. Whilst every service is held by a minister, or one appointed by a Bishop to hold it, all present in the church are in a large sense ministers themselves, exercising the priestly functions of offering up "spiritual sacrifices to God by Jesus Christ."\* By right of their baptism they take their part in the priestly work of the church; and are meant to take it as clearly, as distinctly as any of the clergy present. Indeed the clergy could not hold a service, as the church intended it to be held, without the presence of the lay priesthood any more than music set as a duet could be properly rendered by one person. For every service of the Church of England takes for granted that the clergy and laity must unite together to offer prayer and praise to God. There are portions, large portions of each service that belong solely and alone to the lay priesthood present. It was never intended that the officiating clergy should use these portions:—they are meant to be used by the officiating priesthood in the body of the church or building where the service is held. According to the spirit of the Prayer Book the lay priests, men, women and children forming the congregation pray with, or after, or apart from the priest; they do not attend to listen to prayers, but to render to God with their own voices that portion of Divine Service of which they are ministers—and they are given a very large portion to render. In the Morning Service there are sixteen rubrics, or directions; eleven of them refer to the officiating of the lay priesthood or congregation, five to the clerical priesthood. In the Litany there are one hundred and three petitions, fifty-two of them are

\* I. Peter; 2-5.

uttered by the clerical priesthood, fifty-one by the lay priesthood; and in uttering the Creeds of the church the clerical and lay priesthoods stand on a perfect equality in ministration, for each have equal rights in officiating. In short, the position taken by the Church of England with regard to worship through the use of Common Prayer is, that when the church in any one place meets to worship God, the whole congregation officiates, and does so on the high ground of the priesthood.

The teaching of the Church of England with regard to the position of the clergy is clear and defined. It calls them "ministers," "priests," "clergy," "pastors," "curates," and asserts "that it is evident to all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church: Bishops, Priests and Deacons."\* The "calling" and "sending" of ministers is vested in the Bishops. A Deacon must be twenty-three years of age, a Priest twenty-four, and a Bishop thirty. The Deacons and Priests on their ordination, promise obedience to the Bishops, who have "the charge and government over them," and "with a glad mind and will to follow their godly admonitions, and submit themselves to their godly judgements." The Deacon is appointed to assist the Priest in divine service and the administration of the Holy Communion; to read Holy Scripture and the Homilies (of the reformers) in the church; to instruct the young; to baptize in absence of the Priest; to seek out the sick and poor, and to report to the Curate (Priest); to preach, if allowed by the Bishop; and to act as a wholesome example of the flock of Christ. The Priest is appointed to preach the word of God, and to minister the Holy Sacrament in the congregation, to forgive and retain sins; to banish and drive away erroneous and strange doctrines; to be diligent in prayer and reading of Holy Scripture, and in such studies as help to a knowledge of the same; and to frame and fashion his life and the lives of his family according to the doctrine of Christ. The Bishop is appointed to "edify and govern" the church; "to be faithful in ordaining, sending, or laying hands upon others; to confirm those already baptized by the laying on of hands; and act as a teacher of God's word; a defender of the faith; and as an example of good works unto others.†

The continuity of the ministry lies in the Bishops who give authority to Deacons and Priests to minister in holy things, which authority every Bishop receives on his consecration by the laying on of the hands of the Bishops consecrating, they having received authority from their consecrators; and so on backward to the primitive bishops of the early church.

\* Preface to Ordination Services. † Ordination and Consecration Services.

Position of  
Clergy in the  
Church.

Continuity of  
the Ministry.

## Baptism.

Infant Baptism.

The second great doctrine of the Church of England is the doctrine of Baptism. The church administers baptism to infants on the ground "that the baptism of young children" is "most agreeable with the institution of Christ."\* It is administered by a priest or deacon either by immersing the child in water (a mode seldom adopted in this country) or by pouring water upon it, and repeating the divine words: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." Baptism is administered according to the directions or rubrics of the Prayer Book during public service, but "upon a great and reasonable cause," such as sickness, it may be administered within the house or home of the child. As a child cannot speak for itself it is represented, if a boy, by two godfathers and one godmother; if a girl, by two godmothers and one godfather. These godparents, or spiritual guardians, were originally intended as a provision against the negligence of parents, or as persons conscientiously responsible for the child's spiritual education in case of the parents' death; but of late years the parents themselves have largely assumed the office, and much may be said in favor of such a usage, although it was never originally so intended. These godparents in the baptismal service speak as if the child spake, and there is great beauty in this method. It teaches that the church regards the infant from its birth as an individual soul, with the seeds of responsibility to God and man within it, and therefore through its ministers it addresses the child as if it were a conscious being, so that when it comes to years of understanding and is directed back by its teachers to its baptism it learns that the church ever recognized its individuality, and that when it could not speak for itself, the church caused others to speak in its place and stead. The question as to whether a layman may in case of extreme necessity administer baptism to a dying infant has been twice decided by the Ecclesiastical Courts of England during this century in the affirmative; and any person realizing the announcement of the Catechism that baptism is "generally necessary to salvation" and the circumstances of the vast country in which we live may well feel happy that such decisions have been given.

Lay Baptism.

The position of Childhood in the Church.

The fundamental thought that underlies the baptism of infants in the Church of England is, the value of the state of infancy in the sight of God. The church begins with the infant, for infancy begins with the existence of an individual soul, and the infant is received into the family of God on earth—the church—as a child of God. As Samuel was given to God; as our Lord himself was presented to God as an infant: so every

\* 27 Article.

infant born of Church of England parents is given to God in baptism, and received by the church as his child. Thus every parent, godparent or guardian of a child is in a position to appeal to the child's better feelings, as it grows in years, from the standpoint of loving and divine relationship, reminding it that it belongs to God, and that it has a right to call God Father and regard itself as God's child.

This point is brought forward very clearly in the Baptismal Service. Prayer is made for the highest blessing that God could bestow on the child as "one of his faithful and elect children." It is "received into the congregation of Christ's flock;" signed "with the sign of the cross as a token" that it belongs to Christ, and that as "his faithful soldier and servant it may fight under his banner to its life's end." As a human being it was "born" into the world; by baptism it is "regenerated, born again," into the family or church of God; "grafted into the body of Christ's church;" and received as God's child "by adoption," and as such is regarded as "a member of Christ's" body the church, as "a child of God," to whom it was given in baptism, and as "an inheritor of the kingdom of heaven" an heir to all blessings of the gospel in the church on earth, and to the glories and happiness of the church in heaven, if only, true to its baptism, it continues "Christ's true and faithful servant unto its life's end."

Apart wholly from the unseen yet real blessings that God through Christ may bestow on an infant in baptism, (of which blessings he who dogmatizes and defines, is as faulty as he who ignores), one cannot but see great beauty in this treatment of infancy and childhood. When the child's mind opens out to the perception of religious thought it is met if properly instructed, with an ideal of God and Christ, well calculated to work on its childish sympathies and affection. God dawns on it as a Father who loves it; the Lord Jesus Christ as a Saviour who showed his love by dying for it, and to whom it belongs as a soldier belongs to his sovereign. The Christ side of human life is brought before it, and the great thought "I belong to Christ;" "I am a child of God;" "I have been given to him in my baptism" is made the foundation thought of the coming life. Where this thought is not realized it is not the fault of the intention of the Church of England, but arises from imperfect teaching, either in the family or in the Sunday-School which the child may attend.

Apart from the service for the baptism of infants there is a service for the baptism of adults; the only difference being that the adult answers for himself in the presence of witnesses, and is received into the Church on the strength of his own personal vows. There is also a form of baptismal words which may be used by the officiating clergyman where there

The value of this position.

Adult Baptism.



is an uncertainty as to the baptism of a child : ‘ If thou art not already baptized (N) I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.’

At the close of the service for the baptism of infants the godparents are ordered to have the child instructed in the Church Catechism preparatory to presenting it to the Bishop for the laying-on of the Bishop's hands, or the rite of confirmation. This leads us to the consideration of the catechism or instruction to be learned of every person before he be brought to be confirmed by the Bishop.

### The Catechism.

The keynote of the Catechism.

The Catechism consists of a system of religious instruction, compiled under the direction of James I, by Bishop Overal, and based on the fact of the child's baptism ; of the vows then made, and of the necessity of making these vows the rule of the growing life. The keynote of the Catechism is that the child, because baptized, is treated as “ a child of God ; ” “ a member of Christ,” and “ an inheritor of the kingdom of heaven ; ” that it is spoken to as a member of God's visible church, and taught that it has a positive right to look up to God as its Father, and as his child to live in accordance with his will. It is as if the church said to the child : “ My child, as a child of God I desire to teach you what you should believe, and how you should live as ‘ a member of Christ, and as an inheritor of the kingdom of heaven.’ ”

First, the Catechism teaches the child what it should believe. It does this with the wisest spirit of brevity, leaving it to parents and teachers to expand its beautiful description of the divisions of the Apostles' Creed. First, the child should believe in God as its Father and Creator ; in God the Son as its own personal Saviour, and as the Redeemer of all mankind ; and third, in God the Holy Ghost as the source of all divine strength. Then, as if to show that this belief should not be merely intellectual, it calls on the child to repeat God's great laws of holy living in which the individual proves the reality of his faith by his daily life, through seeking to do his duty to God, and his duty to his fellow-man ; and this the child answers by repeating the ten commandments, thus acknowledging the Bible as the source of divine teaching ; and also that faith without works, knowledge without life, is dead, being alone.

Then the Catechism, reading the natural thoughts that would rise up even in a young child's mind as it realizes the pure, spotless law of God and its own drift towards wrong doing, proceeds to comfort and sustain the baptized child of Christ by pointing out the helps that God has given us to make this law our rule of life. Already it had pointed to

the Bible as God's word, written, "our Guide and Counsellor;" and now it directs to Prayer and the Supper of the Lord, which in union with the Bible, it claims to act as channels of God's "Special Grace." The Lord's Prayer is given as a model of prayer—a prayer that claims the Fatherhood of God, that brings us before him, not as trembling slaves, but expectant children—a prayer in which God is praised for his love; his will acknowledged to be supreme; in which in simple language he is told our needs, both bodily and spiritual. This prayer the child repeats as a model of the spirit and thoughts which should mould its own prayers as in the onward progress of life it seeks help from God to keep his commandments, which "are holy, just and good." Then in the portion of the Catechism relating to the Holy Communion, or the Lord's Supper, the child is taught that added to the divine helps to holy living that may be found in the Bible and in Prayer, is this of the Holy Communion, in which our souls are kept "in continual remembrance of the sacrifice of the death of Christ," in which his personal atonement is brought home to our hearts, and his gospel of loving devotion made clear to our souls. Under the guidance of a wise and loving parent, or faithful Sunday-School Teacher, the Church Catechism may be expanded into one of the most useful systems of religious teaching that could well be imagined. There is not a single doctrine "necessary for salvation" that cannot naturally and easily be deduced from its massive outline, and thus it furnishes a field of instruction that is largely inexhaustible. But parent or teacher must understand its object before they can teach it profitably, which object may be thus described:—The Catechism teaches that every baptized child is God's child, and instructs it what to believe and how to live to God's glory.

### Confirmation.

The third great landmark of the Church of England is the Confirmation in the faith "of those who are baptized and come to years of discretion."\* The object of this "order" is, that after full instruction in the Church Catechism, baptized children "now come to years of discretion," may with their mouths and consent in the presence of the church "ratify and confirm," and "renew" the promises made by their godfathers and godmothers in their baptism," before being admitted to the Holy Communion as communicants of the church. The rite is administered by a Bishop, who, after receiving the renewal, confirmation and ratification of the baptismal promises personally and publicly from each candidate, lays his hands on their heads ("after the example of the Holy Apostles,") and prays for the defence and spiritual guidance of each one.

Object of Rite.  
Administration of Rite.

\* Confirmation Service.

**Preparation for Rite.** As a rule, a full course of instruction goes before this Episcopal act. Each clergyman gathers into a class or classes all seeking confirmation, and taking the Catechism as a basis of church teaching, proceeds to instruct them, not only on the doctrines of the church, but on all things relating to the higher life—the life “hidden with Christ in God,” which baptism calls us to. The method and mode of such classes are left wholly to the discretion of each clergyman. He is responsible for the spiritual preparation of the candidates; and he is naturally left to do his work under a deep sense of responsibility, as he thinks best. Sometimes the instruction is given in private, generally in classes, and sometimes in classes which are thrown open to the congregation at large to attend as listeners. A Church Register is kept in each congregation, containing the names of all confirmed, and as a rule the Bishop at the close of each confirmation gives each person a card certifying that the holder of it has been confirmed, and is entitled to receive the Holy Communion subject to the rules and regulations of the Church. This card is recognized by the Bishops and clergy of the church everywhere as a valid certificate of church membership.

### The Lord's Supper or Holy Communion.

Having been baptized, steadily instructed at home and in Sunday-school, confirmed by the Bishop, “the Child of God” is now entitled to receive the Holy Communion, and become a full member of the church.

**Sacramental Tithes.**

“The Sacrament of the Lord's Supper” is also styled “The Supper of the Lord,” “The Lord's Supper,” “Holy Mysteries,” “The Holy Communion,” “Communion,” “The Most Comfortable Sacrament of the Body and Blood of Christ,” “Holy Sacrament,” “Holy Supper,” “The Lord's Table,” “Thy Table,” “Our Sacrifice of Praise and Thanksgiving.” It is administered to the communicants by a Bishop or Priest; a Deacon may assist, but the act of consecrating the bread and wine is limited to Bishops and Priests. The Elements are placed on the “Holy Table,” or “Table,” or “Lord's Table” after the reception of the offertory; and after the prayer of consecration is received kneeling by the communicants, not in order to adore the bread or wine, or any corporal presence of Christ's natural flesh and blood, but as signifying our humble and grateful acknowledgments of the benefits of Christ's death. The bread used is “such bread as is usual to be eaten;” “the consecrated elements” actually received are called “thy creatures of bread and wine;” and the “consecrated elements” remaining over after communion are spoken of as “bread and wine,” and are reverently consumed as such by the Priest and such others of the communicants as he shall call unto him immediately after the blessing.

**Elements.**

The doctrine of the Church of England with regard to the Holy Communion is found in the Catechism ; the order for the administration of the Holy Communion ; and the Articles of the Church.

The fundamental doctrine is that the Lord's Supper is a Sacrament, Doctrine of Holy Communion. that is "an outward and visible sign of an inward and spiritual Grace ;" that as a Sacrament "it is generally necessary to salvation," because it is "our spiritual food and sustenance," that in it we "verily and indeed" and "spiritually" "take and receive the body and blood of Christ," eat the flesh of Christ, and drink his blood, which, when received "in repentance, and good purpose, and lively faith, and thankful remembrance," "strengthens and refreshes our souls as our bodies may be refreshed with bread and wine. But this "veritable" and "spiritual" reception of the body and blood of Christ is a "partaking of bread," and is "given" by the Priest, and taken and eaten by the communicant, "only after a heavenly and spiritual manner," and the "means whereby the body of Christ is received and eaten in the supper is faith"—the faith of the communicant—and this faith is so clearly a personal act of mind and "spirit that if any man," by reason of extremity of sickness, etc., do not receive the Sacrament (*i.e.* elements) of Christ's body and blood, but truly repents him of his sins, and steadfastly believes that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby received and giving him hearty thanks therefor, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.\*

But the Sacrament of the Lord's Supper received by faith is not only a means of inward and spiritual grace, and spiritual food and sustenance, but it is "a sign of the love that christians ought to have among themselves, one to another :† a remembrance of the sacrifice of Christ's death ; a pledge of Christ's love ; a source of spiritual "comfort ;" and "a perpetual memory of his death until his coming again." Thus the Church of England regards the Lord's Supper as the highest privilege to which the baptized child of God can be admitted, assuring the faithful receiver that he is "a member incorporate in the Mystical Body of Christ," an heir through hope of his everlasting kingdom, and hence the whole training of the child makes towards the Holy Feast as the ultimate privilege of christian life.

Here in connection with the Holy Feast it is well to notice the views of Teaching on need of God's Grace. the Church of England in connection with God's grace in the heart of man. All through its services and teachings it asserts the positive need

\* Communion of the Sick. † Article 23.

of the Holy Spirit to aid and assist, and defend the baptized person, who through that very baptism professes to depend "on the merits and death of the Lord Jesus Christ, and to have faith in his blood." The holiest need to confess to God. They need the constant comfort of a sense of God's forgiveness of their sins, negligences and ignorances; to have "their darkness lightened;" to be preserved from "sin, from the crafts and assaults of the devil;" from pride, vain glory and hypocrisy; to be rescued out of all evils "which the craft and subtilty of the devil or man worketh against them;" and to have daily grace and power given to them "that they may not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the flesh and the devil, and to continue Christ's faithful soldiers and servants unto their lives' end."

The Christian  
Life.

In short, the baptized are called to live a life of holiness in a world of sin, and the battle is often fierce and ferocious, for "the infection of (an evil) nature remains even in them that are regenerate,"\* and the enmity of the world, the flesh and the devil is undying, and the holiest "are sore let and hindered in running the race that is set before them."† Hence the Prayer Book is one cry, divided into various services, for daily grace, for the help of the Holy Spirit of God that we might "daily be renewed by the Holy Spirit;"‡ that God would "mercifully look upon our infirmities and stretch forth his right hand to help and defend us;"§ that he would "grant us such strength and protection as might support us in all dangers, and carry us through all our temptations;"|| that "God would send his Holy Ghost and pour into our hearts the gift of love;"¶ "that by the Holy Spirit we might have a right judgment in all things;"\*\* that "the Holy Spirit might in all things direct and rule our hearts;"†† that "God would make clean our hearts within us, and take not his Holy Spirit from us." Thus the life of the faithful baptized is an unbroken cry to God sent up from the great battle field of life. Cries for daily helps, thanks for daily victories, and these go up through the whole strife, until at last through "the grave and gate of death," we come to those unspeakable joys which God has prepared for those who love him.‡‡ In short, the Church of England plainly and distinctly teaches that faith and baptism call us to a life, which life lived out in the midst of sin, demands all the grace that God will give us to enable us through the cross and death, and passion of Christ to persevere and win.

Holy Communion a help to  
Holy Living.

Now the church plainly teaches that the Holy Communion, faithfully received, is a positive spiritual help, and a means of grace, enabling the soldier of Christ to fight his battle bravely, The church does not define

\* Article 9. † Collect 4th in Advent. ‡ Sunday after Christmas. § 3rd after Epiphany. || 4th after Epiphany. ¶ Quinquagesima. \*\* Whit Sunday. †† 19 Trinity. ‡‡ Collect All Saints.

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.

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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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