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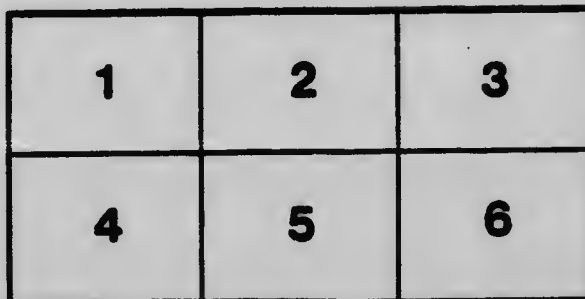
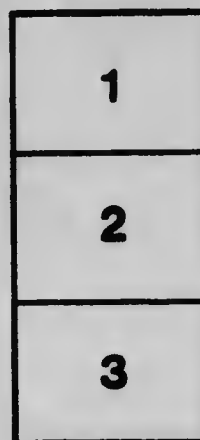
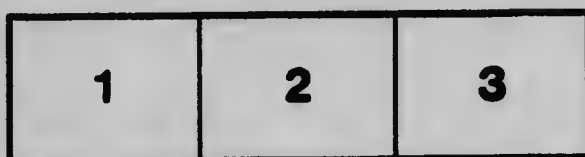
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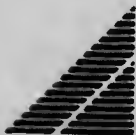
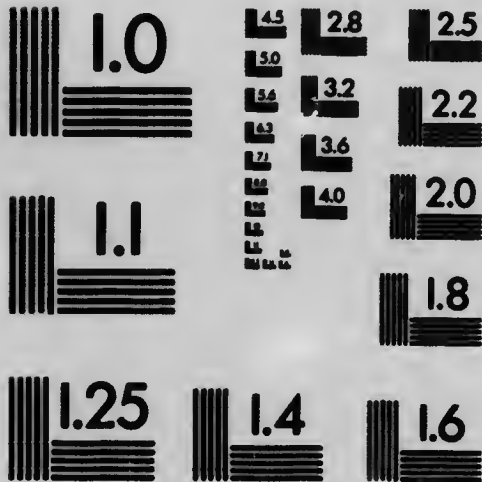
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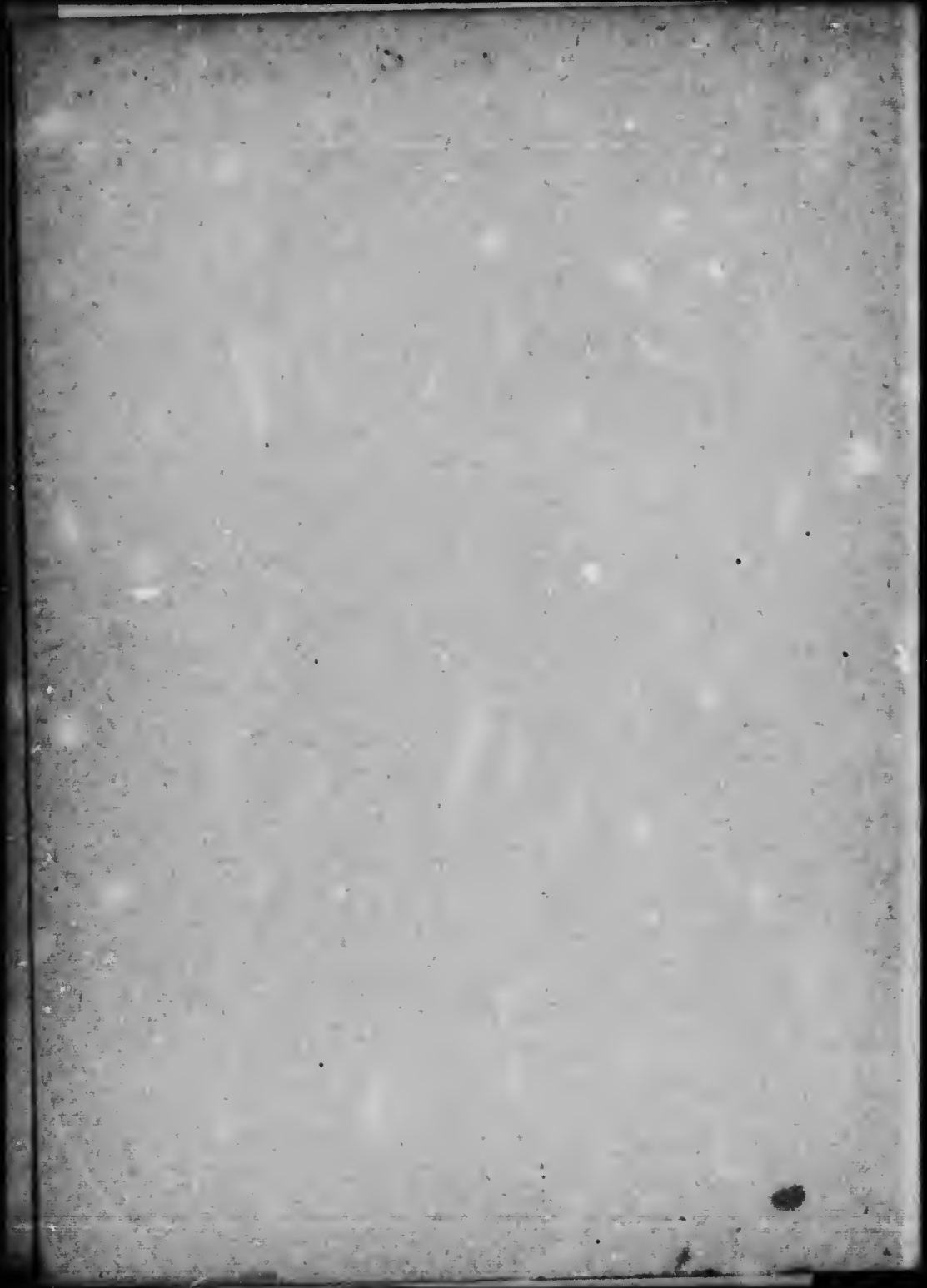


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A Struggle For The Truth or All Made Plain

This book is especially
written for
Anglicans



An Anglican

*This Book is affectionately dedicated
to my dear father and mother.*

PREFACE

This little book is not intended to be controversial. Its aim is simply to give a clear exposition of the belief and worship of the Church as taught by our Blessed Lord, and handed down by the Apostles, and as sanctioned and hallowed by the acceptance of centuries.

This volume exhibits what I believe to be a true view of the faith and practice of an Anglican Catholic. I wish simply to state the truth without attacking others. But it is impossible to make our position clear without alluding to the Roman Catholic Church.

We pray for reunion both with the divided portion of the Catholic Communion and the dissenting bodies; we feel the sadness and loss involved in these separations. If this book serves but to establish more firmly in the Faith some wavering or doubting brother Churchman or to bring within the fold some of those now without, the author will feel this work has not been done in vain, but that it may in some measure be it ever so little contributed to the showing forth of that glorious heritage of the Church, "the Faith once for all delivered to the Saints."

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A Struggle for the Truth or All Made Plain

FAMILY PRAYERS.

In the name ✠ of the Father and of the
Son and of the Holy Ghost.

I believe in God the Father. etc.

Our Father, etc.

FOR THE CHURCH.

O let Thy mercy descend upon the whole
Church; preserve her in truth and peace, in
unity and safety, in all storms, and against all
temptations and enemies ; that she, offering
to Thy glory the never-ceasing sacrifice of
prayer and thanksgiving, may advance the
honor of her Lord, and be filled with His
spirit, and partake of His glory. Amen.

FOR THE CLERGY.

Remember them that minister about holy things, let them be clothed with righteousness, and sing with joyfulness, and especially the clergy of this Parish. Amen.

FOR TEMPERANCE.

Gracious Lord, Who art the author of all good things which we enjoy; give me grace, I pray Thee, to use them with thankfulness and moderation. Grant that my table may not be made a snare unto me, but that I may so eat and drink, that my flesh being subdued to the Spirit, I may ever obey Thy godly motions in righteousness and true holiness, to Thy honor and glory, through Jesus Christ our Lord. Amen.

FOR OUR CHILDREN.

Bless my children with healthful bodies, with good understandings, with the graces and gifts of Thy Spirit, with sweet dispositions and holy habits, and sanctify them throughout in their bodies and souls, and spirits, and keep them unblameable to the coming of the Lord Jesus. Amen.

A PRAYER FOR THE FAMILY.

Visit, I beseech Thee, O Lord, my home and all my family, and drive far from it all the snares of the enemy, especially all strife, envy, and contention. Let Thy holy angels dwell therein, and preserve us in peace, and let Thy blessing be upon us ever more, through Jesus Christ, our Lord. Amen.

A PRAYER FOR UNITY.

O, Almighty God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone; grant us so to be joined together in unity of spirit by their doctrine, that we may be made a holy temple acceptable unto Thee. Through Jesus Christ our Lord. Amen.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly

union and concord ; that as there is but one body and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith, and charity, and may with one mind and one mouth glorify Thee. Through Jesus Christ our Lord. Amen.

O Lord Jesus Christ, who saidst unto Thine Apostles, Peace I leave with you, My Peace I give unto you; regard not my sins, but the Faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will. Who livest and reignest God forever and ever. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

For other prayers see Special Prayers.

**PRAYERS TO BE SAID ON ENTERING
CHURCH.**

(Kneel down, and say reverently
and earnestly;)

In the name of the Father, etc.

I wait for Thy loving kindness, O Lord
in the midst of Thy temple ; O hear the
voice of my humble petitions when I cry
unto Thee, when I hold up my hand toward
the mercy seat of Thy holy temple ; O my
God I beseech Thee let Thine eyes be open
and let Thine ear harken unto the prayer
that is made in this place. For Jesus Christ's
sake, Amen.

PRAYERS TO BE SAID AFTER SERVICE.

Forgive for Christ's sake, O merciful
Father the imperfections of this service and
grant that our prayers may, by the ministry
of Thy holy angels, be brought up into Thy
holy tabernacle in heaven, there to be offered
before Thy divine Majesty, sprinkled with
the Blood of Thy Son Jesus Christ our Lord,
Amen.

May Thy blessings rest upon us merciful Lord, and may Thy gracious Presence still abide with us. Amen.

GRACE BEFORE MEALS.

Stand and say

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Bless, O Lord, Thy mercies to our use, and fit us for Thy service through Christ our Lord. Amen.

AFTER MEALS.

Stand up and say

We bless Thee, O Lord, for these and all other mercies granted us in Christ our Lord. Amen.

MORNING PRAYER.

When dressed, kneel down humbly, and conceive yourself placed in the immediate presence of God. Be as reverent and devout as if your really saw the Lord standing be-

fore you. He is present, remember, though you cannot see Him. Consider the awful solemnity of speaking to Almighty God ; desire heartily to love Him for thus allowing you to come to Him. First of all, say, reverently and with bended head :

In the name ✠ of the Father, and of the Son, and of the Holy Ghost. Amen.

Our Father, etc.

ACT OF SELF-DEDICATION.

Behold, O Lord, I cheerfully give up all to Thee, from Whom alone cometh all that I have. I truly and entirely dedicate, to the greater glory of Thy name, my body and soul, with all their powers and faculties, and all the thoughts, words, and actions of this day, that in them all Thy blessed name may be for ever praised and glorified : and this I do in union with all the works which, in the most perfect love, our Saviour wrought on earth for our salvation ; so that out of the abundant merits of Thine only Begotten Son, in whom Thou art ever well pleased,

my offerings may be accepted, my weakness strengthened, and my defects supplied.

(*Then say*)

Blessed be Thou, O Holy and Eternal God, Who art from everlasting, Who art glorious in holiness, and infinite in might, and Whom the hosts of angels worship and obey. Thou, O Almighty Lord, hast of Thine abounding love created me that I may show forth Thy glory. Wherefore I, Thy creature, all unworthy though I am, present before Thy Divine Majesty my praise and adoration. Accept, I pray, this offering of my bounden duty, and grant that by Thy grace the life which Thou hast given and preserved may be ever devoted to Thee, Who livest and reignest in the unity of the ever blessed Trinity, one God, world without end. Amen.

Forgive me, O merciful Father, all my sins, and of Thy loving kindness watch over me throughout this day. Protect me in all dangers, and help me in all temptations. Keep me from all evil thoughts, from all bad

and careless words, and from all wrong actions (especially from). Make me diligent in my work, and unselfish and patient towards those with whom I have to do. Help me to remember the example of the Lord Jesus, and to strive at work and in home life, to become like Him. I ask it for His sake. Amen.

Give Thy special grace, I beseech Thee, to all who with me are united in the membership of Christ's Body. Bless all my friends and relations (especially). Grant to them all such things as they need, guard them from evil, and increase in them the knowledge and love of Thee ; for Jesus Christ's sake. Amen.

ACT OF THANKSGIVING.

O Eternal God, I praise Thee, and I thank Thee from my inmost heart, because Thou hast created me after Thine own image ; and hast redeemed me with the precious blood of Thy dear Son ; and in addition to other countless blessings, hast so mercifully preserved me, bringing me safely to the beginning of another day, and keeping me from

evils and dangers during the past night. What return, O Lord, shall I make to Thee, for these and all the other manifold mercies which Thou hast bestowed upon me ?

THE APOSTLES' CREED.

I believe in God, etc.

✠ May God Almighty, of His mercy, bless, protect, and keep me, this day and always. Amen.

EVENING PRAYER.

Be sure never to lie down at night without having made your peace with God, and commended all that you have to His merciful safe-keeping through the hours of darkness.

Before your prayers you should spend a little time, at least, in closely examining yourself as to how you have spent the day ; confess humbly to God anything which you see to be wrong in His sight, whether done to Him, or to your neighbor, or against yourself, whether in soul or body.

Then kneel down very humbly, recollect what you are about to do, remember you are going to place yourself, solemnly, in the Presence of God. Think how you would try to prepare yourself for the Judgment Day; remember that all your sins which have never been repented of, will then be brought forward against you, even though you may have long ago forgotten them. Lay them all before God for pardon.

(*Then say*)

In the name ✠ of the Father, and of the Son, and of the Holy Ghost. Amen.

Abide with us, O Lord !

For it is towards evening, and the day is far spent.

May my evening prayer ascend up unto Thee,
O Lord !

And Thy mercy descend upon me.

Keep me, O Lord, as the apple of an eye,
hide me under the shadow of Thy wings.

THE LORD'S PRAYER.

Our Father.

THE APOSTLES' CREED.

I believe in God.

THANKSGIVING.

I give Thee thanks, O Holy Father Almighty! Eternal God! Who not for mine own merits, but of Thy most holy grace, hast vouchsafed to keep me, Thine unworthy servant, safe throughout this day. Of Thy goodness, O most merciful God, I entreat Thee that I may so pass through the ensuing night with a pure heart and body, that, arising in the morning, I may be enabled to offer Thee a grateful and obedient service, through Christ our Lord. Amen.

PRAYER FOR LIGHT.

Come Holy Ghost and send forth from heaven the rays of Thy light : enlighten the darkness of my mind, that I may see and know the sins which I have this day committed in thought, word, or deed, and whatsoever good I have left undone ; and give me

the grace of true contrition, that I may acknowledge them and hate them as I ought. Amen.

Examine yourself by the following questions in order to discover how you have sinned during the day in thought, word or deed.

At what time did I get up this morning ? Did I think of God the first thing ? Did I say my prayers fully, reverently, and with devotior

How did I employ myself until breakfast time ?

What did I do between breakfast and dinner ? Whom did I see ? Whom did I talk with ? What did I talk about ? Did I do my work diligently, honestly and good temperedly ? What did I do at or after dinner ? Have I during the day been guilty of gluttony, envy, pride, jealousy ? Have I used any bad words ? Have I judged my neighbor ? Have I had any unkind feelings toward anyone ? Have I had impure thoughts ? Have I lost my temper, and been

put out by little cross accidents ? Have I thought of God ; how often during the day, and lifted up my heart to him ?

CONFESSION.

O Almighty God, Lord of Heaven and Earth, I come before Thee most humbly to acknowledge my sinfulness, and utter unworthiness to draw near Thy Presence. I confess, O Great God, that I have grievously sinned against Thee by thought, word, or deed, (here name any special sin) my sins of omission also are without number. Thy judgments might justly be poured out upon me ; but, O Lord, I plead the merits of Thy dear Son on my behalf ; for His sake forgive me all my sins and shortcomings, especially those which I now confess unto Thee. Have mercy upon me, gracious Lord ; spare Thy servant whom thou, O Jesus, hast redeemed with Thine own most precious blood. Reserve not evil against me for the day of Thy wrath, but show Thy mercy upon me in blotting out all my sins, known and unknown. Deliver me from the power of sin as well as from punishment due to it.

PRAYER FOR PARDON.

O God of mercy and of pity, of Thy goodness pardon and have compassion upon me Thy servant ; vouchsafe graciously to receive my supplications : of Thy great kindness and long suffering forgive me all the sins into which I have fallen this day ; grant me space for repentance, so that I may receive at Thy hand remission of all my sins, through Jesus Christ our Lord. Amen.

INTERCESSION.

Remember, Gracious God, for good my dear parents, brothers, sisters, husband [wife] children, God-children. Bless all my relations, benefactors, and friends (especially N) Hear me, O Heavenly Father, who commend unto Thy tender mercy all that labor under trials and afflictions. Have mercy upon this household ; and grant that humility and meekness, peace and charity, chastity and purity, may rule therein. Grant that we may so correct and amend ourselves, that we may love, and fear, and serve Thee faithfully

all our days ; through our Lord and Saviour Jesus Christ. Amen.

May the souls of the faithful, through the mercy of God, rest in peace. Amen.

✠ In the name of our Lord Jesus Christ, crucified, I lay me down to rest ; may he bless, save, and defend me, and bring me to everlasting life. Amen.

THE SACRAMENTS.

“ Verily, verily, I say unto thee, except a man be born of water and the spirit, he cannot enter into the Kingdom of God.”—St. John III. Thus insisting on Baptism.

“ Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you.”—St. John VI., 53. Thus insisting on partaking of the Holy Communion.

Baptism is the new birth cleansing from the taint of original sin, and making the baptized person the inheritor of the Kingdom of Heaven, a member of Christ and His


Church, and when consummated in Confirmation, grants him the privilege of partaking of the Body and Blood of our Blessed Lord Jesus, really present in the sacrament under the forms of bread and wine. This feeding on Christ in the Holy Communion is the most beautiful service of the Church, and the most blessed privilege of all faithful people.

THE REAL PRESENCE.

Christ taught the doctrine of the real presence plainly and clearly, not defining how it could be, but simply insisting on his followers believing what He told them, and having faith in what was beyond their understanding. (This doctrine of the Real Presence is not that of Transubstantiation, which is the Romish belief and maintains that after consecration, there is only Christ's Body and Blood, and but the accidents of bread and wine remain or as defined by their 4th Lateran Council, 1215 A. D. "Christ's Body and Blood are really contained under the species of bread and wine, the bread being transubstantiated into His Body and the wine into His Blood.")

Or in other words, the bread and wine you think you see is but an optical delusion ! Transubstantiation takes away from the nature of a Sacrament, as the *outward and visible sign* is thus done away with.)

It is but presumptuous to try and define what Christ did not define, leaving it to our faith and not to reason, and our branch of the *Church emphatically denies Transubstantiation.*

 Remember then that Transubstantiation is very different from our doctrine of the Real Presence, which we believe, and which to repeat again is : That after Consecration **THE BODY AND BLOOD OF CHRIST ARE REALLY PRESENT** under the forms of bread and wine which still remain. We do not partake of the carnal, earthly Body of Jesus; but of His glorified Body, or as Article XXVIII. puts it : "*The Body of Christ is given, taken and eaten in the Supper only after an heavenly and spiritual manner,*" or as the Catechism says, the outward sign is "*Bread and wine which the Lord hath commanded to be received,*" and the inward is "*The Body and*

Blood of Christ which are spiritually taken and received by the Faithful in the Lord's Supper."

Let us then, one and all, hold firm the belief in the Church, in the Bible, in the Prayer Book, in the Creeds, and in the Sacraments, and pray God ever to help us stand fast in the **"FAITH ONCE FOR ALL DELIVERED TO THE SAINTS."**

PREPARATION FOR THE HOLY COMMUNION.

In quiet, and, if thou canst alone, kneel down and say :

O Lord open Thou my heart and show me my misdeeds.

Then as in the sight of God, ask thy soul :

What, O my soul, is required of them who come to the Lord's Supper ?

To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life ; have a lively faith in God's mercy through Christ, with a thankful remembrance of His Death ; and be in charity with all men.

I.

Do I repent truly of my former sins ?

Of such particular instances of my besetting sin ?

Of such particular instances of neglect of prayer, or of hurrying over my prayers ?

Of such instances of neglect of returning thanks for mercies received ?

Of such instances of want of God's holy fear when I was in such company ?

Of such instances of neglect of God's Holy Day ?

Irreverence in worship ?

Wandering thoughts in prayer unchecked ?

Have I been truly sorry for such known instances of neglect of duty ?

As a child ?

A servant ?

A master ?

A husband ?

A wife ?

Have I been sorry for such particular instances of excessive anger, ill-temper, ma-

lice, impurity, lust, harboring unclean thoughts, dishonesty, falsehood? What real sorrow, shame, or self-aborrence have I felt? How have I shown it?

II.

Am I steadfastly purposing to lead a new life?

Am I praying earnestly to God to deliver me from such or such a sin?

Am I avoiding as far as possible the company, the places, the thoughts, which have been dangerous to me in the way of leading me into temptation?

Have I distinctly and continually called to mind that I have received Holy Baptism, that through God's grace then assigned to me, I might walk in newness of life?

Have I resolved to pray more heartily, to be more watchful, self-denying, especially in respect of []?

Have I been more careful respecting
The employment of my time?

My thoughts ?

My general conversation ?

My conversation with [] ?

Have I striven to be able to give more, or do more for the poor—for the Church ?

III.

Have I a lively faith in God's mercy through Christ ?

Do I firmly believe that, out of His infinite love to man, God brought about the Incarnation—the Death—the Resurrection—the Ascension, and the present Intercession of His Son Jesus Christ ?

Do I firmly believe that Jesus Christ is God and Man, and that He has made a full, perfect and sufficient sacrifice, oblation, and satisfaction for all sin by His Death ?

Do I earnestly plead with God in my prayers the merits and death of Christ ?

When I think of my sins, do I think of them as done against the virtue and grace of the Cross of Christ, and yet that through this very Cross God can, and will, forgive them ?

IV.

Have I a thankful remembrance of Christ's Death ?

Am I now preparing for Holy Communion in order to please *man*, or to fulfill one duty out of many ? Or in order that I may show forth before God the Death of Christ, and receive the benefits of that Death ?

Do I believe with all my heart that God gave His Son not only to die for me, but also to be my spiritual food and sustenance in this Holy Sacrament ?

Do I come with a real desire to receive in some heavenly way the Body and Blood of Christ, so that I may be in Him, and He in me ?

Do I believe and acknowledge that there is in this Sacrament a very deep mystery ?

Do I pray that I may have that view of this Blessed Sacrament, which God has revealed ?

Do I pray earnestly that I may receive in it that which God offers to me ?

Do I put up in private, thanksgivings and hymns for the love displayed in redemption ?

V.

Am I in charity with all men ?

Do I put away from me all bitterness, wrath, anger, clamor, evil-speaking ?

Am I kind to others, tender-hearted, forgiving them, even as God for Christ's sake hath forgiven me ?

Do I strive to stifle, as soon as they rise up in my mind, all envious, grudging, or revengeful thoughts ?

Do I, to the utmost of my power, assist my neighbor in his poverty, distress, or sickness ?

AFTER SELF-EXAMINATION.

Then say

O Lord, I have sinned. I have sinned. I have been guilty of [here mention the sins]. O given me a broken and a contrite heart, and wash me in the precious Blood of my Redeemer, that I may be Thine once more, for His sake who gave Himself for me, the greatest of sinners. Amen.

Add this to thy prayers every day during the week before Communion :

Come Holy Jesus, come, take possession of my soul. Purify it with Thy most precious Body and Blood, that being fitted for Thy dwelling Thou mayest abide in me for ever. Amen.

PRAYERS BEFORE HOLY COMMUNION.

May be said at home or in Church or on the morning you receive Holy Communion.

Kneel down and say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, etc.

I said, Lord, have mercy upon me ;

Heal my soul, for I have sinned against Thee.

Cleanse Thou me from my secret faults, and keep Thy servants from presumptuous sins.

O my broken vows, my broken vows, good Lord, forgive.

Though I be but barren ground, yet give
me to drink of the water of life.

These, my deep wants,
Relieve, O Lord.

These [here mention what thou dost wish]
my vows which I now make [or renew].

Accept, O Lord.

Glory be to the Father, etc.

And if thou hast time

I will wash my hands in innocency, O
Lord : and so will I go forth to Thine altar ;
that I may show the voice of thanksgiving ;
and tell of all Thy wondrous works.

Lord, I have loved the habitation of Thy
house ; and the place where Thine honor
dwelleth.

O shut not up my soul with sinners, nor
my life with the blood-thirsty.

In whose hands is wickedness : and their
right hand is full of gifts.

But as for me I will walk innocently ;
O deliver me and be merciful unto me.

My foot standeth right : I will praise
the Lord in the congregation.

Glory be to the Father, etc.

Restrain my wandering thoughts, warm my coldness, soften my hardness, by Thy saving Presence, blessed Jesus, Saviour and Redeemer. Amen.

Grant me, blessed Lord, to receive Thy Blessed Sacrament in the grace and power, even the Body and Blood of Jesus to the remission of my sins, and all other benefits of His Passion. Amen.

The whole need not a physician, but they that are sick. And such am I, a diseased and sin-sick soul. As sick I go now to my Physician ; as a sinner to my Redeemer ; as miserable to the Father of mercy ; as unclean to the fountain of purity ; as poor and needy to the Lord of all bounty ; as blind and ignorant to the Light of Light ; as infirm and weak to the strength of Israel. And O that it may please Thee to enlighten my darkness, to heal my infirmities, to enrich my poverty, to strengthen my weakness, to wash away all my uncleanness, and by the Communion of Thy precious Body and Blood to cleanse me from all filthiness, both of flesh and spirit, that I may perfect holiness in the fear of the Lord. Amen.

I am unworthy, Lord, that Thy praise should come within my polluted lips ; and much more Thy precious Body and Blood should be received into my soul, through an unclean mouth. But since Thou didst not disdain to be born in a stable, and laid in a manger among beasts ; since Thou didst vouchsafe to enter into the house of a leper, and to admit the kisses of an unclean sinner, such as I am, washing Thy sacred Feet, with her penitent tears ; vouchsafe, most loving Jesus, to receive me also ; reject me not though a sinner, yet Thy servant ; though unclean, yet penitent ; and now humbling myself under Thy most mighty Hand ; that it may please Thee to remit, to release, to pardon all my sins, that with pure and clean soul, I may receive Thy most precious Body, and Blood. Amen.

DEVOTIONS AT HOLY COMMUNION.

After the Prayer of Consecration, and while the Priest is communicating, say :

Grant, I beseech Thee, Almighty God, that all we who are partakers of this Holy Sacra-

ment, may be confirmed in godliness ; may receive remission of our sins ; may be delivered from the devil and his wiles ; may be filled with the Holy Ghost ; may be worthy of Thy Christ ; and obtain everlasting life, Amen. And together with us remember, O God, for good, the whole mystical body of Thy Son, that such as are yet alive may finish their course with joy ; and that we, with all those that are departed in Thy faith and fear, may rest in hope and rise in glory, for Thy Son's sake, our Priest and Sacrifice, now and forevermore. Amen.

ADORATION OF CHRIST.

Blessed be Thy name, Holy Jesus ; perfect God, and perfect Man ; Redeemer, Saviour, Intercessor, Prince of Life and Lord of Glory ; Blessed be Thy name ; and praised, and celebrated, and magnified, and high exalted, and glorified, and hallowed, both now and forevermore. Worthy is the Lamb that was slain, to receive the power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Amen.

The blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the strength, be unto our God, forever and ever. Amen.

PRAYER.

O Almighty Lord of heaven and earth, behold I, an unworthy sinner, desire to offer up to Thee, by the hands of this Thy minister, the mystical and commemorative Sacrifice of the Body and Blood of Thy Son Jesus Christ, in union with the One True Sacrifice which He offered up to Thee upon the Cross. I desire to offer it, first for Thine own honor, praise, adoration, and glory ; secondly, in remembrance of His Death and Passion ; thirdly, in thanksgiving for all Thy blessings bestowed in Him on His whole Church, whether, triumphant in heaven or militant in earth, and especially for those bestowed on me, the most unworthy of all ; fourthly, for obtaining pardon and remission of all my sins, and of those of all others for whom I ought to pray, and especially to-day for, ; and lastly, for obtaining all graces,

and blessings, both for myself and for the whole mystical Body of Thy Son, that such as are yet alive may finish their course with joy, and that such as are dead in the Lord may rest in peace and hope, and rise in glory : for the Lord's sake, Whose Death we now commemorate, through Jesus Christ our Lord. Amen.

Devotions which may be added by those who Communicate if they have time :

O Jesus, Son of God and Son of Man, my Lord and my God, worthy of infinite love, who for love of me did vouchsafe to be crucified, and to die upon the Cross ; I adore, I love, I glorify Thee with all the love and fear I have, together with the Father and the Holy Ghost ; and from my heart I do desire that Thou shouldest be adored and loved and glorified by all men, in all, above all, in every way, freely, for Thine own sake, now, ever, and to all eternity.

I believe in Thee, I hope in Thee, I love Thee. I grieve that I have ever offended

Thee. Pardon and forgive me for Thine own sake. Behold from this moment my heart is ready to do Thy will. Thine I am, and would be forever. Keep me and confirm me entirely to Thy will.

Holy Father, look on the Face of Thy Beloved Son whom we offer unto Thee in a mystery, for a sacrifice of praise, thanksgiving and pardon ; by His tears, sweat and Blood, by His groans and sighs, by His labors and obedience, by His pains and punishments, by His infinite merits, have mercy upon me and upon, and all for whom He died, granting us grace to love Thee perfectly, and to embrace Thy Holy will, and to fulfill it in time and in eternity.

By the same Thy Beloved Son remember most merciful Father, all those who have departed in Thy faith and fear, granting them mercy and eternal rest that they may bless and praise and glorify Thee forever, to whom be praise and honor and glory. Amen.

Almighty Father, who so lovedst the world as to give Thine only begotten Son that all who believe on Him should not

perish but have eternal life : by Thy beloved Son, whose most blessed Passion and glorious Resurrection, and Ascension into heaven.

Deliver me from the bonds of my sins, and restore me to life since my own merits make me fear the fatal sentence, by the intercession of Thy beloved Son. For what other intercessor have I but Him, who is the propitiation for our sins, who sitteth at Thy right hand making intercession for us, not with the blood of others but with His own.

Immediately before thou goest up say :

Lord, I am but sinful dust and ashes, and the very chief of sinners. And whence is this that my Lord Himself should come to me ? Lord, I am not worthy that Thou shouldst come under my roof. My sins, O God, I would leave behind. These my vows, myself, my soul and body, I would bring, I would offer to Thee through Jesus Christ.

On rising, say to thyself as thou goest :

The Master is come and calleth for me.
I come, blessed Jesus, but laden with sins.

Fast bound, release me ; defiled, cleanse me ;
weak, support me.

Come, blessed Jesus, come take possession
of my soul, purify it with Thy most precious
Body and Blood, that being fitted for Thy
dwelling Thou mayest abide in it forever.

And as thou goest or waitest, see no man ;
think of no man : but in the spirit behold
Christ present to receive thee, and His Angels
joying in thy joy, and His saints, who are
ever near Him, and thy brethren joining with
thee in this holy hour. Then kneel down at
the altar (do not lean on the altar rail unless
infirm) with all reverence until the Priest
shall come to thee. Then receive the Sacra-
ment of the Body of Christ in the palm of the
right hand, supported by the left hand, and
eat it with holy fear and joy, and afterward
say privately, Death unto sin, life unto God :
make me one with Thee and with Thy Saints
my Lord and my God. Then when the cup,
which is the Communion of the Blood of
Christ, is brought by the Priest, say, The
Blood of the Lamb which taketh away the

sins of the world, take away my sins, and fill me with life and love. Amen.

Then, after a few moments, return quietly to thy seat, not looking to thy right hand, nor to thy left, and when thou art there, kneel down and say :

Praise the Lord, O my soul, and forget not all His benefits ; who forgiveth all thy sins, and healeth all thine infirmities ; who saveth thy life from destruction, and crowneth thee with mercy and loving kindness. Bless and honor, and glory and thanksgiving, be unto God and unto the Lamb forever and ever. Amen.

Grant, Lord Jesus, that as I have now received in faith Thy precious Body and Blood, I may hereafter behold Thy blessed face unveiled in heaven ; who with the Father and the Holy Ghost livest and reignest one God, world without end. Amen. Lord Jesus, may I know myself, may I know Thee ; and not desire anything but Thee. May I hate myself and love Thee ; and do all things for the sake of Thee ; may I abase myself and

exalt Thee ; think of nothing but Thee. May I mortify myself and live in Thee ; and whatever comes, receive it from Thee. May I distrust myself, trust in Thee . Be willing to obey because of Thee. May I be drawn to nothing but to Thee ; and be poor for the sake of Thee. Look on me, that I may love Thee : call me that I may see Thee ; and forever more may enjoy Thee.

I give thanks to Thee, O Lord, Holy Father, Eternal God, who hast blessed me Thy wretched and unworthy servant, through no merits of mine, but only out of the goodness of Thy great mercy, with the Body and Blood of our Lord Jesus Christ. I entreat Thee that this saving communion may not be to me guilt unto punishment, but a saving intercession unto pardon. May it be to me the casting out of all my vices ; the banishment of evil desires ; the increase of charity, humility, patience, and of all holiness ; a firm defence against my enemies, visible and invisible ; the perfect quieting of all my motions, carnal and spiritual. In Thee alone, O Lord, is my trust, and the completion of my end ; and I pray Thee to bring me, a

wretched and miserable sinner, to the banquet of heavenly glory, where Thou, O Christ, are true Light, fulness of fulness, perfect delight, complete felicity, and everlasting joy to all Thy saints : who with the Father and the Holy Ghost, livest and reignest one God, world without end. Amen.

And so go forth to thy duties cheerful, ready, patient. Let each Communion be an object of great desire beforehand, of deep thankfulness and watchfulness afterward. Let each Communion be a step to heaven, so that the promise may be fulfilled in thee :

They shall go from strength to strength, and unto the God of Gods appeareth every one of them in Zion.

THE THANKSGIVING.

*To be said in Church after service, or at home
sometime during the day :*

I thank Thee, O my God, for Thy great mercy in permitting me to be present this day and to assist at this Holy Sacrifice.

Receive, O Lord, my unworthy prayers ; supply all my defects, and forgive all wandering thoughts or coldness of heart which Thou hast seen in me. Grant, that by the virtue of these Divine Mysteries, I may ever continue faithful to Thee, and live and die in Thy grace ; that so when my earthly time of trial is ended, I may attain to Thy heavenly kingdom ; and there with all the blessed angels and saints more clearly contemplate Thee, more perfectly love Thee, and more worthily praise and glorify Thy Name throughout eternity. Amen.

CHRISTIAN SYMBOLS.

Everything that is said or done in God's Church has a beautiful meaning. The reason why many people object to the Ritual is because they do not understand its meaning, and the reason why Ritual has made such progress of late years is that so many religious people have taken the trouble to find out what it does mean, and also find in it a real

help to their devotion, and a genuine assistance to their endeavors to express to God the heartfelt worship of the soul.

I H S

Is a short way of writing the name "Jesus" in the Greek language our Lord's name was spelt Iesus, and in Greek the letter we pronounce F, was written H. Sometimes it is written I H C because the Greek S was written like an English C, but the form I H S is the most common. A stroke is often made over the top of the letters to show that they are a shortened word with some letters left out. The letters are often entwined, then they are called a "Sacred Monogram," when they have a full stop after each letter they may be taken as the initial letters of "Jesus Hominum Salvator"—"Jesus the Saviour of Mankind," probably this is an after thought.

X P C

Is a short way of writing Christ. The X is the Greek letter for Ch; the P the Greek letter for R, and the C the Greek

letter for S. Sometimes the C is omitted, and the first two letters combined into a monogram.

A CIRCLE.

Is used to denote the eternity of God, and three circles intertwined or a triangle to represent the Blessed Trinity.

ALPHA AND OMEGA.

The first and last letters in the Greek alphabet are used to represent our Lord, see Rev. I, II.: "I am Alpha and Omega," the "First and the Last." When used they are generally placed near the altar to indicate the real presence of our Lord, in the Blessed Sacrament. The "Alpha" is made like an English "A." The "Omega" (Ω) like an incomplete "O" standing on two feet.

A. M. D. G.

These letters are the initials of the Latin words, "Ad Majorem Dei Gloriam," which means "To the greater glory of God", and are often placed at the head of inscriptions, commemorating gifts to a Church, etc.

R. I. P.

These are the initials of the words "Requiescat in pace," this means "May he (or she) rest in peace," and are often placed on memorial tablets.



This is used to represent the Five Wounds of our Lord, in the Hands, Feet and Side.

A FISH.

Is a very ancient Christian symbol. It means "Jesus Christ the Son of God, the Saviour," because the initial letters of this sentence in Greek made up the word "Ichthus," which was the Greek word for "a fish."

THE CHURCH.

A Church is the House of God, wherein everything should be done "in decency and in order." It faces east, where the sun rises, to symbolize our Risen Lord, the "Sun of Righteousness"; its spire is frequently sur-

mounted by a cock and cross, to signify that as the cock calls sinners to repentance, as it did Saint Peter, so the Cross is the only road to the new life ; its columns have their capitals sometimes unfinished to typify that Christ's Church is never completed on earth ; its Altar is raised to remind all that Christ died on the Mount, and when of wood it signifies the Cross He died on, and when of stone, the Rock of Calvary or the Rock of Ages ; its Altar and Chancel are separated by a Rood Screen as symbolizing the Church Triumphant (or Chancel) being divided from the Church Militant (or Body of the Church) by the gate of death (Rood Screen) ; while the Cross which surmounts Rood Screen or Altar, is used to keep before all the remembrance of Christ's Death and Passion.

THE ALTAR.

The Altar, occupies the principal place of all, as it is there that our Lord Himself comes in the Sacrament of His Body and Blood. The priest says the sacred words over the bread and wine, which by the power of the

Holy Ghost become, in a spiritual manner, the Body and Blood of our Lord. We see only the outward appearance of bread and wine, but God the Father looks down and sees His dear Son there, and sees us presenting Him to His Father, and pleading His death, pleading that because He died for us upon the Cross, we may obtain all the blessings He has won for us by His suffering and death. This is, shortly stated, what is meant when the Holy Communion is spoken of as a "sacrifice."

The reason why the people use the word sacrifice in connection with the Holy Eucharist, is because the Holy Eucharist is the continual memorial (before God) of the sacrifice of the death of Christ, which is the all sufficient sacrifice for the forgiveness of actual sin.

A sacrifice involves an Altar. "We have an Altar whereof they have no right to eat which serve the tabernacle." (Hebrews XIII. 10). No Jew has the right to approach the Altar and receive the Holy Communion; only Christians can be partakers of Christ, and only Christians can join in offering the

Christian Sacrifice on the Christian Altar.
“ We have an Altar.”

The Altar is also the “ Table of the Lord.” The Holy Communion is the Christian feast, the Altar is the table on which it is spread, and as it is the Lord’s Feast and the Lord’s Table, nothing can be too good for that Table, no covering can be too beautiful, no linen too fair and clean. According to the directions of the Prayer Book, the Altar, at the time of the celebration, is covered with “ a fair white linen cloth.” This cloth usually hangs over both ends of the Altar; at the commencement of the service there is also placed in the centre of the Altar a small square of the finest linen called a “ corporal ” on which the sacred vessels are placed ; another square of fine linen generally stiffened with a card, and called a “ pall ” is used as a covering for the chalice or cup to prevent flies or dust entering it. A piece of soft linen called a “ purificator,” is used for drying the sacred vessels after the service is finished, and they have been rinsed with wine and water. The linen cloths represent the grave cloths of our

Lord. "The corporal" is kept in a sort of pocket called a "burse" formed of two squares of silk stretched on cards. When the vessels are brought into the Church they are covered with a silk "veil," on the top of which the "burse" is placed, and they remain covered with this veil during the first part of the service. The silk which the "burse" and "veil" are made is usually of the same color as that of the "frontals" under the Superfrontal and hanging down over the front of the Altar, there is usually another cloth which is called a "Frontal."

PRAYER BOOK WORSHIP.

In the Prayer Book, that ancient heritage of the Church, we find the fundamental principle of all the devotions there set forth, is that of Adoration of God. Everything looks towards that object from the great prayers and praises of the Holy Communion Office, such as the Sanctus, the Canon of Consecration, the Oblation, and the Gloria in Excelsis, to the minor canticles, psalms and

hymns that fill out the day's worship. And here we may note the great prominence given by the Church to singing, it being rightly considered that a musical rendition of the service far more stimulates the soul to the devotion, and far more fitly emphasizes our adoration to God than spoken praise.

This has been the custom for ages, probably for some three thousand years, for under the old Mosaic Dispensation, the Primitive Church and the Church up to the Reformation, singing was one of the distinguishing marks of the worship of the true God, and this raising of the voice in song was generally accompanied by musical instruments, at the present day usually by the organ. That singing is the way in which God would prefer to be approached when we adore Him, there can be little doubt, for all through the Bible we read of this mode of worship, especially in the Psalms of David, and in that wonderful Book of Revelation, which tells us of "the songs of angels" and the "songs of Moses and the Lamb."

Another noteworthy feature of the Prayer Book is that of the almost equal share of worship assigned to the Priest and to the people. Here we might point out the inconsistency of our Dissenting brethren who refuse to accept the Prayer Book on the plea that they want to pray themselves, and not use other men's prayers, and who then go to the Meeting Houses or Chapels and listen contentedly to their minister as he utters his own prayers for them, which may be very good or very bad according to the speaker's ability and devotion.

How much better it is to accept the authority of the Historic Church and follow the ancient Prayer Book order, joining in or listening to those beautiful prayers, many of Apostolic origin, sanctioned by the use of centuries, hallowed by their inherent beauty and earnestness of purpose, and endeared by association.

Composed by the greatest lights in the Church, they express almost every need of the soul, and are so framed that they can be used both publicly and privately, and are

adapted for all times, all people and all places.

Let us glance for a moment, very briefly, at this Prayer Book and see how beautifully this scheme of adoration and worship is worked out. If we turn to the Celebration of the Holy Communion, we find this great service consists of several different parts.

It begins with what we may call the Introduction, which includes the Lord's Prayer (*here to be said by the Priest only*) the Commandments, the Collects, the Epistles, the Gospel, and the Creed, all preparing the soul for the more solemn portions to come and fitting it to approach them with becoming reverence and adoration. Then closely follows the Offertory, when there is offered to God upon the Altar the elements which the Priest is about to consecrate, with the alms just collected from the congregation, after which follows the Prayer for the Church, wherein both the living and the departed are remembered. Now comes the third part of the Holy Communion office or the preparation for receiving, which includes the Exhortation,

the Confession, the Absolution, followed by the short selections from the Bible called the Comfortable Words.

Thus having been aroused to devotion by the introduction and excited to sacrifice by the Offertory, in the Preparation we have been urged to repent and having confessed our sins and faults, if truly penitent, we have obtained forgiveness in the Absolution, and have been encouraged by the Comfortable Words to hope in Jesus who is "the Propitiation for our sins." The next sentences "Lift up your hearts," "Let us give thanks unto our Lord God," remind us again that we must lift up our souls from all earthly things and for the time being, concentrate our whole being in the great sacrifice that is now to begin. This part begins by the Priest saying, "It is very meet, right and our bounden duty that we should at all times and in all places give thanks unto Thee, O Lord," etc., followed by the beautiful Angelic Song called the Sanctus, which leads us directly to the Prayer of Humble Access, a name which teaches us the true and only spirit with

which we should approach the Blessed Sacrament, which, in the Prayer of Consecration which follows is made to be the Body and Blood of our Blessed Lord, spiritually present under the outward and visible sign of bread and wine, effected by the repeating by the Priest of the words and the manual acts of Christ which He used at the Institution of the Lord's Supper.

This is a mystery which our finite minds cannot fathom or understand, but since Christ said that it was so, and since He commanded us to do this, we should have faith to believe Him and love to adore Him. After the Canon of Consecration comes the Communion proper, when it is expected that those who receive will reverently and humbly approach and lovingly and adoringly receive, trying to realize somewhat Christ's transcendent love for mankind. Now that Communion is over, the last part or thanksgiving proper follows, wherein all unite in saying the Lord's Prayer, and after the prayer of oblation or that of thanksgiving said by the Priest,

all join in singing that earliest of all Christian hymns the "Gloria in Exclesis." The beautiful Blessing of the Church ends a service which is from beginning to end one of worship to God in the way that He ordains.

Though most of the other services of the Prayer Book have neither the express sanction of our Lord, nor the same warrant of antiquity, being of far later date, yet the same idea of worship, though necessarily in a less degree, runs through them as in the Holy Communion Service. In the order of Morning and Evening Prayer after the opening sentences the Exhortation, and Confession, the Absolution and the Lord's Prayer, the praise of God commences. The Canticles show this in a marked degree, as also do the Lessons which are read, not only to instruct the congregation, but also to render glory to God, as they tell of the wonderful works and love of the Almighty. Likewise the Te Deum, that ancient hymn of praise, most of which can be traced back to the third century, still more fully exemplifies the idea of worship, beginning as it does with praising the different

persons of the Trinity and continuing to acknowledge with angels, Cherubim, Seraphim, Apostles, Prophets, Martyrs and the whole Church throughout the world *the worship due to God*. Then it tells of Christ's Incarnation and directly addresses Jesus Christ the second person of the Trinity. The Te Deum is a sort of a Creed and with the Gloria in Excelsis may be reckoned as one of our greatest hymns. These services of morning and Evening Prayers are good and helpful and should be loved by all, but they should never be used to the exclusion of the Holy Communion Office, which should ever have the first place and be the chief service of the day.

RITUAL OBSERVANCES.

First, we may mention Vestments, Lights, Altar Dressings and Ornaments, Fasting, Communion and Kneeling, all sanctioned by the use of the Church for centuries and retained in the Prayer Book Revision after the Reformation, and as we have just shown, endorsed by the Ornament Rubric of the Church of England and the preface of the

American Prayer Book ; while in the second class we put Bowing and certain private acts of reverence towards God.

VESTMENTS.

The use of a special dress for the officiating priest is of great antiquity, dating back thousands of years.

In the Christian Church this special dress is used not only as dignifying the Office of God's Ministers, but also as a fitting garb for those occupying the Chancel, that part of the Church typical of Heaven

The dress for ordinary services, such as Morning and Evening Prayers, is the black coat or cassock (emblematic of devotion and the special mark of those engaged in God's ministrations), the white, seamless shirt or Surplice (signifying innocence and purity), and the narrow band of silk or the Stole (symbolizing the yoke of Christ).

It may here be noted that the Cassock and Surplice are patterned as nearly as possible after the daily dress of our Saviour.

In speaking of vestments, however, we refer chiefly to those used by the priest at

the Celebration of the Holy Communion, it having been the custom of the Primitive Church, as it has been that of a large proportion of Christians ever since, to exalt the one great service expressly ordained by Christ, by having the Priest wear special Eucharistic Vestments. These are worn in order to more fittingly render reverence, honor and adoration to Jesus, (really present in the Blessed Sacrament under the forms of bread and wine), and to symbolize the Passion of Christ, which we commemorate in the celebration as shown forth in the Prayers of Oblation and Invocation, for the Holy Communion has both a Sacramental and Sacrificial part. If in ordinary secular matters man honors a great occasion, or a great personage, by certain dress, how much more then is it proper to do so when celebrating this Divine Mystery of the Catholic Faith !

These Eucharist Vestments are as follows :

The Amice—A kind of embroidered linen collar symbolizing the linen with which the Jews blind-folded Jesus.

The Alb—Resembling an embroidered Surplice, reaching to the feet and having tight sleeves, symbolizing purity as well as the white robe that Herod put on Jesus.

The Girdle—A cord tied round the waist, symbolizing that the Priest has his loins girded for the work of Jesus.

The Stole—Signifying the yoke of Christ.

The Maniple—A strip of silk is fastened around the left arm meaning spiritual strength.

The Chasuble—An over-garment, resembling a seamless cape, symbolical of Charity, and also of the purple robe which was placed on Christ. This Chasuble is embroidered on the back with a Cross, here symbolical of the cross which Jesus carried on His back to Calvary. Sometimes there is a cross both front and back, which means, as Thomas à Kempis so beautifully puts it, "that the Priest must follow in the way of the Cross, that is in front ; and bear the Cross of life's troubles that he carries behind him." The color of the stole and Chasuble varies, like the Altar Dressings, according to the Church's seasons.

The Dalmatic and Tunicle—When the Holy Eucharist is celebrated with full solemnity, the two clergy, who assist the Priest who celebrates, wear vestments called the "Dalmatic" and "Tunicle." These vestments are almost exactly alike and are simply tunics with large sleeves. They are considered as festal garments and are not worn in penitential seasons, such as Advent and Lent.

There is still one more vestment to be described : The "Cope" is a large semi-circular piece of silk, which is worn over the shoulders like a cloak and which reaches down to the ground. It is worn on all solemn occasions with the exception of the celebration of the Holy Eucharist—as, for instance, in processions, at weddings, etc.

These are the principal Vestments accorded general use and acceptance, and with the endorsements of the Church for almost two thousand years, it seems strange that any fair-minded person should object to them now.

LIGHTS.

Lights are a sign of joy and gladness. Christ is the true light of the world. "A

Light to lighten the Gentiles, and the Glory of thy people Israel." St. Luke ii. 32. Two lights used at the Celebration of the Holy Communion jointly mean that Christ is the true light of the world, and separately symbolize His Divine and Human Natures. The earliest Liturgies mention them. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matt. xxiv. 27. "Let your loins be girded about, and your lights burning." St. Luke xii. 35. See also Rev. xxi. 23.

ALTAR DRESSINGS AND HANGINGS.

It is both to commemorate the Passion of our Blessed Lord and to render God's service beautiful that the Altar is decorated with rich hangings and is ornamented on that portion, called the "retable," with the Cross, and Vases of flowers. These Altar hangings should vary in color with the seasons: white being that for Christmas, Easter, Ascension,

Baptisms, Weddings and all Feast days; black for times of mourning; violet for Advent, and red for festivals of Martyrs; violet for Lent; green for Epiphany and Trinity. The Cross or Crucifix on the Altar is there to remind all of Christ's death on the Cross, for Saint Paul says "God forbid that I should glory save in the Cross of our Lord Jesus Christ," and the flowers are there for beauty and adornment. A white linen cloth should always, cover the top of the Altar at the time of the celebration of the Holy Communion. On Good Friday all of the dressings should be removed as symbolizing the stripping of Christ's Body on the Cross.

Regarding the sacred vessels used in the Celebration, they are not ornaments and do not come under our heading, though we might here say those generally in use are :

The Chalice or cup for the consecrated wine.

The Chalice Veil, the embroidered silk to cover the Chalice.

The Paten or Ciborium, to hold the consecrated bread.

The Cruets, to hold the water and wine that are to be mixed in the Chalice.

The Pyx, to hold the bread that may not be needed.

The Alms Plates and Basin, and the Lavabo Vases, the Flagon, to hold the extra wine if needed.

Always kept on the Credence or side table.

These are generally of silver, gold or gold plate, often richly embossed and sometimes inlaid with costly gems, but here all excess of ornament or costliness if indulged in for that cause alone, should be discountenanced, as the main idea in making these vessels handsome

and beautiful should be to add to God's glory, and not to gratify the sensuous taste of man.

KNEELING.

It seems inconceivable that any one, in any degree realizing the Majesty or Omnipotence of God, should presume to address Him, or pray to Him, in any other attitude than that of kneeling, unless debarred from so doing by physical inability, and yet, strange to say in this day, in some Churches we can see pew after pew filled with those who are merely lazily leaning forward in a position in which they would not dare address an earthly superior! Why, then, Almighty God? "What," you say, "are those persons praying to God? Why, the very heathen falls before his god, for savage as he is, he realizes that he cannot worship sitting." Think of it for one moment, ye who do this, and try and conceive how God must regard his creatures who presume to ask Him for His blessings or offer their worship while they take not

the trouble to kneel ! Whenever we worship God, whenever we pray to God, whenever we confess our sins to God, in our public services at Church, or at our private devotions at home, we should kneel and love to kneel, feeling that we are speaking to Almighty God, our Heavenly Father, or to Jesus our Saviour. This has been the custom for centuries and this is the intention of the Church. It is also a devout custom, and one of great antiquity, to kneel in the Creed at the recital of the words, "and was Incarnate by the Holy Ghost of the Virgin Mary" as a mark of veneration to our Lord for His Incarnation, as an act of adoration to Him who scorned not to humble Himself to be born as a man.

FASTING COMMUNION.

There is absolutely no room for doubt that the early Christians rigidly adhered to fasting Communion. On that Maunday-Thursday, on which our Lord instituted the Lord's Supper or Holy Eucharist, it was at

an hour very late on Thursday, probably after midnight, or very early the following day, and for some time afterwards, it was the custom of the Primitive Christians to assemble about the same hour and celebrate the Holy Communion.

For hundreds of years, ever since the Apostolic times, have the great branches of the Catholic Church observed this rule of fasting Communion, and so excellent has it proved in inciting devotion and reverence, that it is strange that any one should cavil at it.

Surely, too, when we think of this great Sacrifice and Sacrament of Holy Communion, and when we meditate upon what a wondrous life-giving boon is therein granted us, we should gladly, lovingly, make that the first food to pass our lips, and be overjoyed to make this great service the first act of the day, the hour of worship when fresh from the refreshing sleep that He has given us, we arise to seek His Church and partake of the Blessed Sacrament, rendering Him our glad service of "praise and thanksgiving."

I am not worthy, Holy Lord,
That Thou shouldst come to me ;
Speak but the Word, one gracious Word
Can set the sinner free.

(O come ! in this sweet morning hour)
Feed me with Food Divine ;
And fill with all Thy love and power
This worthless heart of mine. Amen.

See A. and M. Hymn 323.

THE FAITH OF THE CHURCH.

It is most important that we should not only act aright, but also believe aright. The true faith is not that which every man may fancy to be true ; but that which God has revealed. It is our duty humbly to accept all that God plainly declares to be true without questioning and to accept it on his authority as the Revealer ; to act otherwise, is to be guilty of great presumption. It is most important too, because our faith colors our life.

We are not likely to act aright, unless we believe aright. Many a man has been ruined by investing money in an undertaking which he believed to be sound, but which proved

not to be so. St. Jude bids us to "build up ourselves on our most holy faith," 1. verse 20. For these great reasons it is quite wrong to say, as so many do, "It does not matter what I believe, so long as I do what is right." The Holy Scriptures praise those "who keep the commandments of God, and the faith of Jesus."

What are we bound to believe as members of the Church of Christ. The answer to this question is : We are bound to believe the Catholic Faith as it is set down in the Creeds, which are the work of God, the Holy Ghost in the Church.

The word Creed is taken from the Latin word "credo," I believe. The Greek term for the Creed is "the symbol"; this word signified the earnest money paid to secure a contract, and also the pass-word of the soldier. Thence it came to mean the belief to which a Christian pledged himself at baptism, as a part of the Christian contract;—or the formula by which a Christian could make himself known to his fellow Christians.

The Creeds took their origin from the need of some formula by which persons,

desiring admission into the Church, could profess their faith at baptism. The root and germ of the Christian Creeds is found in our Lord's words, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

THE THREE CREEDS.

- I. The Apostles' Creed.
- II. The Nicene Creed.
- III. The Creed of St. Athanasius.

I. THE APOSTLES' CREED.

The Apostles' Creed receives its name from the fact that it is derived from the teaching of the Apostles. It contains the main truths which they preached to the world, speaking only of those things which they have seen and heard, while they followed the Lord Jesus.

The English Church has given considerable prominence to the Apostles' Creed. It is printed in the Book of Common Prayer seven times. Bishop Forbes speaking of this Creed, writes :

From the days of St. Paul to this, these articles have been the sum and substance of Christianity. Nothing less than that is sufficient. Nothing more than that is of absolute necessity to salvation. When a child is baptized, the Church demands no more of him, or of his sponsors, than an assent to the Apostles' Creed—and when the Christian soul is going out of the world to meet its Judge, it is in the terms of the same Creed that the dying man is interrogated.

II. THE NICENE CREED.

The Nicene Creed is the Eastern Exposition of the faith, and was drawn up by the fathers of the first General Council held at Nicaea A. D. 325. This Council was summoned to resist the false teaching of Arius, who held that our Lord was a creature, and not perfect God. On referring to this Creed, it will be seen how completely it sets forth the Divine nature of Jesus Christ. The latter part of the Creed likewise contains a full statement of the Divine nature of the Holy Spirit, and was added at the second General

Council A. D. 381. This Council met at Constantinople to condemn the false teaching of Macedonius, who denied the Godhead of the Holy Ghost. Hence, this Creed is sometimes spoken of as the Creed of Constantinople, though generally as the Nicene Creed. The Nicene Creed comes to us with the highest possible authority. It was imposed by two General Councils, and is the Creed, of the Church. It is honored with a place in the chief service of the Church—the Holy Eucharist.

III. THE CREED OF ST. ATHANASIUS.

In the disputes with Arius and followers, Athanasius, a chief speaker at the Council of Nicene, was the leader of the orthodox party. Hence, those who held the doctrine of the Council of Nicaea were popularly called Athanasius. Athanasius died A.D. 373. After his death, but at what period is uncertain, this Creed came into use ; stating and illustrating the true doctrine in the manner usual to Athanasius and his followers. Hence, it was popularly called the Athanasius Creed,

or the Creed held and defended by the followers of Athanasius. The solemn language which this Creed adopts concerning unbelievers, is not to be understood of those who have never received the faith. It is the Church's warning to those who wilfully reject the truth which God has made plain. Such is a brief account of the three Creeds, which come to us on the authority of the Church, and which " may be proved by most certain warrants of Holy Scripture." (Article VIII.)

I BELIEVE IN GOD THE FATHER ALMIGHTY.

Holy Scripture does not begin by proving God's existence ; it takes it for granted. Conscience tells of Him, for it points to an Unseen Judge. Reason induces us to believe in Him, and then faith comes to our aid and confirms its conclusions. It is more natural to believe in God than to disbelieve in Him. The idea of God is born in man, and is common to all nations. The most degraded races believe in some divinity or other, however debased their idea may be. The soul needs

God, for it was made for Him ; or to use St. Augustine's beautiful words, "Thou hast made us for Thyself, and our heart can find no rest until it rests in Thee." If you believe in God, look within ; and the answer comes, My God I believe in Thee, because I have a soul.

THE REVELATION OF GOD.

God has revealed Himself to His creatures, in various ways to conscience, and in nature, in the moral and prophetic revelations recorded in the Scriptures, to the Church, and, still further and above all, by the Incarnation of His Son.

THE NATURE OF GOD.

"God is a Spirit," a Being possessing neither body nor bodily form ; we cannot see God with our eyes, or touch him with our hands.

Although Holy Scripture speaks of the face of God, of His eye, His ear, His arm, and so on, we are not to understand that He possesses these bodily members. Such expres-

sions are only used because we have no language in which to describe the actions of a spirit.

THE PERFECTIONS OF GOD.

We are creatures, and as such we are entirely dependent upon God. He is the Creator, and is completely independent of all created life. If the whole universe was brought to nought, He would remain unmoved. The name by which He made himself known to His chosen people is Jehovah, which signifies "I am that I am," and denotes the self-existence of God.

GOD IS ETERNAL.

He has neither beginning nor ending. With God there is neither past nor future, but an eternal present. He is. The circle is the emblem of eternity. In the centre of the circle of eternity is God. However far back we go, we are no nearer the beginning of the life of God. "Before the mountains were brought forth, or ever the earth and the world were made, Thou art God from everlasting, and world without end." Ps. xc. : 2.

GOD IS HOLY.

The nature of God is the essence of goodness. God is the Good One. "There is none good but One, that is God." St. Matt. XIX : 17. It is because He is good, that we are able to love and obey Him. We can only love and obey a perfect Being, and all evil is imperfection. The worship of the angels "Holy, Holy, Holy, is the Lord of Hosts." Isa. : VI.3.

GOD IS ALMIGHTY.

He can do whatsoever He pleases, and that without effort. His will is supreme. "With God all things are possible." St. Mark. X. : 27. Nothing, however trivial, happens independently of God ; not even a sparrow falls to the ground without Him. God is so powerful that He can create worlds, and though His creatures have rebelled against Him, yet in the end all things shall be subdued unto Him. Cor. XV. : 28.

GOD IS OMNIPRESENT.

He is present everywhere, upholding, governing, and caring for all creatures,

seeing and knowing all things, past, present, and future. He is the discerner of the thoughts and intents of the heart; neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him, with whom we have to do, Heb. IV. : 12, 13.

GOD IS LOVE.

God never changes; as He is, so He has ever been. He is, and ever has been, love. Love is the very being of God. God is infinite love, and infinite love alone can satisfy infinite love. The love of angels and men could not satisfy the love of God, because their love is finite and imperfect. Perfect love exists, and ever has existed, in the divine society of the blessed Three in One. The Father loves the Son and the Son loves the Father, with perfect and eternal love; and both love the spirit, who is the eternal bond of love between the Father and the Son.

THE MYSTERY OF THE HOLY TRINITY.

There is one God in Three Persons,—
The Father, The Son, and The Holy Ghost.

These three Persons are co-equal in all things. "The Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God." This is the doctrine of the Holy Trinity, taught by the Church and proved by the Scriptures. Whilst the Holy Scriptures teach that there is but one God, they speak of each of the Three Persons as divine and thus prove to us their co-equal Godhead. The doctrine of the Trinity in Unity is a great mystery. Though a philosopher cannot explain the doctrine of the Trinity in Unity, a child can believe it. We are simply to believe it, because God has revealed it to the Church, and the Church teaches it. The Catholic Faith is, that we worship one God in Trinity, and Trinity in Unity. In all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped.

THE FATHERHOOD OF GOD.

God is eternally the Father of His only begotten Son. That is to say, independently of His relationship to the universe and created

life, God has ever been the Father. There never was a time when He was not the Father of the eternal Son. But in a secondary sense, it is true that Jesus Christ, as the Son of Man, was begotten of His Father in time, as it is written, "Thou art My Son; this day have I begotten Thee," Heb. I. : 5. And this is explained by the fact that Jesus Christ, as man, had no father, but God. Thus, not only in His divine nature, but in His human nature also, Jesus Christ was in a peculiar sense the Son of God. As a truth flowing out of that which we have stated, God is our Father. If God is the Father of all men, in the sense that all men are His offspring, He is nevertheless, in a more excellent manner, the Father of Christians, through their union with his only-begotten, incarnate Son. "When the fullness of the time was come, God sent forth his Son, made of a woman, that we might receive the adoption of sons; and because ye are sons, God hath sent forth the Spirit of His Son into our hearts, crying, Abba, Father." The Son of God was made Son of Man, in order

that the sons of men may become sons of God. In Holy Baptism we are made members of Christ, and the children of God, because members of Christ, the only begotten Son of God.

MAKER OF HEAVEN AND EARTH.

If we only go back far enough, we come to a time when God alone existed. He had thus existed from all eternity. For endless ages God the Father, God the Son, and God the Holy Ghost, was alone in eternal life, and in perfect happiness, although all-sufficient in Himself God had none to bless, none to care for, none to rule and none to give Him worship. How wonderful it is to think upon that eternity in which there was none but God ! But it was not always to be thus; God was pleased to surround Himself with a beautiful creation. Almighty God only can create; for to create is to bring forth out of nothing. In this work of creation the Three Persons of the blessed Trinity co-operated. In the beginning God created the heaven and the earth. And the earth

was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. God created all things by Jesus Christ.

By the Word of the Lord, i.e., by the Son, "were the heavens made; and all the host of them by the Breath of His mouth," i.e., by the Holy Spirit.

I BELIEVE IN JESUS CHRIST, HIS ONLY SON, OUR LORD, WHO WAS CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY.

We are now to consider the doctrine and mystery of the Incarnation. The Nicene Creed states the doctrine of the divine nature of Jesus Christ, and His Incarnation, with a greater fullness than the Apostles' Creed. The words are, "I BELIEVE IN ONE LORD JESUS CHRIST, THE ONLY-BEGOTTEN SON OF GOD, BEGOTTEN OF HIS FATHER BEFORE ALL WORLDS, GOD OF GOD, LIGHT OF LIGHT, VERY GOD OF VERY GOD, BEGOTTEN, NOT MADE, BEING OF ONE SUBSTANCE WITH THE FATHER : BY WHOM ALL THINGS

WERE MADE, WHO FOR US MEN, AND FOR OUR SALVATION CAME DOWN FROM HEAVEN, AND WAS INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY, AND WAS MADE MAN." The word *of* in the expressions, "God of God, Light of Light, Very God of Very God," signifies "out of" or "from." It implies the eternal generation of the Son from the Father. In reciting the Nicene Creed, a slight stress should be laid upon the word to give the proper meaning.

The word Incarnation signifies 'the taking of flesh', and gives a brief summary of the doctrine stated in the first chapter of the Gospel according to St. John : "The Word was made flesh, and dwelt among us." It is most important that the Christian should be well instructed in the doctrine of the Incarnation, for the whole scheme of redemption circles round the great foundation truth of our religion. We shall not give God the loving gratitude which is His due, nor will our hope of salvation rest secure, until we have grasped the truth concerning the person and office of the Saviour. On these accounts



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the Athanasian Creed, after stating the doctrine of the Trinity, declares,—Furthermore, it is necessary to everlasting salvation, that we also believe rightly the Incarnation of our Lord Jesus Christ.

What is the right faith concerning the Incarnation ? It is this—The second Person of the ever-blessed Trinity, God the Son, out of love to mankind, took man's nature in the womb of the blessed Virgin Mary of her substance. This was accomplished by a miracle, for the blessed Mother was a Virgin, both before and after his birth. Jesus was conceived by the direct action of God the Holy Ghost, who overshadowed the blessed Virgin Mary, the agency of a human father being thus superseded. Jesus Christ alone, of all the human race, was born of one human parent. By this miraculous conception, He escaped the defects of original sin, and was born perfect Man. The Virgin birth is the guarantee that no entail of birth-sin was passed on to Him.

The blessed Virgin is said to have been the child of Jewish parents named Joachim

and Anne. Of her birth and early life, Holy Scripture and history are alike silent. But we may reverently believe that with a view to her future destiny as the mother of the Lord, she was like the prophet Jeremiah, and the Baptist, specially sanctified from the womb, and that she lived a life of spotless innocence. How could she otherwise have been fitted for her high and mysterious office as the mother of the Incarnate God ?

It was to the pure maiden of Nazareth, thus chosen and prepared by God, that the angel Gabriel came, bearing the offer from God of an honour so amazing that, compared with it, every earthly honour is as nothing. The angel's message was nothing less than that Almighty God would, with her consent, take human form in her womb. Fear not, Mary, for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest. Then arose in Mary's mind the wondering question, how could she, a virgin,

bear a child? Had ever maiden become mother without the agency of human father? Then said Mary unto the angel, How shall this be, seeing I know not a man. There is no doubting in her question; Mary believes that it will be as the angel said, and only enquires how it will be accomplished. It was then that Gabriel announced to Mary that the agency of a human father would be superseded, and that, through the power of God, a virgin-birth would be accomplished. He assured her that in conceiving and bringing forth her child, her virgin-chastity would remain, that she would still be a virgin. He declared that she should fulfil the mother's part, God the Holy Ghost quickening the powers of nature. "And the angel answered and said unto her: the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." But even yet the incarnation was not accomplished: there wanted the consent of Mary to be the agent in its fulfilment.

Let us pause to consider what this announcement involved to Mary. She must have seen, by a pure womanly instinct, that there lay before her a time of keenest trial, of suspicion and agonizing doubt. If she accepted her amazing destiny, would not the finger of reproach be pointed at her as the Holy Child grew in her womb? How could she explain her condition even to those nearest and dearest to her? How terrible must the facing of all this have been to one, whose soul was as pure as the driven snow! What would Joseph, to whom she was about to be married, think of her? What he did think, we know; for we are told that at first "he was minded to put her away privily" to hide her from the shame which he began to think she had brought upon herself. Only a voice from heaven reassured him, and relieved him from the painful suspicion. Beyond all this, there was the thought of the strangely mysterious association with Almighty God and his deep purposes, and all it would cost her to maintain such a dignity, which must have tempted the blessed Virgin to hesitate in accepting

the divine call. What might not she have to be, to endure, to surrender, to look forward to, who in a moment learned in the depth of her obscurity that she had been chosen and was called out of all mankind to be the mother of the "Son of the Highest, the Son of God, the Christ." It was a tremendous crisis in the history of the world. Would the purpose of the eternal Word to become incarnate for us men and for our salvation, be accepted, or would his merciful design, for a time at least, be thwarted? The immediate decision, in a certain real sense, lay with the blessed Virgin Mary, as a free moral agent; and we may well thank Almighty God that she made the right decision. In the face of all that awaited her, by the grace of God, the blessed Virgin, with perfect faith and complete self-surrender, accepted the wondrous call of God, and uttered the eventful words,—“Behold the handmaid of the Lord, be it unto me according to Thy Word.” In that central moment, the everlasting Son of the Father, who took upon him to deliver man, did not abhor the Virgin’s womb.

He began to take human form and Mary became the mother of God. All generations shall call Thee blessed, by the fruit of whose womb all generations are blessed.

MOTHER OF GOD.

The title, Mother of God, was solemnly ascribed to the blessed Virgin Mary by the General Council of Ephesus, A. D. 431, to express the truth that the Son of God took our nature upon Him, by being born of a human mother. The Catholic faith is, that there is but One Person in Christ, that of God, and that His divine Person took the manhood into God in the womb of the blessed Virgin Mary. Thus the title Mother of God, was given to safeguard the truth of the Incarnation. In speaking of the blessed Virgin as "Mother of God", it is not meant that she was mother of the divine nature, as the Church of Rome wrongly teaches, but of the human nature of Him who is God, and who took of her that human nature. She is the mother of the divine Son considered as under the conditions of Incarnation.

EVER-VIRGIN.

The Church has ever held that the Mother of Jesus was a Virgin, both before and after the birth of Jesus. St. Augustine speaks of her as "a Virgin conceiving, a Virgin bringing forth, a Virgin dying." The title, Ever-Virgin, is applied to her by St. Athanasius. The words, "And knew her not till she had brought forth her first-born Son," St. Matt. i : 25, do not imply that she ceased to be a virgin after the birth of Jesus, or that there were other children born later. They are intended simply to make it quite plain that Joseph was not the father of Mary's child. They guard Mary's virginity up to the time of the birth of her first and only Son. The term "firstborn" does not imply a second born. There were amongst the Jews certain rites performed in reference to the first son born into a family; and thus he was called "the firstborn," whether there were other children or not (Ex. XIII. : 2; St. Luke II. : 22, 23). The brethren of our Lord, alluded to in the Gospels, were not the children of the Virgin Mother. They are generally

supposed either to have been children of Joseph by a previous marriage, or to have been the cousins of our Lord. When we realize that God Himself took flesh in Mary's womb, it is inconceivable that other children should afterwards have been born of her.

**SUFFERED UNDER PONTIUS PILATE,
WAS CRUCIFIED, DEAD, AND BURIED.**

That the Saviour was to suffer when He came, had been foretold from the beginning. The first sin of man drew from God the merciful promise of the Deliverer, "the seed of the woman." It was promised that He should come to "bruise the serpent's head," that is, to destroy the power of Satan; but it was added, that in bruising the serpent should "bruise his heel," that is, inflict suffering upon Him in his humanity.

As time went on, this truth was taught again and again, both by word and deed, by type and prophecy. The prophets, notably Isaiah, foretold that Christ should suffer and die for His people. We have seen that it is probable that the Son of God would

have been incarnate if there had been no sin for which to atone, but the sufferings of our Lord are clearly traceable to the sin of man. Suffering is the shadow and the penalty of sin. Thus, when we see our Lord's suffering, we know that in some mysterious way, He was in contact with sin, and suffering because of sin. He was perfectly sinless, "holy, harmless, undefiled, separate from sinners," Heb. viii. 26, but as the representative of our guilty race, he allowed Himself to be accounted guilty, and in surrendering life in such agonies, He bore the punishment due to our sins. In the striking language of St. Paul, God made Him to be sin for us, who knew no sin. Thus Jesus was the sin-bearer, bearing "our sins in his own body on the tree." The prophet Isaiah specially declared that "the Lord hath laid on him the iniquity of us all," This great prophecy found its first fulfilment in our blessed Lord's agony and bloody sweat in the garden of Gethsemane, on the night in which He was betrayed. At the close of this terrible conflict, Judas Iscariot, one of the twelve Apos-

bles, betrayed his Master to his enemies for thirty pieces of silver. Deserted by the Apostles, Jesus was taken away, and on the next day, was led before His judges, scourged, crowned with thorns, and, after enduring unspeakable insults, and indignities, was sentenced by Pontius Pilate, the Roman governor, to be nailed to a cross upon which He died. All this happened upon the first Good Friday.

The crucifixion of Jesus is the most terrible crime which it is possible to conceive; for the crucified was none other than God the Son, the Second Person in the blessed Trinity, the Creator and the Judge of all men.

Our blessed Saviour was nailed to the cross at nine o'clock in the morning; at twelve o'clock a mysterious darkness fell upon the face of nature, which lasted until three o'clock, when He died. During the six hours He hung upon the cross, He uttered seven sayings, known as the seven words from the cross.

1. Jesus prayed for His murderers in the words—"Father, forgive them; for they know not what they do."
2. He pardoned the penitent thief who was crucified with Him, saying—"To-day shalt thou be with Me in Paradise."
3. He commended His blessed Mother to the care of the Apostle St. John—"Woman, behold thy son ! . . Behold thy Mother."
4. Forsaken by God, He uttered the awful cry—"My God, My God, why hast Thou forsaken Me ?"
5. He said, "I thirst."
6. He spoke of the completion of His redemptive work, saying—"It is finished."
7. In the moment of death, He yielded up His soul into His Father's keeping with the words,—“Father, into Thy hands I commend My spirit.”

The death of Jesus was the parting of His soul from His body; but neither soul nor body, thus sundered, were for one moment separated from His Godhead. His death was not of necessity, as in our case, but by His own will.

By His Cross and Passion our incarnate Lord wrought the great atonement—the reconciliation of man to God. He redeemed us from the power of Satan, from sin, and from the punishment of sin. He did this as God and man in one person. As man, He suffered death for us ; as God, He gave an infinite value to His sufferings and death. We must not regard the Redemption as the offering of so much pain for so much sin. It is not so much the painfulness of our Lord's sufferings which gave them their value, as the obedience of which they were the evidence. It was not His death, but His freely dying, which was pleasing to God. His obedience knew no limits, for He " became obedient unto death, even the death of the Cross." We cannot conceive of obedience going beyond such an offering. The Cross and Passion of our Lord is the medium of a great revelation ; it reveals : First. *The malice and deadly impiety of sin : shewing what all sin leads to, and what alone can expiate it, the death of Christ, the Son of God.*

Second. *God's hatred of sin ; teaching that God's attitude towards sin is one of detestation and wrath. If He underwent such shame and pain to destroy sin, how He must hate sin !*

Third. *God's love to sinners ; if He willed to die to save sinners, how He must love sinners.*

" O Love of God ! O sin of Man !
In this dread act your strength is tried ;
And victory remains with love ;
For He, our love, is crucified.

F. W. FABER.

HE DESCENDED INTO HELL.

At three o'clock on Good Friday our blessed Saviour died on the Cross, and from this time until the morning of Easter-Day, a period of some forty hours, his soul remained separated from His body. It was during this interval that the soul of Jesus "descended into Hell." The world or "the unseen world." It does not mean the place of torment reserved for the devil and his angels but the abode of departed spirits, of which our Lord had spoken to the penitent thief

under the name of "paradise." From the death of Abel until the time of our Lord's Passion, great numbers of souls had passed out of this life into the unseen world. These disembodied souls were in a place of safe-keeping in what is known as the "intermediate state," by which we understand the state of the departed between death and the last judgment. St. Peter describes some of these souls as "the spirits in prison," and declares that our Lord visited the realms of the dead after his Passion, in order that He might announce to them the glad tidings of His victory over Satan. I. St. Peter III. : 19 ; IV. : 6. Our Lord's descent into hell is a subject about which little can be said with certainty. As to what actually took place there at His coming, we do not know. We may believe that some special blessing to the departed resulted from His presence at such a time, but we have no means of knowing any details. Connected with our Lord's descent into hell is a subject of some importance, of which we will now speak. We refer to the condition of the departed in the intermediate state. Holy Scripture seems to imply that

at death the soul goes before God for the particular judgment and is then consigned to a place of joy or misery in the intermediate state. This joy is not the final joy of heaven, neither is this misery that of everlasting punishment. This particular judgment is to be distinguished from the final or general judgment. The general judgment is represented as a vast assize at which all the world will be assembled, and which will not take place until after the resurrection at the end of the world ; hence it is called " the last judgment." Our Lord himself so described it in St. Matt. xxv. : 31, 32, " When the Son of Man shall come in His glory . . . before Him shall be gathered all nations ; and He shall separate them one from another, as a shepherd divideth his sheep from the goats." Upon the general judgment at the end of the world, the condition of souls in eternity depends.

No one, however good he has been, will receive his final degree of bliss immediately after death ; and no one however bad he has been, will then receive his final measure of

rejection. All souls, good and bad alike, go at death to a place of waiting, where we believe they receive a foretaste, though not the actual realization, of their final lot in eternity. This we may conclude from the teaching of our Lord in the parable of the rich man and the beggar, which is recorded in St. Luke XVI. : 19. Our Lord is describing the state of two souls in the interval between death and the judgment. That He is not speaking of heaven or hell is evident. The Greek word translated "hell" in the sentence, "and in hell he lift up his eyes, being in torments," is "hades," and is never used in Holy Scripture for the place of everlasting punishment. The rich man's allusion to his five brethren still living upon earth, also shows that the time spoken of is that previous to the resurrection and the general judgment. It is not until after these events that men will reach their final state in eternity.

As far as the souls of the saved are concerned, we may regard the intermediate state as a preparation for the life of heaven. We may believe that purification from the stains

of sin committed in this life, forms a necessary part of such preparation. No one, however good a life he may have lived on earth, is fitted at once to come into that glorious Presence. There are stains and imperfections still clinging to the souls of the very best men, which must needs be purged and done away, before the full sight of God can be endured, and His presence be enjoyed.

In the time of waiting between death and the last judgment, the final preparation for God's presence is made. When we reflect upon what we really are, and what God is, and how much of the ways of heaven we have yet to learn, we cannot but heartily thank God that He has provided such an interval, in which the work of grace begun on earth may be continued and perfected.

The Romans wrongly believe that at death the soul goes to purgatory, a place of terrible torment, torment incomparable, greater than the bitterest anguish of this life. Gregory the Great A. D. 590-604, may rightly be called the inventor of the doctrine of purgatory. We are all familiar with the

gross popular representations of souls half delivered—with head and arms out of purgatory, while the lower parts of their bodies are being scorched in purgatory. By such representations offerings and payments for masses for the dead are often exhorted from the poor. There is no trace up to this date in any Christian writing that has come down to us of any statement that can give any countenance to the present Roman doctrine of Purgatory. The Greek Church to this day has never accepted this doctrine of Roman invention about purgatory.

THE THIRD DAY HE ROSE AGAIN FROM THE DEAD.

The lifeless body of our Saviour was taken down from the Cross on the evening of Good Friday by Joseph of Arimathea, and Nicodemus, two of His disciples. The first of these was a rich man who owned a garden in which he had prepared for himself a tomb, hewn out of the rock.

To this unused sepulchre, the sacred body of our Lord was carried. Before being laid

to rest, the lifeless form had been wound in the long linen bandages used by the Jews in burial, in the folds of which spices, to the weight of a hundred pounds, had been placed for the preservation of the body. The head of our Lord was also wrapped round with a napkin, leaving the lower part of the face and the neck uncovered. It is important to notice these arrangements, in regard to what afterwards happened. Placing the sacred body of the Lord in the cave, the two disciples rolled a great stone to the opening, and departed.

The chief priests, with Pilate's permission, took the precaution of setting a seal, probably of clay upon the stone, thus making it impossible for the body to be disturbed or removed, without leaving traces in the broken seal. A guard of Roman soldiers was also granted them to watch by the tomb. The reason given for this special care, was to use their own words, "lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead," St. Matt. xxvii. : 64. But all such precautions were

in vain. Devised by our Lord's enemies, they became, in God's providence, important evidences of the truth of the Resurrection. Very early in the morning of the third day after the Crucifixion, the soul of Jesus returned from the realms of the dead, and re-entered the lifeless body within the cave. Thus was fulfilled the prophecy of David, "Thou shalt not leave my soul in hell; neither shalt thou suffer Thy Holy One to see corruption," Ps. xvi. 10.

The sacred body thus brought to life, passed out of the folds of the winding-clothes and the napkin, and through the rock, into the outer world. Unseen by mortal eyes, the Lord rose glorious from the dead. The holy women, who had followed Jesus in the days of His ministry, came at sunrise to visit the tomb, intending to complete the embalming of the body. As they drew near, the question arose, "who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away," St. Mark xvi. : 2. It had been rolled away not to permit our Lord to come

forth—He had already done so before the stone was removed—but to enable the holy women to see into the empty sepulchre. Instead of finding, as they expected, the lifeless form lying wrapped in the grave-clothes, they beheld an angel who said, “Ye seek Jesus of Nazareth, which was crucified ; He is risen ; He is not here ; behold the place where they laid Him,” St. Mark xvi. : 6.

The Lord is risen indeed ;
Now is His work performed ;
Now is the mighty Captive freed,
And death’s strong castle stormed.

Hurrying away in bitter astonishment, the women carried the news to the Apostles ; St. Peter and St. John at once set off to see for themselves ; arriving at the tomb, they looked in, and beheld the grave-clothes lying as an empty envelope, which, without being unrolled, had collapsed with the weight of the spices, after the body had been withdrawn, and the napkin in the form of an empty helmet lying a little apart, the distance from the shoulders to the lower part of the face of the dead. St. John xx. : 3, etc.

This was not the first time that the dead had come back to life, many cases of resurrection being recorded in the Bible ; but our Lord's rising again to life differed from all such. These risings to life were in every instance brought about by the power of another, and the person thus raised died again. But Jesus Christ rose from the dead by His own power, through His spirit, and never to die again. His own words are, " I have power to lay down (my life), and I have power to take it again ; and, I am He that liveth, and was dead ; and, behold I am alive for evermore, Amen. And have the keys of hell and of death." Rev. i. : 18. The Resurrection of our Lord is better attested than any other fact in history. He was seen alive eight times after He rose again by His intimate friends, who could not be deceived,—on one occasion by above five hundred persons at once, 1. Cor. xv. : 6.

One of the Apostles, St. Thomas, refused to believe that his Master was risen, and was only convinced by seeing the very wound marks on His sacred body. The Resurrection is the

central truth of Christianity. If Christ be not raised, your faith is vain. Our Lord's rising again to life is the proof of the truth of all He taught, and of His claim to be the incarnate Son of God. He Himself gave this test in saying, "Destroy this temple, and in three days I will raise it up . . . He spake of the temple of His body," St. John II. : 19, 21, and alluded to His death and resurrection of Jesus the great topic of the preaching of the Apostles.

THE GREAT FORTY DAYS.

Jesus Christ rose from the dead on Easter Day, but He did not at once go up to heaven, for a period of forty days He tarried on earth. We know these days in the Church as the great forty days. What was the purpose of this delay? We reply: That He might give to all thorough conviction that His rising from the dead was a real event. The Resurrection is the great proof that Jesus Christ is the Son of God, made man, and that all He claimed to be and to teach is true. It is necessary for our faith that we should be

perfectly sure that He really did come to life again after His Passion. He therefore made the fact quite plain by many acts and words, talking, walking, and eating with His disciples, shewing them His wounded hands, feet and side. In this way, a number of reliable witnesses were trained to go forth into the world and say "We know that He rose from the grave, for we saw Him alive as certainly as we see you alive."

In the early days of the Church, one of the chief works of the Apostles and disciples was to bear witness to the Resurrection of Jesus. Thus St. Luke tells us that "He showed Himself alive after His Passion by many infallible proofs", i.e., proofs about which there could be no mistake, "being seen of them forty days, and speaking of the things pertaining to the Kingdom of God." He thus stayed below not only to make His followers sure of the truth of His rising from the dead, but also that He might speak with them concerning "the Kingdom of God"—i.e., the Church. During the great forty days there were many matters connected with

the working of the Church to be arranged. He had not given His last instructions. From the gospels we learn much about the Church, but from the Acts of the Apostles and the Epistles we learn more. The Acts of the Apostles forms the first Church history, and therein we read of things being done of which no record is found in the Gospels, for example : the first day of the week, or Sunday, is observed instead of the seventh day or the Sabbath ; the rite of Confirmation is ministered ; the threefold ministry begins to take shape. Of these things we read in the Acts and in the Epistles, without any record of their institution by Christ. There can be little doubt that the ordering of such matters was amongst "the things pertaining to the Kingdom of God," of which Jesus Christ spake to His disciples during the great forty days. During this time our Lord was going in and out amongst His disciples in His risen body. His body, after the Resurrection, possessed mysterious properties which it did not possess before. As we have seen, He passed out of the grave-clothes and through

the walls which hemmed Him in, without those clothes being unwound, or the great stone being moved from the door of the sepulchre. He appeared to Mary Magdalene, but she supposed Him to be the gardener, so strangely was He altered. He appeared to two of His disciples "in another form" as they journeyed to Emmaus, and it was only as He vanished out of their sight that they recognized Him. St. Mark XVI. : 12. He suddenly appeared in the room in which the Apostles were sitting with barred doors, without those doors being opened. It was on the occasion of this appearance that Jesus gave to all the Apostles the power of forgiving sins in His name, which He had previously promised to St. Peter at Cæsarea-Philippi. St. Matt. xv : 18, 19. He was the same, yet not the same, for He was clothed in the spiritual body of the Resurrection.

HE ASCENDED INTO HEAVEN.

During the great forty days our Lord manifested Himself to the Apostles from time to time. He did not abide with them con-

stantly as before, but only came to them at intervals, and for brief periods. There was much uncertainty about His presence; His appearances and His disappearances were alike startling. Before His death He taught the disciples that the time would come when He would leave them in bodily presence. He had said : It is expedient for you that I go away. "A little while, and ye shall not see Me; and again, a little while, and ye shall see me, because I go to the Father." "I leave the world, and go to the Father." Previous to leaving the earth in bodily presence, our Lord had met the eleven Apostles upon a mountain in Galilee, and there He had delivered to them His final charge in the majestic words, "All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost ; teaching them to observe all things whatsoever I command you ; and lo, I am with you always, even unto the end of the world." St. Matt. xxviii. : 18. And now,

on the fortieth day after His Resurrection, the time came for His departure from earth to heaven. Taking the eleven disciples with Him, He led them for the last time out of Jerusalem across the brook Kedron, to the summit of Mount Olivet. Whilst stretching out His hands in blessing, He rose slowly from the earth, and ascended higher and higher, until a bright luminous cloud enfolded Him, and He was lost to view. "It came to pass, while He blessed them, He was parted from them, and carried up into heaven."

Behind the cloud how wondrous must the scene have been, for the gates of heaven were lifted up, and the holy angels poured forth to conduct their King, returning from His humiliation, to the highest place of honor at the right hand of the eternal Father! He was received up into heaven, and sat on the right hand of God. The word sitteth in the Creed, speaks of the rest, dominion, and judgship of our ascended Lord.

By His ascension our blessed Lord opened the gates of heaven, which, since the fall, had been closed to man. Our Lord was the first

of the human race to enter heaven. He ascended into heaven that we might follow Him ; thus, He is described as " the forerunner," entering in for us. A forerunner is one who goes in front, that others may follow. He tells us that He went to heaven " to prepare a place for us," St. John xiv : 2 " When He ascended up on high, He led captivity captive, and gave gifts unto men." Every time we pray through Jesus Christ our Lord, or beg for mercy and help for His sake, we throw ourselves into the stream of the unceasing pleading of Jesus in the heavens. Jesus Christ is now pleading the merits of His life and death before the face of the Eternal Father, and He has given us the means of doing the same on earth. This service is the Holy Eucharist. Thus the worship of heaven and earth are one.

FROM THENCE HE SHALL COME TO JUDGE THE QUICK AND THE DEAD.

The second coming of our Lord, which is the hope of His Church, will differ in many ways from His first coming. He came first

in great humility, when He did not abhor the Virgin's womb ; His second coming will be in awful majesty. His first coming was as the Saviour of the world ; He will come again to be our Judge. It is in commemoration of these great events, the one in the past, the other in the future, that the Church keeps the season of Advent. That our Lord will come again is perfectly certain, for He has said so ; but the time of His coming is veiled in uncertainty. He also said, " They shall see the Son of Man coming in the clouds with great power and glory. And then shall He send His angels, and shall gather together His elect from the four winds, from uttermost parts of the earth to the uttermost of heaven," went on to add, " But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

The purpose of the second coming of Jesus Christ is stated in the Creed : " He shall come to judge the quick and the dead." By the expression " the quick " we are to understand the living—those who shall be

alive on the earth at the second coming of Jesus Christ. Of such it is written that they "which are alive and remain shall be caught up in the clouds to meet the Lord in the air." I. Thess. iv. : 17.

The day of judgment is described as "the day when the Son of Man is revealed." St. Luke xvii. : 30. By this we may understand that before pronouncing sentence, Jesus Christ will first satisfy the assembled universe of His righteous claim to be the Judge, so that foe and friend alike may be convinced of His perfect equity. The day of judgment will be the day of justice, when all life's inequalities will be put right, and everyone will get his due. As such John speaks of it: "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, great and small, stand before God; and the books were opened: and another book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the books according to their works. And

the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them ; and they were judged every man according to their works." Rev. xx.: 11, 13. We shall be judged with God's perfect justice, and with man's perfect sympathy.

"Blessed is that soul, which day and night hath no other care than how, in the great day, when every creature shall stand around the Judge to give an account of their works, she shall be able to relate her life. For whosoever continually places that day and that hour before his eyes, and ever thinks of his defence at that most just tribunal; is likely to commit no sins, or at least very few."

I BELIEVE IN THE HOLY GHOST.

The Holy Ghost is the third person of the ever blessed Trinity, proceeding from the Father and the Son and is, with them, worthy of divine honor. We are not to think of the Holy Spirit as a mere influence or quality, but as a person. The Holy Spirit is not merely a person, but He is a Divine

Person. "The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God." Our blessed Lord taught the divinity of the Holy Spirit, when He declared that "all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men." St. Matt. XII.: 31. He could not have thus spoken if the Holy Ghost is but a creature, and not God. St. Peter told Ananias that he lied to the Holy Ghost, and that in so doing he had not lied unto men, but unto God. St. Paul teaches that the Church is the temple of God, because the Spirit of God dwells in her. I Cor. III.: 16 17.

So again, the Nicene Creed declares the Holy Ghost to be "the Lord," i.e., the Lord Jehovah, "who, with the Father and the Son together is worshipped and glorified." The Holy Spirit proceeds from the Father and the Son, as from one principle of life. As the lake is formed by the water from the river and from the spring, so the blessed Spirit ceaselessly derives His origin from the God-

head of the Father and the Son. He is the "pure river of water of life," which proceedeth "out of the throne of God and of the Lamb." The Holy Spirit inspired the prophets of the Old Testament, and the apostles and the evangelists of the New.

THE HOLY CATHOLIC CHURCH.

The mention of the Holy Ghost in the Creed is followed at once by that of the Holy Catholic Church. We pass quite naturally from belief in the Holy Spirit to belief in the Church, for the Church is the temple of the Holy Ghost. It is a fact, of deep significance, that the Christian Church did not commence its proper work in the world during the life time of Jesus Christ. Before His ascension Christ founded the Church; He appointed the Apostles to be the first officers of the Church, giving them authority to act for Him, and instructing them how to act after His departure. But He accompanied this with the command that they were not to exercise their office until sometime in the future. His last charge was "Tarry ye in the city of

Jerusalem until ye be endued with power from on high." It was not until ten days after Christ went up to heaven that the great event happened, which gave the Christian Church its real start in the world.

That event was the descent of God the Holy Ghost upon the Church on the day Pentecost, the first Whitsunday, recorded in the second chapter of the Acts of the Apostles. That the Holy Ghost should thus come, had been foretold by the prophet Joel in the words, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh." Joel II. : 28. Before Christ went up, He had chosen the first ministers of His Church. He had charged them to teach, to baptize, to absolve, and to celebrate the Holy Eucharist; yet at first they did none of these things, they waited. For what did they wait? They waited for the fulfilment of Christ's own promise ; for that power which was to come upon them from on high. They waited for the coming of the Holy Ghost, the Life Giver. Between Ascension-day and Whitsunday there is no record of the Apostles

performing any ministerial actions. They neither taught, baptized, confirmed, nor celebrated the Holy Eucharist. All was in a state of suspense, until the promised power should be theirs which should enable them to do all that Christ had bidden them. They were as soldiers who had received their orders, but were waiting for their arms. Before Pentecost, the Church was as "the dry bones" spoken of by Ezekial xxxvii., brought indeed together, but motionless, awaiting the breath from on high. After the descent of the Holy Ghost all this was changed. Suspense was at an end. The Apostles at once began to carry out all the instructions which Christ had given them. We read of their going forth "immediately to labour in all places, teaching, baptizing, confirming, celebrating the Holy Eucharist, and ordaining others." From all this we learn that the coming of the Holy Ghost upon the Church was an event of the greatest importance. We must not think that the Holy Ghost came only to give the Church its start in the world, and then, when this was accomplished, with-

drew His presence. He came to be the Church's perpetual endowment throughout all time.

Our Lord expressly promised that the Holy Ghost should come upon His Church never to leave it. He promised the Holy Spirit's presence as an abiding possession. He said, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever ; even the Spirit of Truth." The Holy Catholic Church is by divine appointment, the perpetual abode and permanent home of the Holy Spirit of God. The Church, the Body of Christ, is a divine society spread throughout the world, established by Jesus Christ, and of which He is the Head and the baptized are the members. The Church is subject to the authority of lawful pastors, the bishops, whom Christ charges to instruct, to feed, and to govern her members. Under the bishops, as fellow-workers, are the priests and the deacons. The Church teaches to the faithful the truth which Christ delivered to the Apostles, and she ministers the grace which flows from His sacred humanity, by means of the Sacraments.

It must not be thought that God deserts all those who are outside His Church. Christ is "the true Light, which lighteth every man that cometh into the world." The Spirit breatheth where He listeth. All life is His in nature and in man. There is no being which lies outside the action of the eternal Word or His Spirit." Whilst it is true that God's grace overflows the Church, yet the fact remains that it is pledged to us only within that sphere. God's grace is not bound, but we are bound to seek it where He has promised it, that is, in the Church. The Church is the circle wherein God chiefly works. The Church is One, for there is none other, and because the faithful who form the Church are united to one head, even Jesus Christ, by the same sacraments. They hold the same faith, and are subject to the same authority exercised by the bishops, who represent Christ. The unity of the Church is mainly an internal unity. Through the sin of man the external unity has been broken. The Church is holy. The source of the Church's holiness is the indwelling of the

Holy Ghost, who sanctifies her members by uniting them to Christ—the head. The Church offers to her members grace and truth as the means of sanctification, and is the home where saints are nurtured and formed.

The Church is Catholic, "because it is throughout the world, from one end of the earth to the other ; and because it teaches universally and completely one and all the doctrines which ought to come to men's knowledge, heavenly and earthly, and because every class of men, governors, and governed, learned, and unlearned, and because it universally treats and heals every sort of sins, which are committed by soul and body, and possesses in itself every form of virtue which is named,—both in deeds and words, and in every kind of spiritual gifts." The word *Catholic* means "universal," whilst the word *Protestant* means "making a protest." "Protestant" is a negative term, and does not express positive belief of any kind. It is a mistake for a churchman to describe himself as "a protestant," for the term is

nowhere to be found, either in the Bible or in the Prayer Book, and ought not to be adopted as a designation of the Church or her members. (It is true that the term "protestant" occurs in the oath in the Coronation Service ; but this oath is imposed on the sole authority of Parliament, not of the Church ; and the term, as there used, is simply a popular expression, excluding all Roman authority, and nothing more.)

The Church is Apostolic, because, she can trace her origin to the Apostles of Christ, and is governed by their successors, and believers, preserves, and teaches the Apostles' doctrine.

It is a matter of deepest regret that not one of the four notes of which the Creed teaches : the Church is One, Holy, Catholic, and Apostolic, is now or ever has been universally realized. Her unity is marred by grievous divisions, her whole history shews an imperfectly attained sanctity, the greatest part of the world still lies outside her fold, her discipline has never been fully accepted

or faithfully exercised. Yet those "notes" form the hope of the Church, and when she attains to their full measure, she will be presented as the bride to the heavenly bridegroom "a glorious Church, not having, spot, or wrinkle, or any such thing."

What time the evening shadows fall
Around the Church on earth.
When darker forms of doubt appal
And new false lights have birth
Then closer should her faithful band,
For truth together hold.
Hell's last devices to withstand,
And safely guard her fold.

See A. and M. Hymn Book, No. 216.

THE COMMUNION OF SAINTS.

By the term Communion of Saints in this article of the Creed we are to understand "fellowship." This fellowship of saints is grounded on the truth that all the saints, living and departed, are united to Jesus Christ, and form His mystical body. The saints are members one of another, because

they are members of Christ's body. the Holy Catholic Church. "So we, being many, are one body in Christ, and every one members one of another."

The term "saints, or "holy ones," is applied in the New Testament to all the baptized living upon the earth, who have not forfeited baptismal grace. The baptized are saints in the sense that they have been sanctified by baptism, and are called to lead a holy life. As fellow-members of the body of Christ, they, hold the same faith, receive the same sacraments, join in the same worship, and share in common its blessings and its hopes. But in later use, and according to modern custom, the term "saints" is applied to the more distinguished members of the Church, and especially to such as have departed this life, and are now with Christ. The Church has thus specially honoured the blessed Virgin, the Apostles, and the martyrs and other great leaders in the army of the faithful. These may be regarded now as among "the spirits of just men made perfect," Heb. XII.: 23, and certain of their number we keep in

honour, and commemorate on saints' days. Such are described in the collect for All Saints' Day, as the "blessed saints." This same communion also embraces the less prominent servants of Christ, who have departed this life in His faith and fear. The article of the Creed teaches that we are in close relation to all these holy ones beyond the grave, that they remember us before God. The term saints is also applied in the Old Testament to the Holy Angels, Deut. xxxiii. : 2, the first family of God, who minister to all below who are in Christ. The Epistle to the Hebrews xii. : 22, speaks of "an innumerable company of angels," to whom the redeemed race of mankind "are come," and who will hereafter be gathered into a closer union with us in Christ. Thus the communion of saints embraces the whole family of God,—the glorified saints, the holy angels, the faithful departed, and the faithful still on earth. That the saints that have gone before remember us, has always been the belief of the Church. We believe that they join in

prayer for us on earth with a power which was not theirs whilst in the flesh,—the mother for her children, the priest for his flock, friend for friend. And it is lawful to ask God to grant us a share in their intercessions. In what way, or to what extent, the saints are conscious of our needs, has not been revealed to us. The Church of England, in Article xxii. condemns “the Romish doctrine concerning invocation of saints,” that is to say, that system of prayer to the saints which led to their being regarded otherwise than as exalted suppliants.

(This is the great practical evil of these prayers in the Roman Church.) Before the Reformation serious abuses had arisen. It was supposed, for instance, that the saints had power with God because of their own merits, and that they were kinder, and had greater sympathy for sinners than Christ our Saviour. Modern Roman books of devotion speak of the blessed Virgin Mary, especially in a manner which we believe to be quite inconsistent with the honor due our Lord.

THE FORGIVENESS OF SINS.

The forgiveness of sins proceeds from the love and mercy of God, and the sacred merits of our Lord Jesus Christ. As we have already seen, the structure of the Creeds teaches that the forgiveness of sins is to be obtained in the Holy Catholic Church. St. Augustine says that, "Sins are forgiven in the Church in three ways ; in baptism, in prayer, and in the greater humiliation of repentance." All sin, actual as well as original, is washed away in baptism. By prayer, St. Augustine refers to petition in our Father, "Forgive us our trespasses." By repentance he refers to general confession with a view to gaining absolution. (See Holy Communion Service.) Of each of these modes of obtaining forgiveness we should read more fully.

THE RESURRECTION OF THE BODY AND THE LIFE EVERLASTING.

The two last articles of the Creed concern the things which come after death.

Death is the separation of the soul from the body. We speak of death as "The

passing away," for in death the soul leaves the body as a tenant quitting a house." Then shall the dust return to the earth as it was ; and the spirit shall return to God who gave it." Eccles. XII. : 7. After death the body turns to dust in the grave, and there sleeps, awaiting the resurrection at the last day. Death is the penalty due to sin, and the price which sooner or later every member of a sinful race must pay. Adam and Eve brought sin into the world, and death followed as a punishment. " As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Each time that death comes among us, it should remind us of the curse of our nature and the just punishment of our sins ; but among Christians, for whom Jesus Christ has overcome death, it ought chiefly to speak to us of His victory, and of the eternal kingdom to which we journey as we leave this life.

The Resurrection is the rising again of the body in which the soul was clothed on earth. At the last day the soul will return from

the Paradise, and re-enter the risen body. The body so raised will not be the natural body as it was in this life, but a new and a spiritual body, possessing new powers, and existing under new conditions in a new order of being, and freed from all taint of evil and inclination to sin. The Resurrection of the dead will take place through the power of Jesus Christ and of His Spirit. "Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." St. John v. : 28. "He that raiseth up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. VIII. : 12.

The disembodied soul is but part of the complete man. The resurrection is necessary in order that the whole man, body and soul, may be perfected in eternity. We do good and evil with our bodies as well as with our souls, and "We must all appear before the judgment seat of Christ ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." 2 Cor. v. : 10.

JUDGMENT : In the hour of death the soul goes before God for his judgment. Upon this particular judgment, the condition of the soul during the time of waiting, previous to the resurrection of the body, depends. The general judgment, in the presence of the assembled universe, will follow the Resurrection of the dead. The purpose of the second judgment appears to be that all may be satisfied as to the justice of the sentence of the Judge, and that the soul's degree of eternal bliss or woe may be settled.

HELL is the place and penal condition prepared for the devil and his angels. St. Matt. xxv. : 41. Hell was never intended for man, and he can only arrive there through a wilful, deliberate, and continued rejection of God and goodness. One of the early writers has beautifully written, "What doth God hate or punish except self-will? Let self-will cease, and hell will not be." We may hold it for a certainty that none will be doomed to such an awful destiny, but those of whom our most merciful Saviour must say "They have both seen and hated both

Me and my Father," St. John xv. : 24, and in this attitude of soul have died, and remain. Hell is the condition of those who are wilfully and finally impenitent. Faber's beautiful words concerning those outside the Church : " I have no profession of faith to make about them, except that God is infinitely merciful to every soul and that no one ever has been, or ever can be, lost by surprise or trapped in his ignorance; and, as to those who may be lost, I confidently believe that our heavenly Father threw His arms around each created spirit, and looked it full in the face with bright eyes of love, in the darkness of its mortal life, and of its own deliberate will it would not have Him."

HEAVEN is the place and the blessed condition of unending happiness in the presence of God, and His holy angels and saints. The happiness of heaven consists chiefly in the sight and possession of God, the blest will " see the King in His beauty," and that for ever and ever. It consists also in an endless reunion with all we have loved below, who have died in grace, and in our being perfectly

good and holy for ever more. All who depart this life in a right relation to God will be in heaven at last, to which happiness may this little book help guide each reader.

HOW ANGLICAN CATHOLICS FOLLOW THE CHURCH'S YEAR.

FESTIVALS AND FASTS.

It is following out the same idea of worship to God, and also with a view of commemorating the chief events in the life of our blessed Lord and His followers, that the Church has from the earliest times set apart certain days or seasons as times of great rejoicing or deep humiliation. These are what we call the Festivals and Fasts of the Church. Many of these date back to the earliest times, but the observance of others did not come into vogue immediately after our Lord's Ascension, but were the outcome of a little later date, when the dreadful persecutions of Christians having ceased, the

Church then unmolested, had opportunity to turn her attention to the dividing and marking out the Church year, so as to fitly show forth our Lord's life giving us the great Feast and Fast days of this early Church, which are those which we now observe.

PRAYER BOOK FESTIVALS AND FASTS.

Turning to the Prayer Book we find the Feast Days therein set forth are :

Christmas Day	}	In honour of our Blessed Lord
The Circumcision		
The Epiphany		
Easter Day		
Easter Monday and Tuesday		
Ascension Day		
And all Sundays		
Whitsun-day or Pentecost	}	In honour of the Holy Ghost
Whitsun Monday and		
Whitsun Tuesday		
Trinity, in honour of Trinity.		
The Purification	}	In honour of the Blessed Virgin
The Annunciation		

Conversion of Saint Paul
 Saint Matthias the Apostle
 Saint Mar'k the Evangelist
 Saint Philip and Saint James

The Apostles

Saint Barnabas the Apostle
 Nativity of Saint John Baptist

Saint Peter the Apostle

Saint James the Apostle

Saint Bartholomew the Apostle

Saint Matthew the Apostle

Saint Luke the Evangelist

Saint Simon and Saint Jude

the Apostles

Saint Andrew the Apostle

Saint Thomas the Apostle

Saint Stephen the Martyr

Saint John the Evangelist

In
 honour
 of those
 who were
 great
 followers
 of Christ

The Holy Innocents—In honor of the children martyred by Herod.

All Saints—In honour of the Saints not commemorated by name, and of the dear departed ones.

Saint Michael and all Angels—In honour of the Angels.

AND THE FAST DAYS ARE :

Ash Wednesday	All Fridays
The Forty Days of Lent	Ember Days
Good Friday	Rogation Days

ADVENT.

The season which calls the Church's children to look back with joy and gladness yet with deep repentance to the coming of Christ in His Incarnation. As this should be a penitential season, the most joyful hymns of the Church, such as Gloria in Excelsis, the Te Deum and the Gloria Patri, should not be used, but their alternatives put in their place. The four Sundays in Advent are often called respectively, the Sundays that tell of Death, Judgment, Hell, and Heaven, and it has long been a common custom for earnest priests to preach on these topics on their several days. The end of Advent is the great feast of Christmas, dear to the hearts of all.

CHRISTMAS DAY.

There is no event so soul-stirring in its majesty, so stupendous in its results as this

wonderful Birth of Christ, and there is nothing, saving Christ's Death on the Cross, which calls forth such deep devotion and adoration from man. It astonished alike heathen philosophers and atheistical historians, and even now there are Christians who hardly grasp or realize the wonder of the Incarnation. Think of it ; of the Angel telling the Blessed Virgin, of her coming joy, of the journey to Bethlehem, where, unable to find accommodation in the inn, they had to seek refuge in the stable, in a rocky cave near by ; of shepherds coming in from the fields, where they had heard the angels' song, of the wise men journeying from a far distant clime, led by that wondrous star, all adoring that babe of Bethlehem, bending their knees, as an old legend says, the very animals did, to Him, who so helpless, so innocent in the manger ; around whom a heavenly light is said to have played, and angels to have hovered as they sang the beautiful refrain : " Glory to God in the highest and on earth peace, good-will towards men," was nevertheless the Son of God : " of one substance with the Father,

God of God, Light of Light, very God of very God, Begotten not made," the God made man. As we begin to realize that wondrous condescension, that perfect humility, so reproving to man's worldly pride, we see how Christmas Day exemplifies primarily Christ's love for us. It was out of love that God sent His only begotten Son to be born as a little child ; it was out of love for man that Jesus so patiently suffered during His life ; it was out of love for man that made Him die that awful death on the Cross of Calvary. He lived as a man to teach man how to live and how to die. He was the perfect Child on Christmas. He was the perfect man throughout His life, consummated on the Cross. There are many beautiful thoughts connected with this wonderful day of Christmas, all showing forth our love towards Him. First : The name, which means Christ-Mass, is so fruitful of meaning to us all, for it tells us the great value of the " Mass," or Holy Communion Service, especially teaching that on this great day of Christmas, we should make our Communion, and as the

shepherds started early in the morning to worship Jesus in the manger, so should we seek Him early in the morning to adore Him in His Blessed Sacrament on the Altar. Then another thought comes in the idea of Home, for Christmas is essentially a day of the home, where all should long to gather after first rendering their worship to God in His Church. Home is a theme that appeals to all, and when the shadows of life are creeping over one, it is the memory of home and home ties that alone remains unfaded. Let us then, one and all, strive to brighten that home with love for God and each other. Again Christmas Day breathing forth "peace good-will towards men," telling us that we should remember the Lazarus at our gate, our poor, wretched, destitute neighbor, and by some present, some help, some word of cheer or comfort brighten that poor life and throw in upon it some little of Christ's love. Christmas too, is full of traditional and storied association. We think of the days of the Christmas waifs, going from house to house singing their sweet carols; of the

holly-berry and ivy; of the blazing yule-log, and of the rare good things put before one, but these are the secular joys that remind us of this day of rare festivities, jollity and enjoyments, of its hosts of pleasant memories, of the ghosts of former good times, of the happy moments long since past, of the faces of those who cared for us, loved us, and made us happy in their presence long ago, but above all this, and far exceeding it, is the joy which comes from the religious aspect of the day of our Saviour's Birth. So then, like the Shepherds, we hasten early in the morning to adore our Saviour and thrill with the song "Glory to God in the highest and on earth peace, goodwill towards men."

There are many old religious customs connected with Christmas, prominent among which was that of the midnight Holy Communion. Christmas Eve being the one day in the whole year on which a celebration was permitted at night. Another quite Catholic custom was to hold three solemn celebrations of Holy Communion, one at midnight, in honour of Christ's Birth, one at dawn in

honour of the " Day Spring from on High," and the third later in the morning.

The Feast of the Circumcision follows close upon that of Christmas, being its Octave. It commemorates the occasion of our Lord's being taken to fulfil the custom of Circumcision under the Jewish Law. This day now falls upon the same date as New Year's Day, and should be observed not only as our honouring our Saviour, but also as another occasion of making good resolutions. Close on the Circumcision comes

THE FEAST OF THE EPIPHANY

Commemorating the manifestation of Christ to the Gentiles, and showing that He came to save all people. This festival ushers in the second great season of the Church—Epiphany. And then follows the Sundays called Septuagesima, Sexagesima, Quinquagesima, which tells in round numbers the days yet remaining before Lent and prepare for Lent. From Septuagesima until Easter the Gloria in Excelsis, the Te Deum and Gloria Patri should be discontinued as in Advent.

ASH WEDNESDAY, THE FIRST DAY OF LENT.

As the days of the Church year go by, a shadow that has appeared grows more and more perceptible, and becomes darker and larger until its gloom seems to surround everything. It extends far and wide, as if some dark object was looming up in the distance grim and black, against the sky, hiding the light in its shadow, seemingly growing larger and larger as we go on. It gives even our thoughts a sober, sombre cast.

It brings up saddening reminders, it speaks of death and the tomb, of life and eternity, and we go on and on through the gathering gloom until we are come to the cause—the Cross, the Cross of Calvary. And now, paradoxical as it seems, the farther one goes within this shadow, the brighter grows a heavenly light, discernible only to Christ's faithful followers, until at last, after the journey through Lent, we reach the Cross with its arms outlined against the sky, while a beautiful light and effulgence shines forth from that Cross until everything else is

eclipsed by that wondrous glow and glory, and the Cross seems luminous as the Divine light seems to play about the body of the Crucified Christ. The shadow is Lent, the cause of it is the Cross, the light is that spiritual fire which comes from Jesus, who is the Light of the world, while Ash Wednesday is the day which ushers us into this season of Lent. To pause at the threshold is to stop within the shadow, to abide in mental and moral gloom and darkness. It is only by plodding day after day during the sombre days of Lent, and kneeling by the Cross on Good Friday; that we may expect to feel that peace, that exaltation, that gladness that comes in the glory of our risen Lord on Easter day. Are we weary? He was weary too! Have we suffered? The Cross shows us the greatest of all suffering! Have we great sorrows? Christ was "The Man of Sorrows!" Have friends forsaken us? He was forsaken by all! Have we borne indignities, insults, rebuffs? Christ bore all things, even to be spitted upon! Yes, whatever it be, we find Christ also bore it, and in doing so He gave us

the lesson of perfect patience and humility. Come then on Ash Wednesday, let us enter the shadow and see what Lent will teach us !

LENT.

All amusements and entertainments are laid aside and solemnization of matrimony does not take place. Lent bids us once more to gather at the foot of the Cross of Calvary, to meditate on that Great Sacrifice, and to consecrate our lives afresh to the service of that dear Saviour who died there for us. As is our Lent, quiet, sober, and meditative, so bright, gladsome and sunny will be our Easter ; as Lent has found us faithful in devotion, self-sacrifice and charity, so bright, happy and at peace will be found at Easter. To Churchmen, Lent comes as a time of rare privilege, a time of rich opportunity, to draw closer to Christ and the Cross, and as we first see that Cross looming up shadowy and dim, ere we reach it on Good Friday, our first feeling should be one of deep, sincere thankful-

ness to God our Lord Jesus, first that Jesus should have lived and died for us ; then that we have been spared all these years, we who have been so bad and sinful, and finally that God should have so tenderly watched over us, so unworthy, we who so often deny Christ, inasmuch as we do not keep His law. Both the Church and scripture command us to keep Lent. In the front of the Prayer Book the Church tells us; to keep Ash Wednesday and Good Friday as strict fast days, and during the Forty Days of Lent, to use "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." Churchmen will recognize here the authority of the Church. Scripture too, shows us the example of our Blessed Lord in being "led up of the Spirit into the wilderness to be tempted by the devil, and when He had fasted forty days and forty nights He was afterwards an hungered." It is in commemoration of this sojourn of our Lord in the wilderness that the Church ordains special abstinence and fasting as well as special services for this holy season. If we

turn to the Prayer Book we find the Epistle for Ash Wednesday bids us "Turn ye even to Me, saith the Lord with all your hearts and with fasting, and with weeping, and with mourning." Here we are plainly told to turn to God, and to do so in deep penitence and fasting. Then in the Gospel for the same day we have caution : "When ye fast, be not, as the hypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast." A fit reminder and warning to all that it is the state of the heart towards Christ, and not an empty show that is wanted ; that it is a deep penitence and a sincere desire to be better that is necessary, and not hypocritical posing as a sinner with no idea of correcting one's sins after Lent is over. To many, Lent will mean absolutely nothing ; they will not only refuse to observe it in any way, but will also, by the most specious arguments, try to satisfy their conscience, as well as to convince others, that there is no reason why Lent should be kept, that special observances and additional religious services are but a kind of

“religious dissipation.” To such it is well nigh useless to try to prove that they are wrong, for they start determined not to be convinced. We can only pray that they may some day come to see that in disregarding Lent they have allowed to pass great opportunities for drawing closer to Christ and the Cross, thus losing the necessary spiritual strength to be better themselves and to be a more helpful example to others. As we stand then on the threshold of Lent, let us resolve to enter upon that holy time in the right way. First, we should be sure that we are truly and honestly repentant for past sins, and that our resolve to be better and purer is really sincere. Then we should, as penitent Christians, seek the Cross of Jesus, and then try and obtain help and inspiration, and at the same time try to be practical in alms-giving and doing good, to show real results of our determination more closely to follow Jesus in His sinless life. The best way to obtain the necessary help is in Holy Communion, where in the Blessed Sacrament,

those who receive rightly, gain that spiritual strength and grace to conquer their sins.

This, too, is in strict accord with St. Paul's injunction : " But to do good and to communicate forget not, for with such sacrifices God is well pleased." Then we should avail ourselves of the frequent Church services, not to go and see our friends and watch those of the gay world go through their little show of keeping Lent, but to go, feeling the weight of our own sins; again we should seek time for quiet meditation, as there is no better way than this to find out our greatest faults; then, too, we should be active in doing good, in alms-giving, in daily acts of self-sacrifice, for nothing so paves the way to true repentance and love for Christ, as the attempt to help God's poor, and relieve the sorrows and sufferings of those about us. These are ways of drawing near to God and to Jesus, and fasting and self-mortification are but good helps to that end, but the one idea that should prevail in all our efforts during this Lenten season, should be to draw near to the Cross, and by looking at it and calling to

mind that wondrous Crucifixion of our Blessed Lord, to try and realize what an agony, what a sacrifice was there, and what that love of Christ was and is. We should remember, too, that it was our sins that crucified Him, for He died for the whole world. Nothing impresses this more than gazing on the Crucifix, that emblem of Jesus' love for us—not to worship or adore the Crucifix, which is but an image, but to see beneath the rude wood or metal, the meaning of that sculptured representation. So then, with true penitence let us begin our Lent with frequent religious services, meditation, prayers, fasting, but above all, with true love self-sacrifice and charity for others, trying to seek out and conquer our sins, enduring all taunts and gibes in order to draw nearer to Christ, who died for us and who calls us to His Cross this holy season. The second Sunday before Easter is called Passion Sunday, because on that day our Blessed Lord predicted the sufferings He was to endure. The Sunday following this is called Palm Sunday, and is celebrated with great pomp in the Churches

of our Communion, procession of clergy and choristers carrying palms going around the aisles, as our Lord on Palm Sunday years ago went into Jerusalem with the crowd carrying palm branches. It was sin and disappointment that led the Jews to crucify Christ. They had welcomed Him as their Messiah, thinking He would be their King in an earthly sense, leading them against their Roman oppressors, restoring the ancient glory of Israel, a sort of Alexander the Great, who would reign with all the pomp, show and attributes of temporal power. Thus it was that on Palm Sunday the mob went with Christ strewing palm branches before Him, and in every way honouring Him, crying "Hosanna to the Son of David." But they found that Christ came to teach how to live and how to die, to rebuke them for their faults, and so disappointed and furious, on Good Friday, five days later, that once adoring, but now raging mob, crucified Him, urged on by sin and disappointment. So it is now, sin and disappointment makes man deny Jesus, doubt His word, mock at His

followers, turn into evil paths, avoid all that is good, and finally to crucify Him in their hearts. Sin hates the light, and Christ is "the light of the world." Sin hates goodness, and He is all good ; sin hates reproof, and His spotless life is a rebuke to all ! So it is sin makes men cowards and makes them doubt Him, and even to disbelieve in hell, for they know their lives are leading them there !

GOOD FRIDAY.

There is no day in the year so full of deep meaning, so fruitful in its lessons, so stimulating to devotion as this which commemorates the Crucifixion of our Blessed Lord. Well may it call out the most willing service for that dear Master, whose death on the Cross of Calvary shows us the greatest sacrifice that the world has ever witnessed, for there we see Jesus, the Son of Man, dying in His humanity, not for empty martyrdom, not for the glory of the deed, but as a sacrifice to atone for the sins of the whole world, as our Intercessor to plead that death before God

as a "propitiation for our sins." Step by step during Lent, we have made our way along that "Royal Road of the Holy Cross," through the sombreness and gloom, the oppression and soberness, gladly using that time as a rare opportunity for thorough self-examination and sincere repentance, and now as we see looming up ahead of us the Cross on Calvary, let us try and realize more fully what agonies and sufferings were His, who died for us, all, and likewise realize the patience and humility of Him who suffered all things from the brutal Romans and disappointed Jews, even allowing Himself to be spat upon, that greatest of all insults. Let us picture ourselves kneeling by the Cross on that Good Friday over nineteen centuries ago, and as we feel the sacred blood trickling from that agonized form, round which a mystic light seems to play, let us meditate upon what has happened. We see Jesus repeatedly questioned by the High Priests and Roman Governors ; we see Him mocked by the crowd, and scourged by the soldiers ; we see Him meekly suffering the ignominy of being robed as a pseudo king, bearing uncomplainingly the agony of that

crown of thorns ; we see Him as He stumbles long the dusty road, tottering under the weight of the heavy Cross, repeatedly falling to the ground, to rise with face and body disfigured with blood and dust ; we see Him even in His trial comforting the weeping women who meet Him on the road ; we see Him nailed on the Cross, with a thief crucified on either side ; we see the blood as it pours from hands and feet and side, and we try to let it drop on us to wash our sins away ; we hear those last words from the Cross, until at last with a great cry Jesus dies, and thick darkness hides that awful scene, and even the hardened stoney-hearted soldiers, the Roman centurian has to admit : " Truly this was the Son of God." Christ was the Man of Sorrow. He said, " See if there be any sorrow like unto my sorrow," and as we meditate upon the Crucifixion we must begin somewhat to realize what awful suffering was there, and as we begin to appreciate it, truly we should feel the weight of our own sin, so great that it needed the Son of Almighty God to die in His humanity to save us.

As we stand on Calvary and watch those three crosses, what lessons do we learn? In that great central cross in that death of the Son of Man, we see represented the embodiment of all that is highest, noblest and purest in mankind, for Christ was a sinless man, "a Lamb without spot or blemish," and His life and death were an example to us how to live and how to die. In that Crucified Saviour we see the greatest self-sacrifice, humility, patience, suffering, meekness, submission to God's will, purity, gentleness, charity, forgiveness of His murderers, love towards God, and love towards man.

So, too, in those two crosses on which the thieves were crucified, we learn a lesson, for they are typical of two classes of mankind, the one thief railing and mocking at Jesus, the other beseeching Him to have mercy on him; the one hardened and steeped in his sin, preferring to die in his wickedness to acknowledging even at last, his Saviour; the other guilty of just as much evil perhaps, but overcome at last by the goodness of God and the sense of his own

worthlessness and unworthiness. They both see Christ dying there with never a word of complaint, rebuke or anger; they perceive what a wondrous divine love it is which makes Him willing to die, to do His Father's will and to save mankind, but though they both see and feel this, the one died repentant and forgiven by our Lord, the other died unrepentant to be judged by his Maker. "Is it nothing to you, all ye who pass by?" This is the question that comes to all every Good Friday, and on how we answer it may depend our spiritual welfare. If we truly love our Saviour, if we really acknowledge Him as our Lord, we will gladly kneel at the foot of the Cross on Good Friday, at public worship trying to show our devotion to the dear Master. To say we love Him and yet to disregard this day is an untruth before God, for no one really loved a dear one, who would not reverence the memory by some outward act of remembrance when the day came around which commemorated the death. How much more then, when Good Friday comes around, that day commemor-

ating Christ's sacrifice on the Cross for us, should we enjoy to be present in His Church humbly to confess our sins, to meditate on Christ's passion and death, and to obtain the help and comfort and strength that comes in the Cross of Jesus.

The central lesson of the Cross is that of self-sacrifice, and to train ourselves to this should be one of our great endeavors, for it is a great weapon against all sin, especially arming us against the Seven Deadly Sins of Pride, Anger, Covetousness, Lust, Envy, Gluttony, and Sloth, for one loving God and actuated by the spirit of self-sacrifice, will sacrifice and kill all false pride, all murderous feeling of rage and anger, all desiring of undue riches or pleasures, all evil desires of the flesh or impure thoughts or words, all uncharitable feelings, all intemperate eating or drinking, all laziness in attending to our devotions and religion. For as Christ sacrificed Himself for us, so we should offer ourselves to Him, in heart and mind and soul, to do His will. There are various ancient observances for Good Friday. The Holy

Communion is never celebrated this day; the Altar and Church is stripped of its ornaments; the Church is often shrouded in black; a strict fast is enjoined; there are special services, especially that called the "Three hours of agony of our blessed Lord," made up of prayer, silent meditation, hymns and addresses on the Seven Words from the Cross, This service is the one loved by all Anglicans, and it is a great help towards inciting that necessary understanding and appreciation of the Great Sacrifice on this day.

EASTER.

At last comes the glorious day of His Resurrection, Easter—glorious, bright, happy Easter It is the time of the year when even nature puts on a new life, as if feeling that the Lord has risen. The trees are putting forth their leaves, the flowers their buds and blossoms, as if symbolic of a risen life; the warm rays of the sun shine brightly, as if typical of the light of Easter, and the warmth of devotion, while even the birds are singing their song of praise to the

risen Lord. The Resurrection teaches us the three cardinal virtues of Faith, Hope, and Charity, and urges us to trust Christ as did the Apostles. If we believe in the Resurrection, everything else becomes easy, for there is nothing more wonderful than that He rose bodily from the tomb, to believe in which we must have Faith. Likewise, Easter teaches Hope, that we, too, may rise to life everlasting in body and soul, if we but follow Him. Finally, Easter teaches Charity, which is love, showing us that to follow Him, we must love both God and our fellowman. We cannot all be great men or women, but we can all try to do our "duty in that state of life unto which it shall please God to call us," being meek, lowly, gentle, kind, loving, sympathetic, helping the poor, the sick, the suffering, bearing our own crosses and helping others to bear theirs, so that we may some day hear these words, "Come ye blessed of My Father, receive the kingdom prepared for you." If we have observed the Lenten season and have knelt at the cross on Good Friday, Easter will dawn, bringing to us the

holiest feeling of joy and gladness. Our hearts are yet full of the lessons of Good Friday, and with deep love and awe called forth by our meditations on the Crucifixion of our Saviour. As the sun rises on Easter morning, it not only tells us that this day commemorates our blessed Lord's Resurrection, but it reminds us that if our Lent has done us any good, Easter means to us the beginning of a risen life. We have, let us hope, discovered during this penitential season our chief faults and temptations, and have learned their chief way of attack, and just the opposite of what these our sins are, is what especially we ought to try to do, but above all things, what we ought to do, is to try and copy Jesus, taking His sinless life as a pattern, for every virtue is therein to be found. And there is no better way to begin this risen life, than by seeking to find Jesus in the Blessed Sacrament on the Altar. If we turn to Holy Scripture we read two beautiful facts: that Joseph of Arimathea "begged the body of Jesus," and that there "cometh Mary Magdalene early when it was yet dark."

How can we do aught else than learn to follow the example of those two loving souls, and early on Easter morning, even if "yet dark," seek our parish church, and there in Holy Communion beg "the body of Jesus." Yes, ask God to make us faithful partakers of that Blessed Sacrament, and to give us our dear Lord spiritually present in it. The Holy Communion is a Sacrament, a sacrifice, a thanksgiving, and also an offering of ourselves, as the Prayer Book says, "We offer and present unto Thee, O Lord, ourselves, our souls and bodies," and remembering this how careful should we be that these souls and bodies are clean and pure, and that the heart that partakes of Christ's love is right towards Him, that the hands that hold the Sacrament are guilty of no sin, that the mouth that receives the Sacrament has not uttered impure, profane or evil speech, that the brain has not thought of impure or filthy stories or jokes, and that the whole body is kept as Jesus commands us, "The Temple of the Holy Ghost," searching and examining "our consciences, and that not lightly, and after the manner of dissemblers with

God, but so that ye may come holy and clean to such a heavenly feast." Let us early on Easter morning, full of holy joy and happiness, seek our churches, feeling our hearts thrill with true Easter joy. The date of the Easter Festival is determined by the lunar cycle. Easter was called by the early Christians the "Queen of Feasts." From time immemorial the people have been wont to wear new clothes on Easter day, a custom as old as the fathers for Saint Gregory Nyassa says that even children did this and that among their elders, the poor borrowed clothes from their richer neighbors in order to do fitting honour to this glorious feast.

ASCENSION DAY.

Forty days after Easter, comes this great feast, so inseparably connected with Easter, for as the one means the rising from the dead, the other means the rising or ascending into Heaven. The early Church observed a period of forty days of penitential gloom and sorrow (Lent), and then a period of forty days of festive

joy and happiness (Eastertide), looking forward to Holy Thursday or Ascension Day, as the great culmination of the beautiful life of Jesus. He hath ascended ! Up in the Highest Heavens He now sitteth at the right hand of God. "Where all is purity and love divine; where no ill passions are, but Christ is, and His saints surround Him clad in white. in the light of the shadow of God upon His throne, forever—and ever—and ever."

An old English custom on Ascension Day was to carry in processions two banners, one that of a dragon, the other that of a lion, respectively symbolizing how the earth was cursed through man's sin and given over to Satan (the dragon), and then rescued by Christ (the Lion of the Tribe of Judah), by His Resurrection and Ascension. Another beautiful legend of the Church regarding Ascension Day, is that of the angels singing antiphonally in the heavens. Then the lowest choir sing on Ascension Day, "Who is the King of Glory?" and are answered by the other side, "The Lord strong and Mighty, even the Lord mighty in battle." Then the

next highest choir takes up the refrain, "Who is the King of Glory?" and they are answered "Even the Lord of Hosts, He is the King of Glory." So the strains go resounding from choir to choir ever ascending until they reach the highest heavens and the whole of the spiritual realms are swelling with the praise of the Lord and the Lamb once slain. "Who is the King of Glory?" "The Lord strong and mighty, the Lord of Hosts, He is the King of Glory."

The Church during Eastertide, anticipates somewhat the glorious Ascension of our Blessed Lord, and sees in these two great feasts of Easter and Ascension the two great lessons for all Easter teaching that we must rise from the tomb of sin, whose arms wrap us in the cerements of the grave of moral death, and drag us down to the depths of hell, and Ascension showing that we must ascend triumphant over the sorrows, the affairs and the temptations of the world, looking to Him, who, if we sufficiently trust Him, will ever give us the necessary strength and grace to conquer every trial.

All of us have probably experienced at some time in our life that feeling of hatred of our sins and disgust at the little progress we make in correcting them, and sometimes this feeling grows to one of despair, and we think "We can never conquer our faults!" O! if we could but get away from these little worries and trials, and be at rest and peace, then it would all be so easy, we could be so good, or in the words of the Psalmist, "O, that I had wings like a dove : for then would I flee away and be at rest." That is weakness, that is defeat, for much as we long for it, that is not our portion in this earthly life, for continual rest means but the giving up the fight against "the world, the flesh, and the devil," in exchange for what is spiritual languor—not real rest, and which ends in eternal death ! We will ever have our trials, our annoyances, our temptation and our sorrows, attacking each one in a different way, but our duty is to fight and conquer and bear them.

One man we will see rising superior to the greatest sufferings that come in a life-

time, but succumbing to little petty worries; another who has philosophically borne many a little trial, and has appeared to be a model Christian, goes down before some overwhelming sorrow, which the other bore like a hero. So it is all the world through. So Easter and Ascension come, with their help and comfort, telling us to rise and ascend, never wavering, never faltering, strong in the strength that comes in Faith in Jesus, in our own patient struggle to copy His beautiful life, and in that life giving grace and help in the Blessed Sacrament of His Body and Blood, wherein Jesus gives Himself to us. Charles Kingsley once wrote, "Whenever you think of the Lord's Resurrection and Ascension, remember always that the background of His triumph is a tomb. Remember that it is the triumph over suffering; a triumph of One who still bears the prints of the nails in His sacred hands and feet, and the wound of the spear in His side; like many a poor soul who has followed Him triumphant at last, and yet scarred, and only not maimed in the hard battle of life." Perhaps some persons are doing better than

they think and when this life is over their friends may feel that they "entertained angels unawares."

The Sunday after Ascension Day is called Expectation Sunday, signifying that the Church is looking for the Comforter to come on Pentecost.

THE FEAST OF PENTECOST OR WHITSUN-DAY.

This is one of the great feasts of the Church, and is full of the greatest hope and comfort, for it tells of the Descent of the Holy Ghost. In olden times it was thought that between Ascension and Whitsun-Day Christ was ascending through the nine choirs of Angels, so that all could worship Him, and that on Whitsun-Day He seated Himself at the right hand of the Father and poured down His Holy Spirit.

With the gift of this Holy Spirit descending in tongues of fire upon the Apostles, was given the mystical power of the Church, instituted and commissioned by Christ Himself.

The Sunday next to Whitsun-Day is the Feast of Trinity, kept in honour of the Blessed Trinity. The Trinity season has some twenty-four Sundays appropriated to it, and carries us into Advent.

These are the great festivals in honour of our Blessed Lord. Beside these, there are all Sundays dedicated to Him, as Sunday is God's own day, and also those festivals to the Blessed Virgin and others. Let us glance briefly at these and see what we can learn.

SUNDAYS : It has now been the custom for centuries to set apart this first day of the week for worship to God, as God's own day.

In honour of our Blessed Lord's Resurrection, the Church substituted this day for the Seventh or Saturday, the Sabbath of the Jewish people, relegating that day to the place of ordinary days and transferring the greater religious observances and the commands of the Decalogue to Sunday. In this age, so full of comforts, luxuries and riches, so wonderful for its discoveries and achievements, there is a great danger of man in his pride forgetting that he holds his sovereignty over nature only

through permission of God, and so disregarding his Maker, his Lord, his Judge, and the day the Lord claims for His own.

Sunday, the day dedicated to the Sun of Righteousness, of which the first object is that it should be used for His worship. It is also a day of rest. The Prayer Book provides for the celebration of the Holy Eucharist on every Lord's Day, and its omission from the services of the day is a grave departure from the Spirit of Christianity as well as from the rule of the Church. In this short paragraph is contained the whole duty for Sunday worship to God and rest.

The Psalmist says, "I will always give thanks unto the Lord," and again "Like as the heart desireth the water brooks, so longeth my soul after Thee, O God." How many to-day, sad to say could not say these words honestly. They do not long for God, they do not care to give thanks, they do not even care to renounce "the devil and all his works, the vain pomp and glory of the world with all covetous desires of the same, and the sinful desires of the flesh," which their

sponsors promised with God's help that they would give up at Holy Baptism—no, as one of our Bishops says "Men do not retain God in their hearts, they prefer money-getting, pleasure, passion, literature, aesthetics, anything rather than God."

But there are some who love to keep Sunday, who instead of passing it merely in pleasure and jollity—often dissipation—regard it as the happiest day in the week, and gladly seek their Churches early in the morning to make their Communion, feeling that service is the one that Christ ordained and there render thanks to Almighty God for all His blessings, for their creation, their life, this beautiful world, what measure of good is theirs for His tender care, but above all other things for the Incarnation, Death, and Passion, Resurrection and Ascension of the Lord Jesus. Then after rendering this service to God, and if opportunity offers attending other services, the faithful Christian may indulge the balance of the day in honest rest or pure enjoyment, feeling the happiness which comes in having rendered his thanks

and worship to God, as a Bishop says "serve God and be cheerful."

So Sunday is the Lord's Day and Holy Communion, the Lord's own service." In the Primitive Church on the first day of the week the Sacrifice of the Son of God was always fittingly commemorated by the celebration of the Holy Communion, and I believe that the piety of Apostolic days will be revived and spiritually increased when the Lord's own service shall be observed on the Lord's own day."

OTHER FESTIVALS.

FESTIVALS OF THE BLESSED VIRGIN.

The Feast of the Purification of the Blessed Virgin commemorates the fortieth day after Christmas, or the time that Saint Mary appeared with Jesus in the Temple for the purpose of Churching and Presentation, as commanded by the old Jewish Law. This feast is also called in the Prayer Book "The Presentation of Christ in the Temple," but the ancient name was Candle-mas Day, from the custom of marching in procession about the Churches.

An old custom connected with this day is the burning of the greens used in decorating Churches for Christmas, the ancient plan being to retain these decorations until Candlemas Day. The Greek word for this festival means "a meeting," signifying that between Simeon and Anna, when Christ was presented in the Temple, and Simeon called our Blessed Lord "a Light to lighten the Gentiles.

THE ANNUNCIATION OF THE BLESSED VIRGIN is a festival occurring on March 25th, and commemorates the day that the Angel Gabriel appeared to Mary and told her that she was highly favoured among women, and was to be the mother of God. This festival is sometimes called Lady Day.

ALL SAINTS' DAY : This great festival, dedicated to the many Saints not otherwise specially remembered, and also to the dear departed ones, is closely associated with All Souls' Day.

The Church believes that during life God gives the human soul grace sufficient to escape damnation, and that each one is judged for his deeds, words and thoughts

during life, and that after death the soul goes to the place of departed spirits, to await the Judgment Day. The Church holds further that nothing defiled can enter Heaven, so that therefore, the souls of the faithful grow in grace and undergo a change in Paradise, and that during this time of waiting the Church Militant on earth remembers the Church Expectant in Paradise, feeling that it both benefits them and us, but not that it can affect the final judgment, as we are judged by our earthly life. The Church also believes that there is a gulf between the good and the bad in the place of departed spirits, this belief being borne out by scripture. Saint Luke XVI, 26, "And beside this, between us and you there is a great gulf fixed: so that they which would pass from thence to you cannot; neither can they pass to us, that would come thence". The inscriptions on the Catacombs contain many prayers.

On All Saints' Day the Anglican Communion calls all to her Churches to make their Communion and to join in the song of thanksgiving of the ransomed ones in Paradise, who worship God and say "Blessing and

glory and wisdom and thanksgiving and honour and power and might be unto our God forever and ever, amen," believing as we pray that they may rest from their labours and that our petitions may help them, but not as the Roman Church wrongly believes, that the departed may atone *in the next world and be pardoned there for sin done in this.*

ST. MICHAEL AND ALL ANGELS : This festival, often called Michaelmas Day, is one commemorative of the Holy Angels, whom we cannot but think mingle with us in our daily life, and frequently under God's guidance incline us to good deeds, and turn us away from evil. They are mentioned constantly all through the Bible, and in our Prayer Book, in the Sanctus of the Holy Communion Service we speak of their joining with us when we say: "Therefore with Angels and Archangels and all the company of Heaven, we laud and magnify, Thy glorious Name."

The festival in honour of the Saints and the Holy Innocents do not require any elaboration, as their names are indicative of our

reason for commemorating them and doing them honour.

OTHER FASTS.

FRIDAYS : It has also been a devout practice of the Church to keep all Fridays as commemorative of Good Friday, forever remembered as the day of our Saviour's Crucifixion. As Good Friday is to the whole year, so in a less marked degree should each Friday be to the week, and it is with this intention that the Church has always approved of special abstinence and fasting on this day.

EMBER DAYS : These occur four times a year, being the Wednesday, Friday and Saturday after the first Sunday in Lent, Whitsun-Day, September 14th, and December 13th, the four Sundays appointed for Ordinations, when all people are expected to meet together and specially pray for God's blessing on the clergy of the Church and those about to join its ranks, through the solemn service of Ordination.

ROGATION DAYS : These are the Monday, Tuesday and Wednesday before Ascension

Day, and are to be used as special days of asking God for His blessing. So we year by year, in our service of praise and worship, commemorate in order the events in our Lord's life, His Virgin Mother, the Apostles, the Saints and the Angels, trying by this to bring out more prominently the central truths they illustrate, and striving to arouse more love and more devotion in those, the children of the Holy Catholic Church.

Those who take pains to observe each day, each festival, each fast in this Church year, will experience a love for the Church, and a love for the Saviour, that they never before experienced, and will also have a far deeper appreciation as to how each day has its teaching for our everyday life, and if observed can do much to keep us on our way to that goal for which we all strive, where, with Saints and Angels we hope to behold the Beatific Vision of the Lamb of God, who taketh away the sins of the world.

SPECIAL PRAYERS.

A PRAYER FOR ANY HOUR OF THE DAY.

O Blessed Jesu, give us the gift of Thy holy love, pardon of all our sins, and grace to persevere unto the end. Amen.

FOR THE CHURCH.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified ; receive our supplications and prayers which we offer before Thee for all estates of men in Thy Holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee. Through our Lord and Saviour Jesus Christ. Amen.

FOR THE BISHOP OF THE DIOCESE.

Almighty God, giver of all good things, who by Thy Holy Spirit hast appointed divers orders of ministers in Thy Church, mercifully behold Thy servant, the Bishop of this diocese, and so replenish him with the

truth of Thy doctrine, and adorn him with the innocency of life, that both by word and deed, he may faithfully serve Thee in His office, to the glory of Thy Name and the edifying and well governing of Thy Church. Through the merits of our Saviour Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, world without end. Amen.

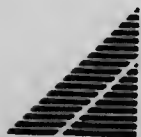
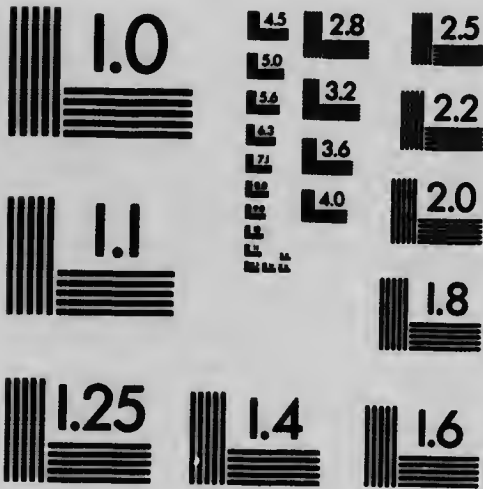
FOR THE CLERGY.

Most merciful Father, we beseech Thee to send down upon Thy servants, our pastors and overseers, Thy heavenly blessing, and so endue them with Thy Holy Spirit, that they preaching Thy word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine, but also may be to such as believe a wholesome example in word, in conversation, in love, in faith, in chastity, in purity, that fulfilling their course, at the latter day they may receive the crown of righteousness, laid up by the Lord, the righteous Judge. Who liveth and reigneth, one God, with Thee and the Holy Ghost, world without end. Amen.



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FOR MISSIONARIES.

Remember, O Lord, the Bishops, well beloved of Thee, and all others whom Thou hast called to labour among the heathen, and unconverted, especially—that by them Thy Holy Name be for ever glorified, and Thy blessed kingdom enlarged. Through Jesus Christ our Lord. Amen.

FOR UNBELIEVERS.

O Lord, Holy Father, Almighty, and everlasting God, we pray Thee that Thou wouldst make the path of Thy truth and wisdom plain before those who wander uncertainly and doubtfully in the darkness of this world, that when the eyes of their hearts are opened, they may acknowledge Thee One God, the Father in the Son, and the Son in the Father and the Holy Ghost, and may attain the reward of this confession in the world to come. Through Jesus Christ our Lord. Amen.

FOR ALL IN MISERY.

Relieve and comfort all the persecuted and afflicted : speak peace to troubled con-

sciences, strengthen the weak : confirm the strong : instruct the ignorant : deliver the oppressed from him that spoileth him, and relieve the needy that hath no helper : and bring us all by the waters of comfort and in the ways of righteousness to the kingdom of rest and glory. Through Jesus Christ our Lord. Amen.

FOR THE USE OF TRAVELERS.

O Lord, save Thy servant, who putteth his trust in Thee, and grant me, I beseech Thee, a prosperous journey, a peaceful time, and a happy return. I give Thee thanks for that Thou hast brought me thus far in safety on my way, and preserved me from the perils and dangers thereof. May I proceed under the guidance of Thy holy Angels, to the place whither I would go, and return from thence, in health and safety, to my own home and at last enter the gate of eternal life. Through Jesus Christ our Lord. Amen.

FOR HUSBAND AND WIFE.

O God, who hast joined with me in the Holy Estate of Matrimony, give us grace to love one another with a holy love, as Christ has loved His spouse in the Church. May we live together as heirs of the grace of eternal life (and bring up the children which Thou hast given to us in Thy faith and fear), and hereafter be amongst the members of that Church triumphant, which Christ will receive to Himself to be with Him forever, for the same Jesus Christ's sake. Amen.

**FOR THOSE EXPOSED TO
TEMPTATIONS.**

O God, who willest not the death of a sinner, protect with Thy heavenly aid those who are exposed to special temptations (especially—), and grant that, in the fulfilment of Thy commandments, they may be strengthened by the assistance of Thy grace. Through Jesus Christ our Lord. Amen.

AGAINST SELF-DECEPTION.

O God, who hast warned us that the heart is deceitful above all things ; give us wisdom to know our shortcomings, errors, and secret faults, and mercifully cleansing us therefrom, keep us from the temptation of spiritual pride. Through Jesus Christ our Lord. Amen.

FOR A GOD-CHILD.

Bless, O Lord, my God-child
grant that all carnal affections may die in him (or her), and that all things belonging to the Spirit may live and grow in him. Grant that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh ; grant that he may be endued with heavenly virtues, and everlastingly rewarded through Thy mercy, O Blessed Lord God. Through Jesus Christ our Lord. Amen.

FOR ONE ABOUT TO BE CONFIRMED.

Bless, O Lord God, Thy servant (or Thy child) N who is about to receive the Holy Rite of Confirmation. Prepare him by

Thy Grace that he may come with prayer and faith to that Holy Mystery, and receive the fullness of those spiritual gifts which Thou dost lead us to expect therein, so that he may have strength to resist all sin, and grace to persevere unto the end for Jesus Christ's sake. Amen.

FOR A SICK PERSON.

O Thou, who art the Physician of body and soul, have mercy upon Thy sick servant Bless the means taken for his (or her) recovery, so that he may be speedily restored to health and strength. But whatever be Thy will concerning his mortal body, grant that this affliction may be blessed to the salvation of his soul. This we beg for Jesus Christ's sake. Amen.

FOR THE CONVERSION OF A SINNER.

Almighty God, who wouldst not the death of a sinner, but rather that he should be converted and live, have mercy upon (.), who is living in open sin (or in neglect of the means of grace), give him true

repentance, a lively faith in the merits of Thy dear Son; forgive him all his sins, and make him earnestly desirous to please Thee, for Jesus Christ's sake. Amen.

**FOR ALL WOMEN WITH CHILD AND FOR
UNBORN CHILDREN.**

O Lord God, who art the Father of them that Trust in Thee, and shewest mercy to a thousand generations of them that fear Thee, have mercy upon all women great with child, be pleased to give them a joyful and a safe deliverance : and let Thy grace preserve the fruit of their womb, and conduct them to the holy sacrament of baptism, that they, being regenerated by Thy Spirit, and adopted into thy family, and the portion and duty of sons, may live to the glory of God, to the comfort of their parents and friends, to the edification of the Christian commonwealth, and the salvation of their own souls, through Jesus Christ our Lord. Amen.

**EJACULATIONS AND SHORT MEDITATIONS
TO BE USED IN THE NIGHT,
WHEN WE AWAKE.**

Stand in awe and sin not : commune with your own heart upon your bed, and be still. I will lay me down in peace and sleep, for Thou, Lord, only makest me to dwell in safety.

O Father of Spirits, and the God of all flesh, have mercy and pity upon all sick and dying Christians, and receive the souls which Thou hast redeemed, returning unto Thee. .

Blessed are they that dwell in the heavenly Jerusalem, where there is no need of the sun, neither of the moon, to shine in it, for the glory of God does lighten it, and the Lamb is the Light thereof. And there shall be no night there, and they need no candle for the Lord God giveth them light and they shall reign for ever and ever.

Meditate on Jacob's wrestling with the Angel all night : be thou also importunate with God for a blessing, and give not over till He hath blessed thee.

Meditate on the Angel passing over the children of Israel, and destroying the Egyptians, for disobedience and oppression. Pray for the grace of obedience and charity, and for the Divine protection.

Meditate on the Angel who destroyed in a night the whole army of the Assyrians for fornication. Call to mind the sins of thy youth, the sins of thy bed ; and say, with David, "My reins chasten me in the night season, and my soul refuseth comfort." Pray for pardon and the grace of chastity.

Meditate on the agonies of Christ in the garden, His sadness and affliction all that night ; and thank and adore Him for His love that made Him suffer so much for Thee ; and hate thy sins which made it necessary for the Son of God to suffer so much.

Meditate on the four last things. (1) The certainty of death, (2) The terrors of the day of judgment, (3) The joys of heaven, (4) The pains of hell ; and the eternity of both.

Think upon all the friends which are gone before thee, and pray that God would grant to thee to meet them in a joyful resurrection.

The day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God.

Lord in mercy remember Thy servant in the day of judgment.

Thou shalt answer for me, O Lord my God. In Thee O Lord, have I trusted ; let me never be confounded. Am n.

A COMMENDATORY PRAYER FOR A SICK PERSON AT THE POINT OF DEPARTURE.

See Prayer Book Visitation of the Sick. This should never be neglected to be said at the bedside as the spirit is departing.

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons ; we humbly commend the soul of this thy servant, our dear brother, (or) into Thy hands, as into the hands of a faithful Creator, and most merciful Saviour ; most humbly beseeching Thee that it may be precious in Thy sight. Wash it, we pray Thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world ; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh or the wiles of Satan, being purged and done away, it may be presented pure and without spot before Thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is ; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ, thine only Son our Lord. Amen.

PRAYER.

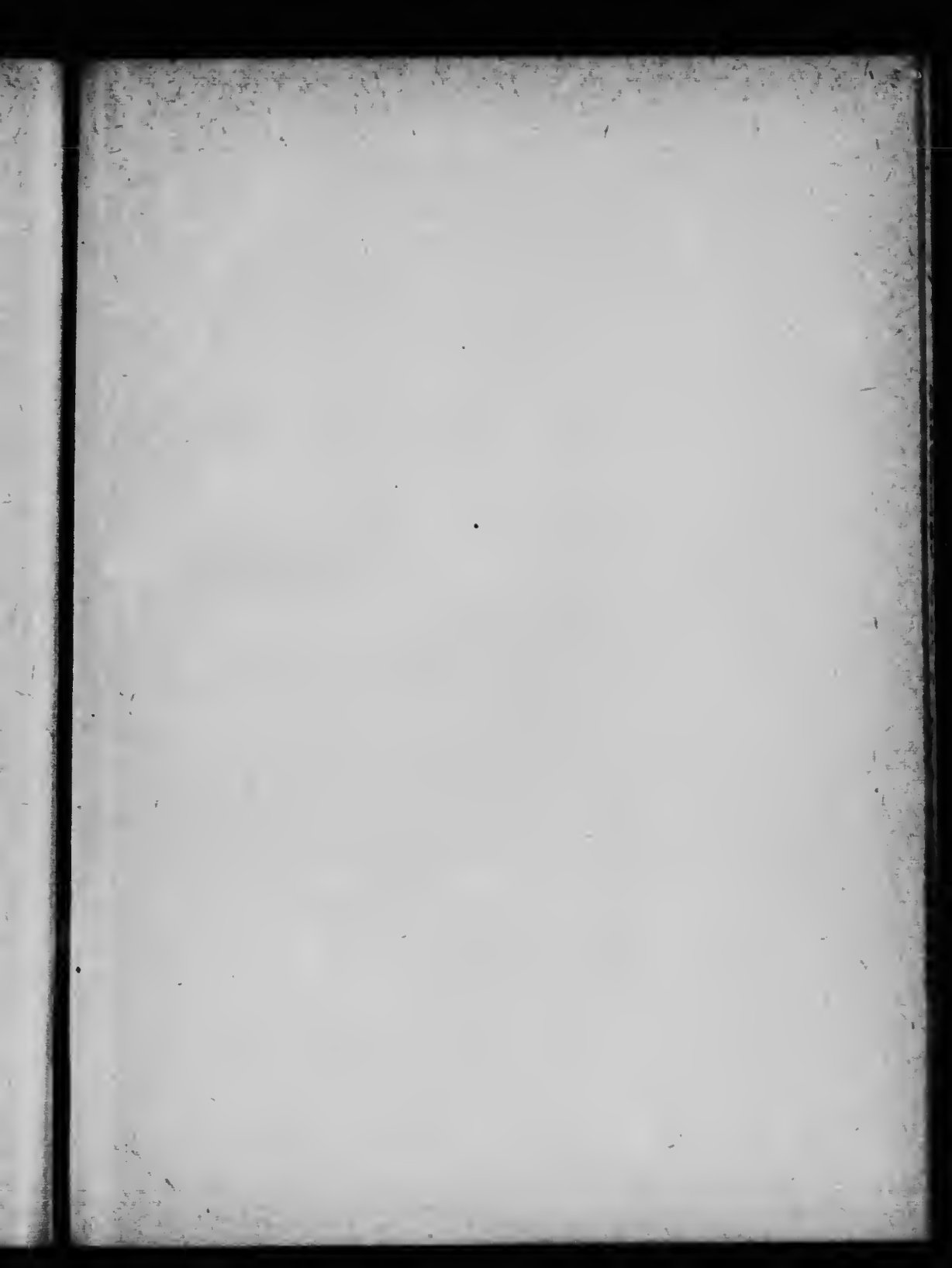
See Prayer Book Burial of the Dead.

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity ; we give Thee hearty thanks, for that it hath pleased Thee to deliver this our brother out of the miseries of this sinful world ; beseeching Thee that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom, that we with all those that are departed in the true faith of Thy holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory ; through Jesus Christ our Lord. Amen.

God of the living, in Whose eyes
Unveil'd Thy whole creation lies ;
All souls are Thine ; we must not say
That those are dead who pass away ;
From this our world of flesh set free,
we know them living unto Thee.

Not spilt like water on the ground,
Not wrapp'd in dreamless sleep profound,
Not wandering in unknown despair,
Beyond Thy Voice, Thine Arm, Thy care;
Not left to lie like fallen tree,—
Not dead, but living unto Thee.

Hymn 608, A. and M.



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May 15th, 1907.

The Rectory, Wales, Ont.,
Annunciation of B.V.M., 1907.

To the Author,—**A STRUGGLE FOR THE TRUTH** reached me on Saturday, and I have gone through it pretty thoroughly. I congratulate you very heartily on the production of such a useful little work.

It is a book which clergymen can use to great advantage in the parish, and is especially suitable for newly-confirmed members of the Church.

Please send me one dozen copies.

Yours very sincerely,

CHAS. O. CARSON.

Belleville, March 26th, 1907.

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Yours truly,

D. H. ACKERILL,
Anglican Catholic.

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