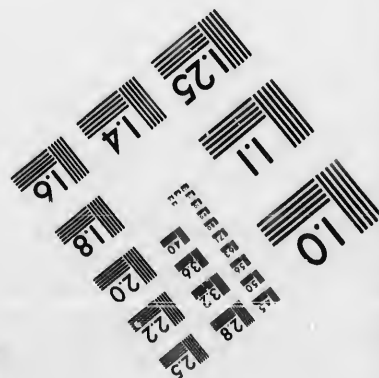
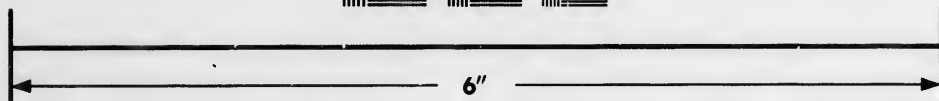
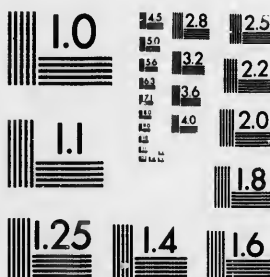


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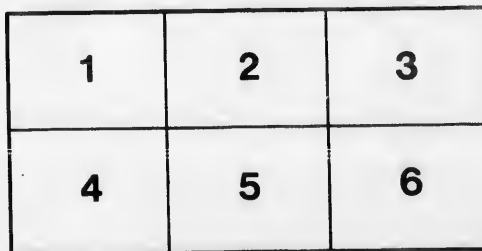
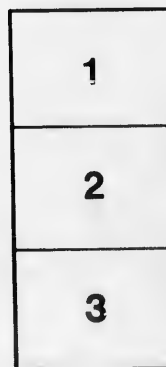
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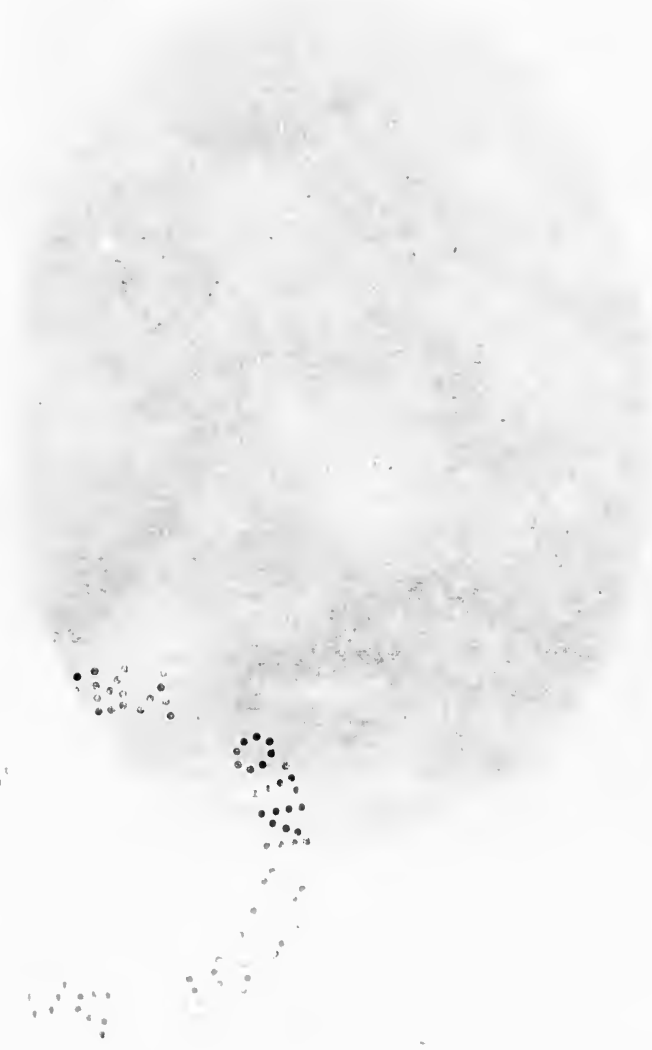
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PREPARATION
FOR
THE CHRISTIAN SACRIFICE,
OR
HOLY COMMUNION:

BY
A MEMBER OF THE CHURCH OF ENGLAND,
DIOCESE OF TORONTO,
CANADA.

"BEHOLD THE FIRE AND THE WOOD, BUT WHERE IS
THE LAMB FOR A BURNT OFFERING."
Gen. xxii., 7.

TORONTO:
HENRY ROWSELL, KING-STREET.
1859.

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ERRATA.

- Read page 62, line 4, "Thee" for "them."
" " 184, line 6, "breathe" for "breath."
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'honoured.'
Read page 175, line 16, "Israel" for "Irrrel."



JUN 14 1921

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INTRODUCTION.

The following "PREPARATION FOR THE CHRISTIAN SACRIFICE," has been undertaken with a view to introduce to earnest-minded Christians the Scriptural and ancient doctrine of the Church on the most sublime truth which man can contemplate:—the efficacy and application of the Death of Jesus Christ, for and to a perishing world. The corruptions of the Romish Church are so grievous, that a large number of men are sorely tempted to deny a truth, because it is held by the Papist in distortion: they would, as it were, withdraw God's grace from His Sacraments, and reject the Priestly office, since Rome makes the mere work or physical operation of the elements of the Sacraments the prominent object, and because modern Rome, especially, is magnifying and adding to the office of the priest that which God has not authorised.

The Church of England and Ireland has

always held to *the Scriptures*, and, when there is a question as to their true meaning, she appeals not to this or that Father, or this or that modern divine, but she seeks the interpretation in the general agreement and sense of the Fathers of Christianity, who lived within four centuries of the Apostles.

This is, however, an age of laxity in religious practice ; let us but recognise our weak faith, that we are very babes in Christ, and would sicken if the strong meat of the Gospel were suddenly administered. At the same time, we pray the weaker brethren not to judge harshly of those who do lead a stricter and more disciplined and mortification, withdrawal from the gay society of the world, fasting, self-denial, self-abasement, be conducive to one man's salvation, why should the brother, who needs not, it may be, such aids, deride and mock him who does ? Jesus fasted, He lay all night on the ground in prayer, He did many things for which He was met with scorn. The doing of these things by man is worse than nothing, if they be not the fruit of a contrite spirit.

A man awakened to a sense of his worthlessness, of his tremendous guilt before God, cannot, will not stop to parley with hell or its agents; he must go to Christ, cost what it may. He starts! forthwith legions of evil spirits are leagued against him: he discovers that he has to *wage a war—to fight*. Ah, even his friend, dear to him as himself, may be, is his first enemy! “God is good,—so merciful; He will forgive all who are sorry! What is the good of fasting? it is a foolish Romish custom, copied from the Jews, and Christ abolished the law. *Worldly* pleasures are mere relaxations from care, to relieve the tedium of life; to give up these is simple folly. What! deprive yourself of “comforts,” because others are in need! This is self-righteousness. To give up the world, in short, one had better be at once in a monastery or nunnery. No! austerity, in the vulgar sense of the term, is not necessary for all; perhaps it is necessary only for a very few: nor is it essential to every man that he forsake the world or its social society; it would be hurtful to large numbers if they did so avoid it:

but some must do so. There are many, very many poor, there are very many sick and infirm, there are souls perishing, who never are brought in contact with *the sons and daughters of God*, and who do not see Christian charity carried out in the *lives and persons* of Christians. Take heed! *Charity covers the multitude of sins*. It may be that the charitable deeds of a most corrupt sister, even a Rahab, may save her. The sincere Christian may find it best to live on in society, doing deeds of Christian love; a brother may find it most wise to withdraw into the immediate abode of suffering, disease, and human misery. His soul may be the better purged and purified by such an atmosphere. Holy men! zealous men! sustain each other! For Jesus' sake, bear each other's burdens! Do we not believe that our sins nailed Him to the Cross? Do we not believe that *that Death* is our life? Do we not believe that there is none other name given among men by which they can be saved? Is not Jesus Christ the *only* sacrifice, once offered by Himself, for our redemption? If, then, my brother desires to

attain to the life of Christ by a life of discipline and rigid watchfulness, let me not retard him, knowing that if the righteous scarce be saved, we may ask where the ungodly and sinner will appear?

In this compilation, the able and truly evangelical work of Bishop Jolly has been almost entirely used, as containing a most comprehensive digest of the sentiments of the best Divines: and designedly employed, as calculated at this time to check the rash and extreme opinions, which many of the *two schools* of theology are hastily putting forth. Bishop Jolly wrote in more favourable times, and being a truly pious and holy man, wrote with a soul full of love for his Saviour. May God bless his writings, in so far as they furnish a true exposition of His Word to the benefit of all true followers of Christ. "Set your hearts," says Moses, "unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For *it is not a vain thing* for you, *because 't is your LIFE*; and through this thing ye shall prolong your days."—Deut. xxxii. 47.

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PREPARATION
FOR
THE CHRISTIAN SACRIFICE,
OR
Holy Communion.

MONDAY.

Prayer.

LORD! Judge Eternal! of long suffering but full of justice, have mercy on me. Always in thy sight I now come into thy presence weary and heavy laden; my sins are a sore burden, too heavy for me. I groan day and night in spirit, and water my couch with tears. I am helpless, I can do no good without thee. I am unclean — unclean! my wounds stink and are corrupt through my

foolishness. Who knoweth the power of Thine anger or Thy wrath, as the fear of Thee requireth. Look how high the heaven is in comparison of the earth; so great is Thy mercy also towards them that fear Thee." Turn me then, O my God! Thou who art the Saviour, the giver of all grace and the God of all mercy! Penetrate my heart with a just fear of Thee, and bring me thereby to Thy true love, which is the happy heritage of Thine elect. Instruct me, enlighten me, give me Thy heavenly and divine teaching, since Thou art the Way, the Truth, and the Life. Help me, oh, God! to confess my sins unto Thee with honesty and sincerity, and with full purpose of amendment. Give me true charity, and an humble, faithful heart. Oh, Holy Spirit! lead me to the fountain opened for uncleanness; be present, oh! Jesus, in the Holy Sacrifice which Thou hast prepared, and as Thou didst give power to the clay to open the blind man's eyes, so give power, as Thou hast promised, to my soul, and to the creatures of Bread and Wine, which Thou hast commanded us to offer with prayers, together with our

souls and bodies, that I may receive all the benefits of Thy only efficacious sacrifice, once offered up for the sins of the world. In faith and with faith, so let me go to Thine altar, that I may be healed from all my sins, and be made whole by Thy most precious body and blood. Give me, my God, the spirit of prayer, the spirit of loyal obedience, the spirit of love, the spirit of meekness, the spirit to discern my own rottenness, the Spirit of Christ.

Oh, Son of David, have mercy on me!

Jesus of Nazareth, save me!

Thou that takest away the sins of the world,

Have mercy on me!

Thou that opened the eyes of the blind,

Give me sight.

Thou that rebuked the fever, and it left,

Still the fever of lust and sin in me.

Thou that commanded the fishermen to follow Thee,

So command me, oh, Thou Son of God!

Thou who raised Lazarus, full of corruption,

Raise me, more corrupt.—*Amen.*

Meditation.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made. In Him was life, and the life was the light of men.

And God saw everything that he had made, and behold, it was very good. And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. And the Lord God took the man, and put him into the Garden of Eden to *dress it* and to *keep it*,—a type of the garden of the soul, which he was to keep and dress. And the Lord God commanded the man, saying, Of every tree in the garden thou mayest freely eat, but of the tree of knowledge of Good and Evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

And the Serpent said, Ye shall not surely die. And when the woman saw that

the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat. Wherefore sin by one man entered into the world, and death by sin; and so death passed upon all men, for that ALL have sinned. And God said, I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Such, O! God, is the record which Thou hast by the mouth of Thy holy Prophets spoken unto us. Behold, to obey is better than sacrifice, and to hearken than the fat of rams! Yet Thy mercy shines forth, and at the very instant of our rebellion: and although we must henceforth fight for heaven to be with Thee, nevertheless by willingness to be under thy banner, power will be given us to crush the serpent's head, albeit in the conflict our heel be bruised. Henceforth, this promised seed is our sure hope: longed for by them of old time, desired by us, upon whom the ends of the world have come. For we know that

“that day of the Lord has come, when with his great and strong sword, it was said, ‘He shall punish Leviathan, the piercing serpent; even Leviathan, that crooked serpent: and he shall slay the dragon that is in the sea. In that day, sing ye unto her, a vineyard of red wine. I, the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day. Fury is not in me: who would set the *briars* and *thorns* against me in battle? I would go through them, I would burn them together.” How wonderful! we have given unto us not only “The Seed of the Woman,” but the Paradise of God renewed. Oh, Lord God, blessed for ever! keep us in Thy holy vineyard; endue us with grace to worship and please Thee! Come, Holy Spirit, move over the troubled waters of my soul as I ponder over Thy Word and Holy mysteries, and speak the words, Let there be light!

Behold, two men offered sacrifice! What meaneth this?

Cain brought of the fruit of the ground an offering unto the Lord!

And Abel, he brought of the firstlings of his flock, and of the fat thereof.

And the Lord had respect unto Abel and his offering.

Unto Cain and his offering he had not respect.

And Cain was *very wroth*, and his countenance fell.

And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou *doest* well, shalt thou not be accepted? and if thou *doest* not well, *sin* lieth at the door. Even so, Lord, Thou requirest truth in the inward parts. The sacrifices of God are a broken spirit; a broken and contrite heart, oh! God, wilt thou not despise. Again, Noah, when he came out of the ark, builded an altar unto the Lord, and offered burnt offerings on the altar; and so sweet was this sacrifice, so faithfully offered, oh, my God! that thou saidst, "I will not again curse the earth any more, for man's sake." And, thou blessedst Noah and his sons! And yet again, thou didst accept worship and sacrifice from faithful Abraham:

for the King of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and the kings that were with him, and Melchizedek, King of Salem, brought forth *bread* and *wine*: and he was the Priest of the Most High God. Thus, Lord, Thou teachest me that to offer thee an acceptable sacrifice: my whole self must be thine. Faith in the seed Thy Christ must be shewn by works, and such works as Thou hast commanded: Wherefore kick ye at My sacrifice and at My offering, which I have commanded in *My* habitation. From the rising of the sun even to the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and *a pure offering*: for My Name shall be great among the heathen, saith the Lord of Hosts."

And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall *do* sacrifice and oblation; in that day shall there be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and

the Egyptians shall serve with the Assyrians. In that day shall Israel be third with Egypt and with Assyria, *even* a blessing in the midst of the land. Even so is it. Thou hast opened the Kingdom of Heaven to all believers, and, Thy whole Church throughout the world acknowledging Thee to be the Lord, dost offer continued incense of prayer and praise, and a pure offering. Bread and wine, which we offer up to Thee, and which Thou blessest and givest back to us, to be the body and blood of Christ, to be verily and indeed taken, and received by the faithful. Mighty God ! keep us steadfast in this faith : Grant us, gracious Lord, so to eat the flesh of Thy Son, and to drink His blood, that we may evermore dwell in Him, and He in us.

Learn then what good things have been prepared for God's faithful children.

I looked, and there was none to help, and I wondered that there was none to uphold ; therefore mine own arm brought salvation unto me :

Comfort ye, comfort ye My people, saith your God !

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

And the glory of the Lord shall be revealed; and all flesh shall see it together.

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel travelling in the greatness of His strength? I that speak in righteousness mighty to save.

Wherefore art Thou red in Thine apparel? John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him, and I saw and bare record that this is the Son of God. Behold the Lamb of God! I have trodden the wine-press alone; and of the people there was none with Me: for I will tread them in Mine anger and trample them in My fury: and *their* blood shall be sprinkled upon My garments, and I will stain all My raiment. Oh! merciful God, what is this that Thou hast done? Not only do we know that Thou art the Lamb of God, but Thou hast actually shown us Thy

blood-stained garments, and because of our crimes: for by Thyne agony and bloody sweat, by the blood-drops from Thy kingly brow, soiling Thy garments, by Thy cruel wounds, through which came blood and water, Thou hast indeed trodden the wine-press alone: and yet representing us miserable degraded sinners, hast fulfilled the saying of the prophet, I will tread them in mine anger, and their blood shall be sprinkled upon My garments. OUR blood, given and shed for us! Oh, terrible sacrifice! oh, tremendous justice of God! Jesus, Master! what can man do, who is but dust and ashes? We can only do what alone Thou commanded our forefathers before us:—obey Thy word. So, Lord, penitent, I will arise and go to my Father, and will say unto Him, Father, I have sinned against Heaven and before Thee, and am no more worthy to be called Thy son. I will wash my hands in innocency, and so will I go to Thyne altar. O send out Thy light and Thy truth, that they may lead me, that I may go unto the altar of God, even unto the God of my joy and gladness.—*Amen! Amen!*

Commentary.

It is to be deeply impressed upon the heart as a settled point of firm faith that *there is but ONE ONLY SACRIFICE* in the universe, of intrinsic and infinite merit and value, and one only priest who could offer it, the well-beloved Son of God, the only Redeemer and Saviour of lost man. Through His merits alone we have access to the Father, to plead for his sake and beg the merciful pardon of our sins, and acceptance of our person and service, which in themselves are of *no value*. It pleased our merciful God in his infinite wisdom, that He might raise and fix our faith upon the grand original, to institute representative priesthood and sacrifice from the beginning, to be continued to the end of the world. Sacrifice, then, foreshadowing the sacrifice of the death of Christ,—the *only* sacrifice of absolute worth, and for its own sake acceptable as in itself meritorious,—was from the beginning, the most prevalent mode of access to the Divine favour, on account of its relation to this its original, the all-atoning

sacrifice of Him whom the Father heareth always ; and accordingly was the most solemn worship of Almighty God, enforcing *prayer* as well as *praise* and *thanksgiving*. As with Noah, so Abraham, the father of the faithful, wherever he took a little rest in his pilgrimage through this life, built an altar and called upon the name of the Lord : in effect pleading Christ's merits, as we do now, for the acceptance of his person and prayers, and his intercessions for others as well as for himself—for in faith he saw the promised seed. In the history of Abraham, he who was called the Father of THE Faithful—of the Jew and Gentile, bond and free—our attention is drawn to Melchisedec ; a remarkable character, highly exalted, and in his typical character sacredly dignified. It was this Priest of God of whose order Christ was, for it was declared of Him from God, Thou art a Priest for ever after the order of Melchisedec. Of Melchisedec we know neither his entry into the world nor his exit from it, that he might be more like to Him, who is an eternal Prince and Priest, King of Righteousness, King of Peace,

absolutely and literally without beginning of days or end of life—for, of His Kingdom there shall be no end. But “every priest,” says the Apostle, “must have somewhat to offer.” Where, then, was Melchisedec’s sacrifice? With blessing in his mouth, we find in his hands only bread and wine; and here the resemblance does not fail. For, THE Priest after His order, from whom all others derive their title, and are in themselves of no worth or acceptance but in relation to Him, took into his sacred hands Bread and Wine, and under these symbols offered *himself* a sacrifice well pleasing to God and obtained blessing for all the faithful seed of Abraham, who in the divine strength are conquerors of their spiritual enemies, Satan, sin and death. This application of the *bread* and *wine*, which Melchisedec brought forth or offered up as a type of Christ and His oblation of Himself under such symbols for a blessing to mankind, has for its warrant and confirming seal, the firm and sure test of ecclesiastical truth maintained by Vincentius Lerenensius, viz., *antiquity, universality, and consent from the*

Apostolic age downward. All the ancient Fathers, Greek and Latin, are unanimous to this purpose—and so is fulfilled the spirit of the prophecy of Jeremiah: “Thus saith the Lord, David shall never want a man to sit upon the throne of the House of Israel. Neither shall the Priests, the Levites want a man before me, to offer burnt offerings, and to *do* sacrifice continually.” We may deduce hence that priesthood, although the ministers of it *change*, endures perpetually the same in substance; while the ministrations upon earth are different, but authentic copies of the same divine original, the priesthood and sacrifice of Christ eternal: the benefit of which they are instituted and ordained to apply, as being *effectual signs* and *representatives* of that which alone gives value to the whole. The unbloody sacrifice of the Christian church—the sacrifice of Melchisedec, which after the coming of the real Priest, and the infinitely-meritorious sacrifice of His death, should put an end to the bloody sacrifices which preceded it, was shadowed out by the meat and drink offering of the law, which was annexed to

the various Mosaic sacrifices ; and was also practised by corrupt tradition in the heathen world. And as all the sacrifices before and under the law looked forward in hope and desire to the promised Redeemer and his atoning sacrifice, so *this* commemorative sacrifice which He left for his memorial, looks back with praise and thanksgiving for His coming, and the merciful accomplishment of His most gracious undertaking. This one sacrifice answers all the purpose, and applies all the benefits of those preceding sacrifices, all flowing from one and the same fountain, opened in the pierced side of the Son of God.

Prayer.

O Lord Jesu, Christ be merciful to me.

Holy Spirit, strengthen me and influence my heart to feel the full misery of the sinner's way, and the blessedness of that which leadeth to life.

God Almighty be reconciled to me, through Christ, the Son.

O God, the Father of Heaven, have mercy upon me, a miserable sinner.

O God the Son, Redeemer of the world, have mercy upon me, a miserable sinner.

O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon me a miserable sinner.

O Holy blessed and glorious Trinity, Three Persons and One God, have mercy upon me, a miserable sinner.

O Lord Jesu Christ, who took flesh, and became man to die for me, a miserable sinner, have mercy upon me.

O Christ ! that sittest at the right hand of God, mediating for sinners, plead Thy precious sacrifice for me, a miserable sinner.

Oh ! God the Father, I come to Thee and offer by the hands of Thy ministers which Thou hast ordained, the Gentiles' offering—a pure offering of bread and wine—presenting with these my prayers, my soul, and body, to be a reasonable sacrifice, beseeching thee not to weigh my merits, but to pardon my offences, and to grant me so to eat the flesh of Thy dear Son, and to drink His blood, that my sinful

body may be made clean by His body, and my soul washed in his most precious blood, that I may evermore dwell in Him and He in me.

That it may please Thee to grant me true repentance, to forgive me all my sins, negligences and ignorances, and to endue me with the grace of Thy Holy Spirit, to amend my life according to Thy Holy Word.

Proper Lessons

FOR MEDITATION AND INSTRUCTION.

FIRST LESSON,

Taken from Exodus, Chap. xii., v. 14 to v. 20.

And this day shall be unto you for a *memorial*; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.

Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

And in the first day, there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance for ever. in the first month, on the fourteenth day of the month, at even, ye shall eat unleavened bread until the one-and-twentieth day of the month at even.

Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land. Ye shall eat nothing leavened; in all your habitations ye shall eat unleavened bread.

Then Moses called for all the Elders of Israel, and said unto them, Draw out and take you a lamb, according to your families, and *kill* the passover.

And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin ; and none of you shall go out of the door of his house until the morning.

For the Lord will pass through to smite the Egyptians, and when he seeth the blood upon the lintel, and upon the two side posts, the Lord will pass over the door, and *will not suffer the destroyer to come into your houses* to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass when your children shall say unto you what meaneth ye by this service ?

That ye shall say, It is the sacrifice of the *Lord's Passover*, who passed over the houses of the Children of Israel in Egypt, when he smote the Egyptians, and delivered *our* houses. And the people bowed the head and worshipped.

And the children went away, and did as the Lord had commanded Moses and Aaron, so did they.

SECOND LESSON,

Taken from Hebrews, Chap. vi., v. 8 to 22.

When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

And so, after he had patiently endured, he obtained the promise.

For men verily swear by the greater; and an oath for confirmation is to them an end of all strife.

Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us;

Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail, *whither the forerunner* is for us entered, even Jesus made an *High Priest for ever after the order of Mel-*

chisedec. For this Melchisedec, King of Salem, *Priest of the Most High God*, Who met Abraham returning from the slaughter of the kings, and blessed him ;

To whom Abraham gave a tenth part of all ; first, being by interpretation King of Righteousness, and after that also King of Salem, which is *King of Peace* ;

Without father, without mother, without descent, having neither beginning of days nor end of life ; but made like unto the Son of God ; abideth a Priest continually.

Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who *receive the office* of the priesthood, have a commandment to take tithes of the people according to the law, that is of their brethren, though they came out of the loins of Abraham : But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without contradiction, the less is blessed of the better.

AND HERE MEN THAT DIE RECEIVE TITHES ;
but there HE *receiveth them*, of whom it is
witnessed that *He liveth*.

And as I may so say, Levi also, who receiv-
eth tithes paid tithes in Abraham. For he
was yet in the loins of his father when Mel-
chisedec met him.

If therefore perfection were by the Leviti-
cal priesthood, (for UNDER IT the people re-
ceived the law,) what further need *was there*
that another priest should rise after the order
of Melchisedec, and not be called after the
order of Aaron ?

For the priesthood BEING CHANGED THERE
IS MADE OF NECESSITY a change also of the
law, for he of whom these things are spoken,
pertaineth to another tribe of whom no man
gave attendance at the altar.

For it is evident that our Lord sprang out
of Judah ; of which tribe Moses spake nothing
concerning the priesthood :

And it is yet far more evident, for that
after the similitude of Melchisedec, there
ariseth another priest,

Who is made not after the law of a carnal

commandment, BUT AFTER THE POWER OF AN
ENDLESS LIFE.

For he testifieth,
THOU ART A PRIEST FOR EVER AFTER
THE ORDER OF MELCHISEDEC.

Prayer.

O Almighty God! we thank Thee that Thou didst give us such a priesthood, after Thine own order, continually to set before Thee the memorials of Thy most precious death, send down upon our bishops, priests and deacons the healthful spirit of Thy grace, endue Thy people with heavenly blessings and receive our supplications and prayers, which we offer before Thee only through the merits of the only High Priest, Jesus Christ. — *Amen.*
Amen!

Our Father, &c., &c.—*Amen.*

T U E S D A Y .

Prayer.

Oh ! Lord, as Thou hast said, I enter into my closet and shut the door, here in secret, before Thee alone I bow down my soul, praying Thee to enable me to meditate on Thy goodness, Thy loving-kindness, Thy wondrous offering. Open, Lord, my eyes, that I may see and understand Thy Scriptures.

Thou who didst die for the sins of the world, enable me to realize the great mystery of mysteries, The Lord of all preparing Himself for oblation and satisfaction.—*Amen.*

Meditation.

And when the hour was come, he sat down, and the twelve Apostles with him. And he said, with desire I have desired *to eat this passover* with you BEFORE I suffer : and he took bread, and gave thanks and brake it, and gave unto them saying :

This is my body which is given for you : this do in remembrance of me.

Likewise also the cup after supper, saying, This cup is the New Testament, in MY BLOOD, WHICH IS shed for you. Behold Jesus eating the Christian Passover, *before* he suffered. The oblation is made, The Sacrifice is offered, and presented as a memorial before God, for remission of sin, as the offering is presented now, after that he suffered.

Jesus has said: Ye have Moses and the prophets, they prophesied of me. Search the Scriptures; all Scripture is given by inspiration: under all the sacrifices of the law, bloody and unbloody; with the eye of faith was seen The Christ, by faith. He was represented as coming to die for sin: in all of them was Christ really present because seen by faith. It was impossible that the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, could take away sin. This were gross idolatry. But by these sacrifices were represented the wounds and bitter agony of Thee, dear Lord. So we cannot, without shuddering horror, think that our Saviour would lay violent hands on Himself, wound or break His

own body, or shed out His own blood, and therefore He did,—under representatives of his own appointment, authoritative figures of his body and blood, sure *pledges* of the real substance,—give His body to be broken and His blood to be shed *by* the hands of His crucifiers. And in order to show of His transcendant love to lost mankind, that His death in their stead, to redeem them from death, WAS VOLUNTARY and entirely of his own free will, HE MADE THE OBLATION OF HIMSELF, while to the eye of the world, *He was* perfectly at liberty: for, said He, I have power to lay down My life and I have power to take it again. No man taketh away My life from me, but I lay it down of myself. Before he was apprehended by his crucifiers, He offered himself to undergo a most ignominious death—to be numbered with the transgressors, to rescue sinful man from sorrow and shame eternal. He made there by ONE OBLATION of Himself *once offered* a full, perfect and sufficient sacrifice for the sins of the whole world. He desired to die that we might live, accordingly he uttered, *while he was about to offer*

Himself a sacrifice, these most affecting words: With desire have I desired to eat *this* PASSOVER with you, before I suffer. He was the true passover to which all the rest pointed. And that this sacrificed passover might be eaten as a feast to his church ever after, he performed *the oblation* of it, in bread and wine, which he made his virtual flesh and blood, as he foretold he would in his sermon at Capernaum. The bread that I will give is my flesh, *which I will give* for the life of the world. What he then spoke as future, he now explained and fulfilled, when he took bread and blessed it, and brake it and gave it to his disciples, saying, this is my body which *is given* for you; the words at Capernaum were, "which I *will give*," but now presently and actually given—This bread is my body which *is given*—now presently given—for you, with its drink offering, his blood, in spirit and in power. The words which I speak unto you they *are Spirit* and they are life. Thus did our divine, adorable Redeemer, of his own free will, with love unspeakable, give himself for us under substituted

symbols or representations ; giving way and yielding Himself to the actual performance of the mactation or slaying of the sacrifice. "Thinkest thou that I couldst not pray to my Father, and He would give me legions of angels." In virtue of what He then did, and had given Himself up to suffer in His bitter agony and bloody death, He devoutly said, "I have finished the work which Thou gavest me to do." The *remaining part* was the bloody and malicious work of Satan and men. Thus Christ in the eucharist suffered and died in *will*,—on the cross He suffered and died in *deed*.

The holy and exemplary prelate Fenelon, in his address to the Duke of Burgundy, uses the following scriptural language on the most blessed Eucharist :—"The day which you have so long and so ardently desired, sir, has at length arived ; a day which ought to influence every other one of your life, and even that of your death. Your Saviour approaches you now under the appearance of familiar food, that He may nourish your soul, even as bread daily nourishes your body. To you it

will appear only as a piece of common bread, but the *grace of God is hidden in it*, and will manifest itself to your faith. Say to Him, as Isaiah said, 'Vere tu es absconditus.' He is a God who conceals Himself from love ; He hides his glory, lest our weak sight should be dazzled ; and in order that we may approach Him more easily ; you will find there the hidden manna of various fragrance and containing every celestial virtue. You will eat bread which surpasses all material substance ; it will not assimilate to you, but you will assimilate to it, becoming thus a living member of Christ. May *faith* and *love* render you sensible of the gift of God."

Prayer.

O Lord Christ ! Thou Lamb of God, who alone takest away the sins of the world, have mercy on me ; grant me to feel and know the meaning of Thy giving thanks and breaking of bread in that awful night in which Thou wast betrayed ; lead me to the foot of Thy

cross, that there, looking back on that terrible hour when Thy soul felt exceeding sorrowful even unto death, my own soul may be sorrowful, and beholding my sins raging actually, in the mad passions of the multitude, oh ! let me in agony and exceeding bitterness cry unto Thee, with the penitent thief, " Lord, remember me when Thou comest into thy kingdom." Keep alive in me a continued remembrance of my calling from the world to Thyself, to the society which Thou hast ordained, The company of the faithful. Oh, Lord ! give me grace that I may keep the house of my soul swept and garnished, as the temple of the Holy Ghost, lest going away from Thee, and Thou from me, seven devils enter in and make the last state worse than the first. Cleanse my thoughts by the inspiration of Thy Holy Spirit, that I may perfectly love Thee and worthily magnify Thy holy name, through Jesus Christ.—*Amen—Amen !*

Father, forgive me ! forgive my ignorance !

Jesu, plead for me,

Oh ! Holy Ghost, leave me not comfortless.

Commentary.

In the history of this divine institution, we clearly see three things which our Saviour did :

1. He took bread, and the cup of the Jewish Pascal supper, and set them apart, separated them or consecrated them so far as to be the representative figures, symbols or substitutes of His body and blood.

2. He offered them in sacrifice to God, and thereby or by these pledges voluntarily gave or offered to God His body and blood, as a sacrifice to be slain upon the cross for the sins of the whole world.

3. He blessed them, that they might become His body and blood, not in bare figure or representation only, as they were made by his separation from them before, but *in efficacy* and *life-giving virtue*. Agreeably to this order, the Communion Service was framed and is to be found *in all the ancient liturgies until* the Roman FIRST departed from it : all other Churches—African, Greek, Syrian and all over the East to that of Mala-

bar, however divided among themselves in other respects, exhibit here the most harmonious concurrence; which is a convincing proof that such was our Divine Redeemer's most Holy Institution, according to which his Apostles practised, and instructed their successors. For after He, our eternal High Priest, had performed His OWN oblation of Himself ONCE offered,—that *one all-sufficient sacrifice* which gave *virtue* to all the rest, *before* as well as *after* his appearing—He authorized and commanded His Apostles, and in them all their successors in the Christian priesthood, to do as He had done, although not to the same end.

For what He did was in order to his *actual* death, of inexhaustible merit: whereas what we do is in order to *commemorate* and *receive* the mercies and blessings of it; to perpetuate, under the figures or representations which He has appointed, the memorial of His death and sacrifice, *to plead* His merits with the Father, and *obtain* all the benefits which by His death he purchased for all mankind—pardon, grace, and eternal glory. “*Do this in remembrance of Me.*”

Thus the Christian priest and Christian penitents go up to the altar of their God and present *an offering* (not of their *own* selection) of bread and wine, together with the presentation of *their own broken and contrite hearts*, their praise and thanksgiving, through the hands of God's Minister and *Steward of the Mysteries*, pleading the remembrance of that His most precious death, beseeching Him not to weigh our merits, but to pardon our offences, and to keep in us the spirit of the new man, to give us THE DIVINE LIFE hidden in the sacrament; that we may walk strong in faith, and clothed with power, resist the allurements of hell and *its* spirits.

It appears clearly from Holy Scripture that this most sacred ordinance is both A SACRIFICE and A SACRAMENT. It is first in solemn celebration *given to God* as the representative body and blood of His Son, for as oft as ye shall do this, ye shall shew forth the Lord's death. To whom do we show it worthily? To Thee only, O Heavenly Father! Then the offering, sanctified by the Holy Ghost, is returned, or *given to us* by God,

as his life-giving, virtual or efficacious body and blood for the preservation of our souls and bodies unto everlasting life. "The words I speak unto you, they *are Spirit*. The flesh profiteth nothing." Jesus saith, if a man love Me he will *keep My words*, and My Father will love him, and *We will come unto him and make Our abode with him*.

When He administered the blessed bread and wine to His Apostles, He said, take, eat, this is My body—drink, this is My blood given and shed for you. Given for you in sacrifice, given for you in Sacrament. For sacrifice is a gift—an offering *to* God. Sacrament is a gift *from* God. Its whole virtue, its entire value is derived from its great original, its author, its institutor, its life.

The *continual* remembrance of the sacrifice of the death of Christ, is the great and primary design of the blessed institution. That is, to be a memorial before God, and not merely to stir up in our minds the remembrance of the suffering of the death of our dear Saviour. That to be sure is a necessary attendant upon the celebration,

and is at all times deeply fixed upon the devout mind ; but it is not the principal design, which clearly is to impress us with a sense of our utter natural unworthiness and insufficiency to approach the Divine Majesty ; we therefore literally and actually best and most fittingly come into that Awful Presence, leprous as we are, when in our very hands we lift up and present before God the pleading memorials and representations of the Passion, the dreadful agony, the bitter tears, the supplicating cry, the last holy heart-rending words, "It is finished," the sacrificed, the mangled body, the death of Jesus, the Lamb of God *slain from the foundation of the world.*

Thus we enforce every prayer. We cannot by any possibility get across to the Father but *through* Jesus Christ. We can get nothing from Him to our effectual salvation but through Jesus Christ, for except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you, for He saith, I am the *way and the life*, and whoso shall *do* of My will he shall know of the

doctrine. Let no man deceive us, we have a part *to do*; we cannot succeed by *thinking* of righteousness and sanctification and holiness. We must DO the will of God. Jesus Christ did not come down on earth to think over the sins of man: He went about His Father's business. He acted, he bore *our sins*. Was it nothing to to be despised—to be rejected of man, to be betrayed by a *friend*, to be deserted and forsaken of all that He dearly loved, to be wounded—not for His own transgressions—but for the transgression of others, to be spit upon by a vulgar rabble, to suffer death as a robber or murderer, when the very judge declared, “I am innocent of the death of this just person?” Holy Jesus acted a part; he did not think of or talk of a part. Again, He in return for all this did yet His Father's will. He went about continually doing good. Lord Jesus have mercy upon us; look down in pity and send Thy Holy Gost that He may pour into our hearts that most excellent gift of charity that thou mayest not hear us call out, “Lord, when saw we Thee an hun-

gered! and Thou say unto us, I never knew you." Oh Lord, deliver us from such condemnation.

We therefore have to *do* this great thing, having recognized by the Spirit of God in in our hearts whereby we cry Abba, Father, —that Jesus is the Lamb of God, we will do His will, we will go about our Master's business, and in order effectually to do this we offer *the Sacrifice* of Prayer and thanksgiving, and present ourselves with the pure offering of His memorials, as he commanded. Oh, let us remember that sacrifice was ever understood to be a mode of prayer and supplication well pleasing to God, *because* founded upon the only real efficacious sacrifice of infinite value and merit. Abraham rejoiced to see His *day* and he *saw it*, and was glad. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

Proper Lessons

FOR MEDITATION.

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FIRST LESSON.

From Chronicles, Chap. xxvii, v. 8 to 14.

Thus shalt thou say unto My servant David, Thus saith the Lord of hosts, I took thee from the sheepecote, even from following the sheep, that thou shouldest be ruler over Israel,

And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the Great that are in the earth.

Also, I will ordain a place for My people Israel, and will plant them and they shall dwell in their place, and shall be moved no more, neither shall the children of wickedness waste them any more, as at the beginning.

And since the time that I commanded judges to be over my people Israel. Moreover, I will subdue all thine enemies. *Fur-*

thermore, I tell thee that the Lord will build thee a house.

And it shall come to pass when the days be expired that thou must go to be with thy Fathers, that I will raise up thy *seed* after thee which shall be of thy sons; and I will establish his kingdom.

He shall build Me an house, and I will establish his throne for ever.

I will be his Father and he shall be My son; and I will not take My mercy away from him, as I took it from *him* that was before thee.

But I will settle him in Mine house and in My kingdom for ever, and his throne shall be established for evermore.

SECOND LESSON.

St. Paul to the Hebrews, Chap. i. to v. 8.

God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets,

Hath in these last days spoken unto us by

His Son, whom He hath appointed heir of all things, by whom also He made the worlds;

Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had, by Himself, purged our sins, sat down on the right hand of the Majesty on High ;

Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they.

For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? and again, I will be to Him a Father, and He shall be to Me a son?

And again, when He bringeth in the first-begotten into the world He saith, And let all the angels of God worship Him.

And of the angels He saith, who maketh His angels spirits, and His ministers a flame of fire.

But unto the Son He saith, Thy throne, O, God, is for ever and ever.

with my prayers and strong crying for pardon ; beseeching Thee, O Father, to accept the offering as the Memorial of the Death Sacrifice of Thy Son, and to give them back to me as the virtual, efficacious, life-giving Body and Blood of Christ, to be verily and indeed taken to the strengthening and refreshing of my soul.

I beseech Thee to hear me, good Lord.

Prayer.

O Lord Jesus ! establish Thy kingdom in my heart, root out of me all covetous affections, all lust of the flesh, all evil desires. Grant me power to do Thy will, for my will is to serve Thee, and I have no power unless Thou givest it me. My sufficiency is of Thee alone. Grant me true repentance, Thou Christ, the Son of God.

Our Father, &c.

WEDNESDAY.

Prayer.

O most mighty God and merciful Father, who, according to the multitude of Thy mercies, dost put away the sins of those who truly repent; open, O Lord, I beseech Thee, the eyes of Thy mercy upon me Thy most unworthy servant, who in his heart earnestly implores pardon and forgiveness of all his sins and offences. Thy blessings and benefits I have abused, Thy judgments and punishments not feared, the means of my salvation too often neglected, and thus most grievously have I provoked Thy wrath and indignation. Shouldest Thou, therefore, O Lord, be extreme to mark what is done amiss, and take vengeance for my sins, I were as dust before the face of the wind, and in justice might be swept away for ever.

But, O Lord, with Thee there is mercy, that Thou mightest be feared. Thou art a God of all comfort and consolation; a merci-

ful, loving and gracious Father, ready and willing to hear all penitent sinners that in heart are truly sorrowful for their sins. In the name, therefore, of Jesus Christ, my blessed Redeemer, I humbly prostrate myself before the throne of Thy mercy-seat, accompanied with no other hope than such as proceeds from the richness of Thy mercy, that for His sake alone, Thou wilt have compassion upon me, beseeching Thee not to let my sins be a cloud between Thee and my distress.

And now, O Lord, that I am preparing to receive the blessed sacrament of the body and blood of Jesus Christ, how shall I, that am so great a sinner, dare presume to approach Thy table? The heavens in Thy sight are not clean, and the pillars of the earth shake at Thy presence. Yet, Lord, Thou hast provided a special means, and in Thy Gospel left us a command, "Come unto Me all ye that are weary and heavy laden." Which command I obey; and in confident assurance of Thy promise in Christ Jesus, I trust Thou wilt have mercy upon me. Wash me tho-

roughly from my wickedness, and cleanse me from my sin, and renew a right spirit within me; and of Thy gracious goodness direct me in this service, that all the faculties of my soul and body may be intent rightly to apprehend, and humbly to receive this eternal food—this bread of life—the heavenly and wonderful mystery; and that, by Thy grace, I may obtain the virtue, fruit and benefits of the death and passion of my Saviour, and by the same the remission of my sins and everlasting salvation, through Jesus Christ our Lord.—*Amen.*

O Lord God Almighty, who to redeem lost mankind didst deliver up Thine only Son to be betrayed and sold, by one of His own disciples and familiar friends, into the hands of His most malicious enemies: grant me by the help of Thy Spirit always to detest and abhor my own sins, which were no less the occasion of His death than the traitor Judas; and mercifully grant also that I may never fall from Thee through covetousness, or any other temptation, after my having tasted of the good Word of Life, but that I may stead-

fastly persevere unto the end under all trials, and continue in the fellowship of Thy Word and Spirit and in the communion of all saints, through the same Jesus Christ our Lord.
Amen.

Meditation.

Blessed Jesus! wherefore didst Thou go apart by Thyself, Thou the Son of God, all night in prayer? For even Thou didst pray! But wherefore wentest Thou? Oh wretched and lost world; oh! sinful and corrupt race, see where he voluntarily tracked his way: see where pure, holy immaculate Christ was led. Jesus was led up of the Spirit to be tempted of the devil. Mystery of wonder! He alone heavily laden with the sins of a whole world must accomplish all things, for He knew what was in man. What was there that man did not bring on Him, and now, faint and weary, thrust into The accursed presence, He begins His forty days' fast and personal conflict with Satan. Every sin was to be conquered, and some go

not out of man but by “prayer and fasting;” behold, then, the sinless Son of God fasts,—and such a fast! His soul afflicted, His spirit roused to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and to break every yoke; to deal *bread* to the hungry [bread from heaven,] to bring the poor perverted sinner to His House, to clothe him, naked; yea, to cover with the white robe of righteousness the nakedness of the outcast. Lord, open Thou mine heart that I may know and see my misery; affright my hard heart, that I may indeed and in truth turn to Thee weeping and fasting, and praying. Grant me so to afflict my soul that nothing be left but self-abasement, so that I may wash my face and anoint my head, that I appear not unto men to fast while in spirit I am humble and contrite before Thee, Oh God.

Almighty and most merciful Father, I have erred and strayed from Thy ways like a lost sheep; therefore I come before Thee especially at this time, to acknowledge and be-

wail my sinfulness of thought, word and deed. Lord, who can call to mind his transgressions, from my secret sins deliver me, and from those sins which I now bring before Thee, and which cover me as sackcloth, and with confusion of face, good Lord deliver me, for Jesus' sake. I acknowledge, oh! God, with shame and true penitence, that I have violated and broken Thy commandment which saith, [*here particularize the wickedness and sin of thought and deed.*] Thou lookest into the heart and knowest all things; pardon me, oh! God, pardon me! I bring to Thee my repentant body and soul, pleading the offering that was made of Thine own Son, as my only claim to come even into Thy presence, that through firm faith and deep belief in His all-sufficient atonement, my sinful body may be made clean by His body and my soul washed in His most precious blood. Grant me absolution, oh! God, when I go in faith to Thine altar for the same,—for the blood of Christ cleanseth from all sin. If the righteous be scarcely saved, whither shall I appear? Lord, let me know mine end and the number of my

days, that I may apply my heart unto wisdom. Let my sins be indeed a sore burden, too heavy for me to bear, that I may betake my tottering steps to Him who has promised to ease my shoulder. Oh, what remorse fills the soul, when the reflection comes, that my sins, the wickedness done in *my person*, in *my own heart*, has insulted and wounded The Christ, when I awake to a knowledge of the fact, that my own, each one actual transgression, each one deliberate commission of sin, over and over again, committed against the warning of an awakening conscience, did actually and does always nail the Saviour on the cross, and put Him to open shame,—how alarmed should the soul become! Stand in thought, in spirit, face to face with the messenger of God! He asks, Dost thou love any other god but Me? dost thou worship any image, gold and silver and precious stones, pomp and vial, tabret and harp, are they in thy feasts?

Dost thou take the Name of thy God in vain?—not only by swearing and thoughtlessly calling on the name of the Holy One,

but have you deliberately in lip-service called upon God, thus taking up His holy Name in vain, and profaned His presence with hypocrisy.

Hast thou kept the Sabbath holy?—not only by attending at the offering up of prayer and thanksgiving in the assembly of the faithful, but by diligent self-examination and waiting upon God, an honest seeking after grace in God's appointed ordinances, and an earnest desire for that sabbath of rest which remaineth for the people of God. Has charity reigned in the heart and been manifest in works; have you remembered God's poor in the same manner as he has remembered you through the week? Have you provided for the necessary support of His servants, the Ministers of His Word and Sacraments.

Have you honoured your parents? Have you nourished and respected them, kept their counsel and obeyed them? Are you walking in the way they wish you to walk in? Are you keeping under your body, that you may not obey the lusts of the flesh? Husband, are you faithful to your wife, leaving all other, and cleaving only to her?

Wife, are you living a life of dutiful obedience to your husband, keeping only to him? Do you both remember that ye are one body, joined together by God to His glory?

Widows, are you widows indeed? Young man, do you flee fornication? Look to your Bible for its condemnation. Young woman, are you modest, pure-minded, looking to Jesus as your Saviour, and not looking to the excitement and vanity of fleeting hours as worthy of God's acceptance? Dost thou remember the good part that Mary chose? Hast thou kept from folly and vanity?

Hast thou given to every man his due? Hast thou given to God his due? Hast thou recollected the command, Owe no man anything? Dost thou remember the question and answer in Malachi, "But ye said wherein shall we return? Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings!"

Where are the poor that you have helped?
Where are the sick visited?
Where is the lamb fed?

Where is the sheep sought out?
 Where are the works of charity?
 Where are the layings by, as God prospered you?

Have you robbed God of these His dues or not?

Have you spoken falsely of your neighbour? Has your tongue spoken lies? Have you been a busy-body? a meddler, interfering with the business of others? Have you lied unto your brothers? Have you conceived malice, hatred, murder in your heart? Do you love your enemies? Can you safely say you love the brethren? have done good to your enemies? freely forgiven as you hope to be forgiven? Have you been content with your lot, not coveted others' goods, and thus denied the providence and justice of a merciful omnipresent God?

If my soul can answer these things as God would have them answered, I could stand face to face with His angel. But I have sinned and not walked in Thy commandments. If thou, Lord, be extreme to mark what is done amiss, who can abide it?

Oh! it is thy province to have mercy ; hear, my cry, therefore, most merciful God, and for Jesus' sake put into me the power, and not only the will to obey them. Thou hast promised to make a way, and hast made it, to enable me to flee temptation. Lord, to be tempted is not sin, but to yield to the temptation is sin ; so teach us to fight that we may overcome.

Prayer.

O Lord, who for our sakes didst fast forty days and forty nights, grant us grace to use such abstinence that our flesh, being subdued to the Spirit, we may ever obey thy Godly motions. Turn thou us, O Lord, and so shall we be turned. Give us the comfort of thy help again, and establish us with thy free Spirit. Let thine anger cease from us, and be merciful unto us for Jesus Christ, his sake.
—*Amen.*

Proper Lessons.

FOR MEDITATION.

FIRST LESSON.

From Jeremiah, Chap. xxiv.

The Lord shewed me, and behold, two baskets of figs were set before the Temple of the Lord.

One basket *had* very good figs, even like the figs that are first ripe; and the other basket had very naughty figs, which could not be eaten they were so bad.

Then the Lord said unto me, what seest thou Jeremiah? and I said figs. The good figs very good, and the evil figs very evil, that cannot be eaten they are so evil.

Thus saith the Lord the God of Israel: Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good.

For I will set Mine eyes upon them for good, and I will bring them again to this land; and I will build them and not pull

them down, and I will plant them and not pluck them up.

And I will give them an heart to know Me, that I *am* the Lord, and they shall be My people, and I will be their God; for they shall return unto Me with their whole heart.

And as the wild figs which cannot be eaten, they are so evil; surely thus saith the Lord, so will I give Zekiah, the king of Judah, and his princes, and the residue of Jerusalem that remain in this land, and them that dwell in the land of Egypt.

And I will deliver them to be removed into all the kingdoms of the earth for their *hurt* to be a reproach and a proverb, a taunt and a curse in all places whether I shall drive them.

And I will send the sword, the famine, and the pestilence among them, till they be consumed from off the land that I gave unto them and unto their fathers.

SECOND LESSON.

From Acts, Chap. iii., verses 19 to 26.

Repent ye, therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began.

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you.

And it shall come to pass that *every* soul which will not hear that prophet shall be destroyed from among the people.

Prayer.

Oh, God, merciful Father! accept my prayer which I offer unto Thee, beseeching Thee to strengthen me in soul and body

against the enemies of both, that being under the protection of Thy good Providence, I may be kept in holiness. Grant me, gracious Lord, so to fast and pray, that my spirit may be refreshed in Thee, and my whole life conformed to the perfect image of Christ, my only Saviour. Keep alive in me a sense of thine abiding presence that I quench not the Holy Spirit; reform my wretched heart, that the name of Jesus be alone in it, and purify me now and ever.

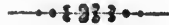
Oh, Father! hear my cry, for Jesus' sake.

Oh, Jesu! be continually attent to my cry.

Oh, Holy Spirit! leave me not, neither forsake me.

Ever blessed Trinity, save me.—*Amen*—*Amen*.

Our Father, &c.



THURSDAY.

Prayer.

I adore Thee, O blessed Jesus, my Lord and my God, when I consider what that sacrament is to which Thou invitest me, and of what parts it consists; of an outward and visible sign, and of an inward and spiritual grace; for Thou, Lord, who knowest our infirmities, and how little able we are to conceive things heavenly and spiritual, in pity to our dark and feeble apprehensions hast ordained outward and visible signs, to represent to our minds Thy grace, which is inward and invisible. Thou hast ordained bread and wine, which is our bodily food, to picture to our faith the food of our souls.

I know, O my God, that I must look through the outward elements, and fix my faith on that which they signify, and which is the inward and invisible grace, even Thy own

blessed body and blood, which is verily and indeed taken and received by the faithful in the Lord's supper.

But, Lord, how canst Thou give us Thy flesh to eat? Lord, Thou hast told me, that Thy words they are spirit and they are life, and are therefore not carnally to be understood. Lord, I believe; help Thou my unbelief.

Lord, I believe that the bread that we break and the cup that we drink, are not bare signs only, but the real communication of Thy body and Thy blood, and pledges to assure me of it; and I verily believe that if with due preparation I come to Thy table, as certainly as I receive the outward signs, so certainly shall I receive the thing signified, even Thy most divine body and blood; to receive which inestimable blessing, O merciful Lord, do Thou fit and prepare me.—*Amen.*
Amen.

Meditation.

Lord Jesus, I would meditate this day on Thy wondrous condescension, Thy infinite

love, Thy patience, long suffering and resignation. The time is indeed at hand : fearful contemplation. The time is at hand when Thou must enter on the completion of that great work which Thy Father gave Thee to finish. Behold *He* is near at hand, who representing the treachery of man, will betray the Son of Righteousness.

Thou hast fed the hungry.

Thou hast raised the dead.

Thou hast healed the sick.

Thou hast given sight to the blind.

Thou hast opened the ears of the deaf.

Thou hast loosed the tongue of the dumb.

Thou hast forgiven the sins of the penitent.

Yet for all this—

Thy back must be given to the smiter.

Thy name must be hailed with derision.

Thou must be despised and rejected.

Thou hast found no where to lay Thine head.

Thou hast hungered and thirsted.

Thine own have not received Thee.

Priest and people have denied Thee.

And still further, being in an agony great

drops of bloody sweat have fallen from Thy sacred body. Tears, groans, and strong crying have been wrung from Thy soul, exceeding sorrowful, even unto death.

Angels have ministered to Thy suffering, wounded spirit. Solitude and watching, prayer and fasting, weeping and mourning for the loss of Thy Jerusalem; bowed down with the load of sins and iniquity which accumulated ages of vile men had committed, and which millions yet unborn would commit.

There thou art with Thy favoured ones, preparing for a great sacrifice, which Thou alone could'st offer. Oh! innocent blood! Oh! immaculate spotless body! Oh! Lamb of God! But Master, where wast Thou just before Thy offering? Where Thou mayest yet be found: in the willing hearts of the leprous, even in Bethany, in the house of Simon the leper—a miserable, loathsome being, an outcast. Imagine a leprous soul open to receive Christ; a poor, miserable, degraded drunkard, adulterer, thief; a murderer, blasphemer, Sabbath-breaker, vile person, covetous, idolater,

idler, busy-body, profane, a wretch whose sins deform his soul as leprosy does the body ! Think of such an one entertaining Christ ! And yet if such *repent*, He will come to him, and will *heal* him of his infirmities. Strange as it may appear, when we look for the Holy Jesus, to see where He was on the day of the great event, behold Him in the house of Simon the leper.

The day will come, most assuredly, when I shall have to go up to pay my penalty, and to say whether Christ has been with me : may Jesus be found alway in my house, even in this my body.

How well Christ knew what was to come. *He could* foresee all that He was to suffer. We know it but not *the hour*. As he sat at meat there came a woman having an alabaster box of ointment of spikenard *very precious*, and she brake the box, and poured it on His head. What faith ! Good woman, how did you learn ? The ointment was precious ! our Lord says so ; but how precious thy bold, fearless, open declaration of love, and faith, and loyalty. Good Lord, enable us to yield

up our precious things to Thy honour and to Thy glory. Teach us not to be ashamed of Thy Name; to anoint it with our lives and conversation.

And there were some that had indignation within themselves and said, Why was this waste of the ointment? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. Is it not so with me: have I not murmured and railed against my neighbour for doing what he pleased with his own, even when he has given of his own to the service of God? Have I not spoken unadvisedly with my tongue, and checked some act of charity which my brother was going to perform. Have I taken any precious thing that I had, and given it to *my* Lord? Am I not just as bad as some that had indignation within themselves?

Our Lord did not reject the woman's offering, for He said, Let her alone; why trouble ye her? She hath *wrought a good work on me*. For ye have the poor with you always, and whensoever ye will ye may do them good;

but me ye have not always. She hath done *what she could*, she is come aforehand to anoint my body to the burying. Poor woman, how her heart must have been lifted up when she heard the kind, tender words of her Lord, “She hath wrought a good work on me.” And shall not the same encouragement await me, if with singleness of heart and firm faith I anoint my Saviour’s body with a box of ointment very precious, breaking the box, and pouring it out,—casting away the right eye or cutting off the right hand, giving up the world, its pomps and vanities, and longing to take the true unction of Christ’s righteousness. Yes, most assuredly, with the sweet balm of repentance I will go to my Lord, and sorrowing that my sins should have wounded His sound body, pray that the same good words may be spoken to me. Let me give the cup of cold water as well as the dearest thing I have. But behold how hurriedly Satan starts at this holy act. Judas, one of the called, is *now a devil*; and he runs to the chief priests to betray Him unto them; and when they heard that, they were

glad, and promised to give *him money*. And he sought how he might conveniently betray Him unto them. And am I not too apt here to look on Judas as betraying a mere man; do I not look rather to the particular act as done by *one* Judas rather than an act adopted and sanctioned by a whole world towards its Saviour. Do I reflect that I may have performed the part of Judas. Has the world ever bought me from following after Christ? Have I ever *received money*, or accepted any office which I knew would draw me from Christ? Have I deliberately gone away from the altar of my God, when the memorials of His most precious body and blood were prepared to be offered up? Have I constantly rejected Christ, by rejecting and despising His gifts and graces given in His holy Sacraments. Do I give up my darling sins, my worldly pleasures,—am I ready to pluck out the offending right eye? Do I believe that my sins are an offence to Christ—a denying of Him? Am I ready to become poor, that Christ may make me rich? Have I been so foolish as to have followed

the good way so long, and *at the last eve* to turn away? Oh, Lord! give me patience to continue unto the end, that at the last hour I may not fall from thee.

Jesus' disciples now ask: Where wilt Thou that we go and prepare that Thou mayest eat the passover; and He sendeth forth two of His disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him. And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room, furnished *and* prepared: there make ready for us. And his disciples went forth and came unto the city, and found as He had said unto them: and they made ready the passover. And in the evening He cometh with the twelve. And as they did eat, Jesus said unto them, Verily I say unto you, one of you who eateth with Me shall betray Me. And they began to be sorrowful, and to say unto Him one by one, *Is it I?* and another

said, *Is it I?* And He answered and said unto them, It is one of the Twelve that dip-peth with Me into the dish. The Son of Man goeth indeed, as it is written of Him ; but woe unto that man by whom the Son of Man is betrayed ; good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed and brake it, and gave to them and said, Take, eat : this is My body. Likewise, the cup, after supper ; and when he had given thanks, He gave it to them ; and they all drank of it. And He said unto them, This is my blood of the New Testament, which is shed for many.

How the angels of God must have wondered at this marvellous scene. What despair in Hell ! What peace on earth and good will to man ! What an acceptable sacrifice to an offended God ! How mightily the serpent's head is now crushed. It is a night to be much observed unto the Lord, for bringing the captive outcast to a land of liberty ; a night much to be remembered by sinful repentant man. Does the most repentant recognise the full amount of his sinfulness ? Can we imagine the depth of our guilt ?

The Oblation of Himself is made. As *His offering*, it is accepted. Satan, now desperate, is busy, and entering into the willing hearts of cruel men, contrives that the Lamb is to be slain. All this is before the Victim: as he came to a place named Gethsemane, hear what he now saith to his disciples: "Sit ye here while I shall pray." And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy, and saith unto them, Tarry ye here and watch. And he went forward a little and fell on the ground, and prayed that if it were possible, the hour might pass from him. And he said, "Abba, Father, all things are possible unto Thee. Take away this cup from me; nevertheless not what I will but what Thou wilt." What man can sound this mystery of redemption? He who was tempted, and fasted, and hungered, must also humble himself, suffer a martyr's death, and endure a martyr's pangs, for the sake of those who had gone before and should come after him. What a manifestation of divine love! See the Son of God exceeding

sorrowful, watching and praying that the cup of ignominy and shame and death be taken from Him,—He, the innocent one, He who had done no sin, who knew no sin ; He is in his human nature to be dragged from His blessed mother, His brethren, His friends, His disciples, to be hung on the tree and savagely used. He is going to tread the winepress alone—no one of all he had loved is to be with him. Judas, alone of the Twelve, cometh, and with him a great multitude with swords and staves, from the Chief Priests, the Scribes and Elders. With insolence remarkable, full of the devil, the wretched man betrays his Lord, with the emblem of warm affection. He betrayeth him with a kiss ! This was bad enough ; but there was yet another rejection awaiting him : by and by, when the Saviour is seized and fairly in the hands of his murderers, “THEY ALL FORSOOK HIM, AND FLED ! What a spectacle of woe ! How wonderful the long-suffering of God ! My Lord and my God ! look down with pity on me, who have rejected Thy name : strengthen me with grace, oh ! Holy Ghost, to leave all

and follow the Son of God. O Lord, God, look down with pity on the weak and erring children of men, and pardon all our infirmities. Give us grace to be firm in our religion, true to the Cross of Christ, sincere in our obedience to the doctrines of His Holy Church. Grant this through Jesus Christ our Lord.—*Amen.*

Proper Lessons

FOR MEDITATION.

FIRST LESSON.

From Numbers, Chap. xxi., verses 5 to 10.

And the people spake against God, and against Moses, wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is no bread, neither is there any water*; and our soul loatheth this light bread.

And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.

Therefore the people came to Moses, and said, We have sinned, for we have spoken

against the Lord, and against thee; pray unto the Lord, that He take away the serpents from us. And Moses prayed for the people.

And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass that every one that is bitten, when he looketh upon it shall live.

And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

SECOND LESSON.

From St. John, Chap. xiv., verses 1 to 23.

Let not your heart be troubled: ye believe in God, believe also in Me.

In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, *there* ye may be also.

And whither I go ye know, and the way ye know.

Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way?

Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by Me.

If ye had known Me, ye should have known My Father also: and henceforth ye know Him and have seen Him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou *then*, Shew us the Father?

Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works.

Believe Me that I *am* in the Father and the Father in Me: or else believe Me for the very works' sake.

Verily, verily I say unto you, He that believeth on Me, the works that I do shall he do

also ; and greater *works* than these shall he do ; because I go unto My Father.

And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.

If ye shall ask anything in My name, I will do *it*.

If ye love Me, keep My commandments.

And 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 , whom the world cannot receive, because it seeth Him not, neither knoweth Him : but ye know Him ; for He dwelleth with you and shall be in you.

I will not leave you comfortless : I will come to you.

Yet a little while, and the world seeth Me no more ; but ye see Me : because I live, ye shall live also.

At that day ye shall know that I *am* in My Father, and ye in Me, and I in you.

He that hath My commandments, and keepeth them, he it is that loveth Me : and he that loveth Me shall be loved of My Father,

and I will love him, and will manifest Myself to him.

Judas saith unto him, (not Iscariot,) Lord, how is it that Thou wilt manifest Thyself to us, and not unto the world ?

Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and We will come unto Him, and make our abode with Him.

Prayer.

I, miserable, sinner, confess and acknowledge, with bended heart and hands lifted up in the presence of Thee, O God, my many and manifold sins, and that I have transgressed sundry ways against the precepts of the first and second table. I am sorry from the bottom of my heart; and it grieveth me that I have so often offended Thee my gracious God. I come unto Thee as an humble suitor, to obtain mercy and pardon for all my offences. I beseech Thee to sanctify me by Thy Holy Spirit; to strengthen my faith against all assaults of my ghostly enemy; to seal up in me, by Thy Holy mystery that comfortable hope of the life to come.

Direct me, I beseech Thee, how to approach to Thy holy altar, that I may abide with Thee and be a fit habitation for Thy Holy presence, both now and for evermore. O Lord, make me careful in the performance of so high a part of Thy holy worship. I desire to go, Lord, as the sick to the physician of life, as an offender to the Lord of mercy, as the blind to the light of the eternal Sun, as the poor and needy to the God of heaven and earth, rich in mercy; therefore, O Lord, cure my infirmities, pardon my offences, lighten my burdens, enrich my poverty; grant that I may with such reverence receive this heavenly manna, with such contrition and devotion, with such purity and faith, with such a purpose and intent, as is expedient for my salvation. And grant that at last I may behold perpetually Thy beloved Son, with face revealed, whom now I receive in the way by faith only; who liveth and reigneth with Thee and the Holy Ghost, one God, for ever and ever.—*Amen.*

Our Father, &c.

FRIDAY.

Prayer.

O God, who at the price of Thy only Son's last drop of blood upon the Cross, hast bought me from this life and all the goods of it, to the sole pursuit and hopes of Thyself in eternity, possess, I beseech Thee, and absolutely dispose of what Thou hast so dearly paid for, mortifying to me the world, and confirming my courage to fight manfully under the banner of my Crucified Saviour, that I may be able to stand the shock of all temptations, that nothing either in life and death may ever separate me from Thy love in Him, my glorious Redeemer who with Thee and the Holy Ghost liveth and reigneth ever one God, blessed for ever.—*Amen.*

Almighty God and most merciful Father, give me, I beseech Thee, that grace that I may duly examine the inmost of my heart and my most secret thoughts, how I stand before Thee. Lord, I confess all my sins,

and my unworthiness to present myself at Thine altar. But Thou canst forgive sin, and give repentance: do both, gracious Father; and then behold I am clean to come unto Thee. Lord, make me a worthy receiver of that for which I go to Thee — Christ, and remission of sin in Christ; and that for His own mercy-sake and Thine. Good Lord, consider my complaint, for I am brought very low. O Lord, how long wilt Thou be angry with Thy servant that prayeth? O Lord, give me grace and repentance, and Thou canst not be angry with my prayer. O Lord, give me grace and repentance; O Jesu, I am Thine; save me, and deliver me not into the will of mine enemies, especially my ghostly enemies. O Lord, I am Thy servant; Thy unprofitable wasteful servant, yet Thy servant. O Lord, set my accounts right before Thee, and pardon all my mis-spending and mis-reckonings. O Lord, I am Thy son; Thy most unkind, prodigal son, yet Thy son. O Lord, though I have not retained the love and duty of a son, yet do not Thou cast off the kindness and com-

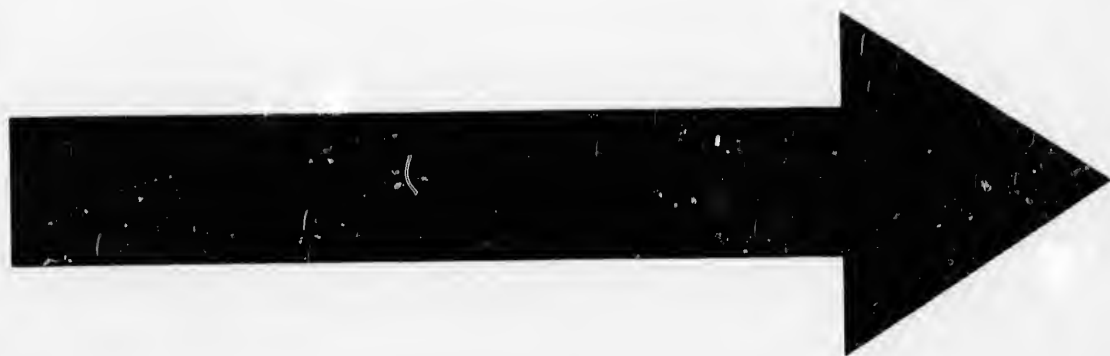
passion of a father. O Lord, in Thy grace I return to Thee; and though I have eaten draught with all the unclean swine in the world in my hungry absence from Thee, yet now, Lord, upon my humble return unto Thee, give me, I beseech Thee, the bread of life, the body and blood of my Saviour, into my soul, that I may be satisfied in Thee, and never more run away from Thee, even for Jesus Christ's sake, that gave himself for me. O Lord God, hear my prayers. I come to Thee in a steadfast faith; yet for the clearness of my faith, Lord enlighten it; for the strength of my faith, Lord increase it. Behold, I quarrel not at the words of Thy Son, my Saviour's blessed institution. I know his words are no gross, unnatural conceit; but they are spirit and life. While the world disputes, I believe. He hath promised me, if I come worthily, that I shall receive His most precious body and blood, with all the benefits of his passion. My Saviour is willing, in this tender of them both to me. Lord, so wash and cleanse my soul, that I may now and at all times be prepared by

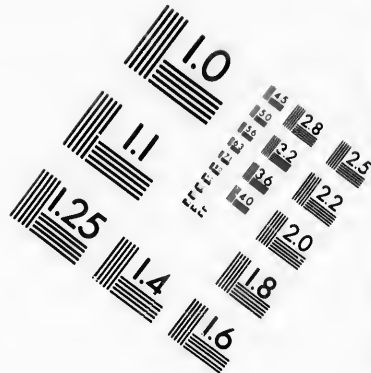
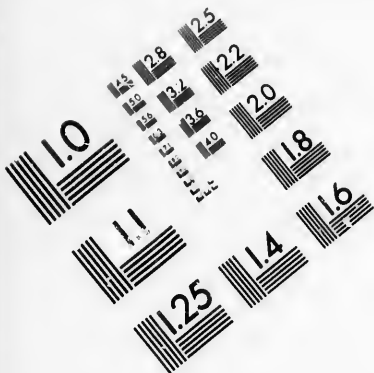
hearty prayers and devotions ; and be made worthy, by Thy grace, of that infinite blessing, the pledge and earnest of eternal life, in the merits of the same Jesus Christ, who gave His body and blood for me.—*Amen.*

Meditation.

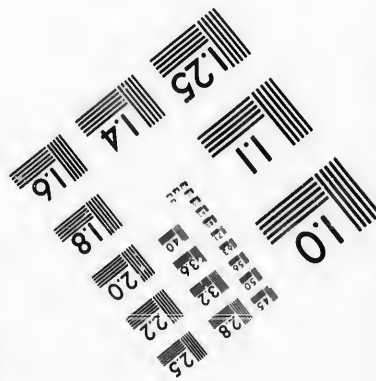
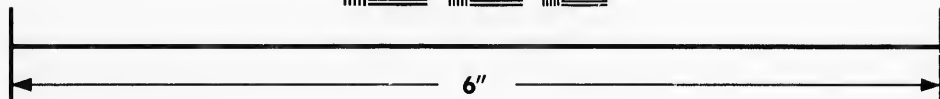
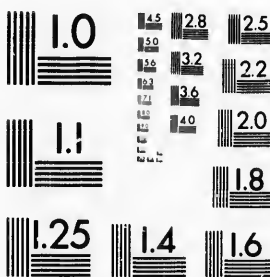
Lord, Thine eye-lids neither slumber nor sleep ! It is for fallen man to sleep even when he should be awake, to his own duties : but I, that am not meet to be a servant to Thine Apostles, have done even as they who, when they were commanded, “ Watch ye and pray, lest ye enter into temptation,” yet, fell asleep and did fall into temptation. Their spirit was willing, but the flesh was very weak. Can I plead so good an excuse as was made for them. Watch ! Who amongst us watches as he ought ? Do I rise at midnight to praise thee ? Do I, seven times a day, lift up the hands of supplication ? Lord, save us or we perish. We are even as asleep, and faith is cold and feeble. We scarcely crave the milk of Thy Gospel, and

the strong meat is forgotten. We cease to think! Meditation is gone from us. God is scarcely in all our thoughts. Yet, have we not, as Christ's Church, enough for reflection? Oh! Lord, lead me out in Spirit to those sacred haunts, where Thou didst track Thy weary steps. May the Spirit of God take me out with power to the contemplation of those scenes, which my Lord in his own person visited. Teach me to feel that I, in my own inner-self, am as much guilty of the death of my Saviour as the thief and robber, and denier of His day on earth. I too have denied Thee and fled, I have despised Thee and rejected all Thy counsel: I have naught to boast! and but for thy long suffering, must have been cut off. Through the veil of time I look back on Gethsemane, into the room where Pilate sat; and behold, the smiting and angry taunt and gesture of incarnate hate, the outrageous and insulting mockery which circled with thorns the King of Kings, the agonizing walk from the Seat of Judgment to the undoing of Thy human nature, when Simon of Cyrene is compelled





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to bear Thy Cross. The foot of Calvary now for ever to be the hill of hills. The Holy Mount, to which nations of men look with beseeching eyes and longing hearts; the lifting up of the Son of Man on the accursed tree; the bitter and unutterable agony of soul which pours out the supplicating cry, "My God, my God, why hast Thou forsaken me?" The denial of a drop of water to cool the parched tongue, while base satanic hands present the sponge filled with vinegar and bitter with gall, fit emblem of the gall of bitterness which nailed him on the cross; the impatience of the multitude for the closing scene, and the hostile spear plunged deep into his blessed side, letting out the redemptive price of man--the water and blood, through and by which a world was healed. The cry "It is finished:" may that cry ever echo in my heart and restrain me. The wrath of man now praised Thee, Oh God, and Thou didst restrain the remainder of wrath. It is finished--redemption is now offered to ALL. It is finished--the conditions, obedience to the life, and faith in the

all-sufficient efficacy of the atonement of the God-man, Christ Jesus. BEHOLD THE LAMB OF GOD, WHICH TAKETH AWAY THE SINS OF THE WORLD !

Lord, I believe, help Thou mine unbelief. I am to believe in Christ as well as *on* Him. The devils only did this. I must be in Him, clothed with His humility, His willing obedience, His holiness, His charity, His love for all, His patience, His self-denial, His fervent, prayerful spirit, His veneration and total subjection to the Law of God, His Holy Word. I must put on Christ, forsaking the world and the lusts thereof, and living to God, seek only the things that are His. Old things must have passed away, and I be a new creature. What soul can ponder on the awful events of that day and be untouched ? Apart from the harrowing consciousness that my guilt was instrumental in the bloody tragedy, and looking to the personal human suffering of Christ, to the agony and deep distress which His persecution, His mock-trial, and hard condemnation brought upon His immediate followers, and

upon her, who was declared blessed among women, is there not enough to melt the heart of ordinary feeling, and lead it to look beyond and behind all this terrible human suffering for deeper, more agonized, more tremendous patience and deeper love than spring out of the mere humanity of the Cross. It is only when the converted heart lays hold of the condescension and love of the Incarnate Saviour that it rightly believes the atoning sacrifice of Jesus, and recognizes the enormity of sin. Lord, it is finished! This day the sacrifice lies before God, while Saints are refreshed and hopes are confirmed that their redemption is complete. Thy whole Church has seen the travail of Thy Soul, and in one Holy Communion may now ever present their petitions through the Lamb which was slain, and is yet alive. Lord, Jesus, I believe in the Communion of Saints. Give me faith to join my prayers with theirs. Cleans my heart, that I may honestly, and with holy fervour, pray for their perfect consummation and bliss, and the hastening of Thy Kingdom, that with

Thee all saints may dwell in perfect bliss, and my soul washed in the blood of Christ, be clean and pure through Him.

Prayer.

O, Almighty Lord, who didst lie down in the grave to redeem mankind from its terrors, and patiently endured suffering in the flesh : a pattern of perfect innocence, suffering wrongfully ; grant unto me meekly and patiently to endure whatever righteous and just chastisement may mercifully overtake me. Lord, like the labourer at the last hour who wast sent into the vineyard, I have been standing idle in Thy market place,—the Church,—where Thy food was offered without money and without price, but I reached not my hand to receive it. O, Merciful Saviour, intercede for me ; take me into Thy service even at this last hour. My labour, I know, must be valueless ; work as I may, how could I recompense Thee ? I can only bring into Thy service a sorrowing and repentant heart. I can only give now that whole loving alle-

giance which was Thine always. I can only go to Thee and say, Father, I have sinned against Heaven and before Thee, and am no more worthy to be called Thy Son. O, Lord, receive me; cast me not away from Thy presence; take not Thy Holy Spirit from me; give me the comfort of Thy help again; establish me with Thy free Spirit.—*Amen.*

Grant me this, O, Lord, for Jesus Christ, His sake;

To break the serpent's head, by guarding against his temptations.

Constantly to remember my latter end.

To live soberly and watch always.

To cut off occasions from the enemy, who seeks occasions.

Never to allow myself in idleness:

Not to converse with vain and disorderly persons; but to frequent and love the company of the good.

To make a covenant with mine eyes, and bring my body into subjection.

To give myself much unto prayer, and to retire from the world, by the exercise of penitence, abstinence and mortification.

With these thorns, Lord, let me be hedged about that I wander not after vanity.

Hold Thou me in with bit and bridle, when I would break away from Thee.

O Thou, who hast invited me, compel me to come in to my own happiness.—*Amen.*

Proper Lessons

FOR MEDITATION.

FIRST LESSON.

Prom Psalm xxii. to v. 19.

My God, my God, why hast Thou forsaken me? *why art Thou so far from helping me, and from the words of my roaring?*

O my God, I cry in the daytime, but Thou hearest not; and in the night season, and am not silent.

But Thou *art* holy, O *Thou* that inhabitest the praises of Israel.

Our fathers trusted in Thee: they trusted, and Thou didst deliver them.

They cried unto Thee, and were delivered;

they trusted in Thee, and were not confounded.

But I am a worm, and no man ; a reproach of men, and despised of the people.

All they that see me laugh me to scorn ; they shoot out the lip, they shake the head, *saying,*

He trusted on the Lord *that* He would deliver him ; let Him deliver him, seeing he delighted in Him.

But Thou *art* He that took me out of the womb : thou didst make me hope *when I was* upon my mother's breasts.

I was cast upon Thee from the womb : Thou art *my* God from my mother's belly.

Be not far from me ; for trouble *is* near ; for *there is* none to help.

Many bulls have compassed me : strong *bulls* of Bashan have beset me round.

They gaped upon me *with* their mouths, *as* a raving and a roaring lion.

I am poured out like water, and all my bones are out of joint : my heart is like wax ; it is melted in the midst of my bowels.

My strength is dried up like a potsherd ;

and my tongue cleaveth to my jaws; and
Thou hast brought me into the dust of death.

For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

I may tell all my bones: they look *and* stare upon me.

They part my garments among them, and cast lots upon my vesture.

SECOND LESSON,

From the Gospel of St. John, Chap. xix, v. 1 to 35.

Then Pilate therefore took Jesus, and scourged *Him*.

And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe,

And said, Hail, King of the Jews! and they smote Him with their hands.

Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him.

Then came Jesus forth, wearing the crown

of thorns, and the purple robe. And *Pilate* saith unto them, behold the man !

When the Chief Priests therefore and officers saw Him, they cried out, saying, Crucify *Him*, crucify *Him*. Pilate saith unto them, Take ye Him, and crucify *Him* : for I find no fault in Him.

The Jews answered him, We have a law, and by our law He ought to die, because He made himself the Son of God.

When Pilate thefore heard that saying, he was the more afraid ;

And went again into the judgment hall, and saith unto Jesus, Whence art Thou ? But Jesus gave him no answer.

Then saith Pilate unto Him, Speakest Thou not unto me ? knowest Thou not that I have power to crucify Thee, and have power to release Thee ?

Jesus answered, Thou couldest have no power *at all* against Me, except it were given thee from above : therefore, he that delivered me unto thee hath the greater sin.

And from thenceforth Pilate sought to release him : but the Jews cried out, saying,

If thou let this man go, thou art not Cæsar's friend: whoever maketh himself a king speaketh against Cæsar.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your king!

But they cried out, Away with *Him*, away with *Him*, crucify *Him*: Pilate saith unto them, Shall I crucify you? The Chief Priests answered, We have no king but Cæsar.

Then delivered he *Him* therefore unto them to be crucified. And they took Jesus, and led *Him* away.

And He bearing His cross went forth into a place called *the place* of a skull, which is called in the Hebrew *Golgotha*:

Where they crucified *Him*, and two other with *Him*, on either side one, and Jesus in the midst.

And Pilate wrote a title, and put in on the

cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, *and* Greek, *and* Latin.

Then said the Chief Priests of the Jews to Pilate, Write not, the King of the Jews: but that he said, I am King of the Jews.

Pilate answered, What I have written I have written.

Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also *His* coat: now the coat was without seam, woven from the top throughout.

They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lot. These things, therefore, the soldiers did.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.



When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy Son !

Then saith He to His disciple, Behold thy mother ! And from that hour that disciple took her unto his own *home*.

After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

Now there was set a vessel full of vinegar : and they filled a sponge with vinegar, and put it upon hyssop, and put *it* to His mouth.

When Jesus therefore had received the vinegar, He said, It is finished : and he bowed His head, and gave up the ghost.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross upon the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

Then came the soldiers, and brake the legs of the first, and of the other which was

crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs :

But one of the soldiers with a spear pierced His side, and forthwith came thereout blood and water.

A Litany ;

OR,

PRAYERS UPON THE LIFE AND DEATH OF OUR
SAVIOUR JESUS CHRIST.

O Sweet Saviour, who, for the love of mankind, didst vouchsafe to descend from Thy royal throne, from the bosom of Thy Father, into this vale of misery, and to take on Thee the form of a sinner, even human flesh of the most chaste and pure Virgin,

Be pleased of Thy great clemency to make my heart Thy habitation, adorn it to that end with all spiritual graces, and be daily born in me by renewing in my soul a fervent love to Thee ; and *Be merciful to me.*

O blessed Lord, who being God Almighty, didst not disdain at Thy birth to be wrapped in swaddling clothes and to be laid in a manger ;

Grant that I may be ever in Thy sight a little infant, in humility and lowliness of spirit : take from me all ambitious thoughts ; and
Be merciful to me.

O gracious Lord, who at Thy birth wouldst be received into this world with joyful hymns of blessed angels, and be found to the great delight and admiration of poor shepherds ;

Give Thy grace unto me, Thy poor unworthy servant, continually to persevere in Thy praise, to seek Thee with the shepherd's affection, by seeking to find Thee, and finding Thee always to retain and enjoy Thee ; and
Be merciful to me.

O sweet Jesus, who wert pleased upon the eighth day to be circumcised, and in that most tender age of Thine didst begin to shed Thy blood, merely for the love of me and mankind ;

Cut off, I entreat Thee, all superfluities

from my soul, and take from me all evil thoughts, words, and works ; and

Be merciful to me.

O blessed Christ, who (to the unspeakable comfort of me and all Thine elect) wouldst be called by the saving name of *Jesus* ;

Grant that the memory of this name may ever cause a reverend respect in me toward Thee, and that by it I may be preserved all my life, and at the hour of death ; and

Be merciful to me.

O loving Lord God, who wouldst be found by the wise men which sought Thee with faith and devotion, and who (having found Thee) fell before Thee with oblations of gold, frankincense, and myrrh ;

Be pleased, I beseech Thee, that I may find Thee in spirit, and worship Thee in spirit and truth ; offering unto Thee the gold of bright shining charity, the incense of pure devotion, and the myrrh of perfect mortification ; and

Be merciful to me.

O blessed Saviour, who, to leave mankind an example of obedience and humility, wouldst become subject to the law, and be brought

to the Temple, and there have offered for Thee the oblations of the poor and not the rich ;

Give me the grace and obedience to subject myself willingly to my governors ; suffer not the least thought of pride to reign in me, but quench in me all haughtiness of spirit, with inordinate love and conceit of myself ; and

Be merciful to me.

O gracious Lord, who, whilst Thou wert yet young and tender, wert contented to suffer persecution, and fly with Thy blessed mother into Egypt ;

Grant me such ability by Thy grace, whereby I may not only suffer persecution and affliction when it shall please Thee, but also persecute and punish all wickedness within myself, before it grow too strong for me ; and

Be merciful to me.

O blessed Jesus, who, being sought for by Thy blessed Mother three days, wouldst be found of her in the Temple ;

Suffer me never to be severed from Thee ; give me such a devotion toward Thee, that I may never be weary in serving Thee, nor

satisfied with praising Thee, either in public or private; and *Be merciful to me.*

O loving Lord, who wouldst enter the river Jordan, and there be baptized by Thy forerunner, John the Baptist;

Be pleased that I may be purified in this life by Thy merits, and thereby washed from all my sins; and *Be merciful to me.*

O gracious Saviour, who didst continue fasting and praying forty days and nights together in the desert, and after divers temptations didst overcome Satan;

Grant that I may chastise my flesh, and exercise myself in fasting, watching, prayer, and other spiritual exercises, and subdue all evil affections which rebel against the Spirit; and *Be merciful to me.*

O blessed Redeemer, who for my sake didst subject Thyself to many sorrows and necessities, to heat, cold, hunger, thirst, weariness, sweat, journeys, persecutions, and tribulations;

Strengthen me with the aid of Thy Holy Spirit, that I may willingly bear all adversities, as coming from Thy hand; and

Be merciful to me.

O blessed Lord, who while thou wert upon earth didst vouchsafe to comfort the sons of men and heal their infirmities ;

Replenish my heart with all pious affection, that I may account the miseries of others as mine own, and supply their necessities in whatsoever I may, according to my ability ; and

Be merciful to me.

O gracious Lord, who, for Thy love to mankind, didst endure infinite miseries, injuries, calumnies, blasphemies, and revilings, even of those to whom Thou hadst done much good ;

Create in me a heart pure and innocent, which may forgive mine enemies, and love them, rendering good for evil, whereby I may shew myself a true follower of Thy perfect charity and patience ; and

Be merciful to me.

O merciful Saviour, who, to abrogate the ceremonial law, didst eat the Paschal lamb with Thy disciples, and giving them an example of humility, upon Thy knees didst wash their feet ;

Grant that this example may make a deep

impression in me; give me perfect humility, true obedience, and fervent love, whereby I may love Thee sincerely and all others unfeignedly; and *Be merciful to me.*

O blessed Lord, who of Thy great love didst institute the blessed sacrament of Thy body and blood, whereby Thou mightest continue with us to the end of the world;

Stir up in me the earnest desire and longing after this holy sacrament, and grant that I may ever receive it with a chaste love, deep affection, and a pure heart; and

Be merciful to me.

O loving Lord, who, when Thou wert to leave this world, didst comfort Thy disciples, and with ardent and affectionate prayer didst commend them to the Father, thereby shewing what love Thou didst bear to them, and all others who should believe in Thee;

Make my heart sensible of this love, and raise in me an earnest affection to Thee, that I may be wholly transformed into the love of Thee; and

Be merciful to me.

O merciful Saviour, who, praying in the garden, didst wholly resign Thyself to Thy

Father's good pleasure, desiring that not Thy will, but His, should be wholly done ;

Give me grace, that in all adversity and tribulation I may flee to Thee by prayer, and ever commit myself to Thy providence and good pleasure ; and

Be merciful to me.

O sweet Jesu, who didst suffer Thyself to be taken and bound as a malefactor, neither didst lament nor murmur whilst Thou wert shamefully entreated by Thy enemies ;

Give me strength, after Thine example, willingly and patiently to endure all adversity and tribulation which shall at any time befall me ; and

Be merciful to me.

O blessed Saviour, who wouldst be forsaken of Thine own disciples in the midst of Thy troubles and afflictions ;

Pardon me, Thy fugitive servant, and receive me into Thy favour ; suffer me not to wander from Thee any more, but give me such constancy and perseverance, that I may continue in Thy service to the end of my days ; and

Be merciful to me.

O merciful Jesu, who, standing in the

presence of the high priest, didst patiently endure a cruel blow ;

Mortify in me all angry affections, that I be not disquieted when I am injured, nor think of revenge, but for Thy sake may bear all things patiently, rendering good for evil ; and *Be merciful to me.*

O gracious Redeemer, who, in the night of Thy passion, wouldst be mocked, derided, and many ways be despitefully handled ;

Help mine infirmities, lend me aid that I faint not under temptations or tribulations, but give me grace to be thankful to Thee for them ; and *Be merciful to me.*

O blessed Lord, who wouldst not reply to the unjust accusations of Thine enemies, but mildly with a deaf ear wouldst let them pass ;

Grant that no slanders may move me to impatience, but that by Thine example I may patiently overcome all that any way defame and injure me ; and *Be merciful to me.*

O loving Saviour, who, being denied by Thy apostle St. Peter, didst look on him with the eye of compassion, and cause him to bewail his offence with bitter tears ;

Look also on me, miserable sinner, with the same gracious and moving aspect, that I may wash away my sins with the tears of repentance, and never deny Thee, my Lord and Saviour, by word or deed; and

Be merciful to me.

O sweet Jesu, who, being stripped, wouldst be bound to a pillar and scourged, whereby Thy blessed body was torn and wounded;

Heal my wounds by Thy stripes, take all evil thoughts from me, and grant me patience to endure the strokes of Thy fatherly visitation; and

Be merciful to me.

O gracious Lord, who, after so many wounds received, and so much precious blood shed, wert mocked and crowned with a crown of thorns;

Grant that the remembrance thereof may be imprinted in my heart, and that I may love Thee for Thy exceeding charity, and wholly think of Thee, wholly contemplate Thy bitter pains; and

Be merciful to me.

O bountiful Jesu, who wert pleased with great pain, labour, and weariness, to carry Thine own cross to Mount Calvary, and

there to comfort the lamenting women, exhorting them to weep not for Thee, but themselves and children ;

Give me grace with a cheerful mind to bear any cross Thou shalt lay upon me, and to bewail with tears my sinful life past ; and

Be merciful to me.

O merciful Redeemer, who didst suffer Thy sacred hands and feet to be pierced with nails and fastened to the cross, and there didst with great effusion of blood suffer unexpressible torments ;

Grant that I may always, with a faithful and thankful heart, bear in mind Thy exceeding great love, who wouldst endure so great and grievous things for me. Purge and wash my soul, with those streams of Thy most precious blood, from all uncleanness, and offer them to the Father for the full and plenary satisfaction of all my transgressions ; and

Be merciful to me.

O blessed Lord, who in Thy bitter pains didst intercede with the Father for Thine enemies who crucified Thee ; saying, “ Father forgive them, for they know not what they do ;”

Give me grace that, according to Thy precept and practice, I may love mine enemies, pray for them, and do good to those who do evil unto me ; and *Be merciful to me.*

O gracious Lord, who, being crucified between two thieves, didst promise to the one of them confessing Thee, the fruition of paradise ;

Look upon me with the eyes of pity, where-with Thou beheldest that good thief, and grant I may live so, that at the end of my days I may be found worthy to hear that joyful speech, " This day thou shalt be with me in paradise ;" and *Be merciful to me.*

O sweet Jesu, who, for the grievousness of torments and exceeding loss of blood, didst faint and cry " I thirst," and wert pleased to drink gall and vinegar ;

Let the remembrance of this cup extinguish in me all inordinate riot and excess ; give me the virtue of sobriety, that all inordinate passions being quenched in me, I may wholly thirst after Thee ; and *Be merciful to me.*

O loving Lord, who, when Thou wert so pleased, didst call for death, and bending

Thy head didst commend Thy spirit into the hands of Thy Father ;

Grant that the uncertainty of my death may be ever in my thoughts, and that I may be ever willing and ready to leave this transitory life when it shall seem good to Thee, to whose blessed protection I commend my soul, praying Thee to

Be merciful to me.

O blessed Saviour, who with great sorrow of Thy friends wert taken down from the cross and laid in the sepulchre ;

Bury with Thee all my evil desires, that I may seem dead to those things which displease Thee, and be wholly delighted in Thee my Redeemer ; and

Be merciful to me.

O glorious Lord, who after three days, having overcome and triumphed over Death and Satan, didst rise again out of the grave and visit Thy disciples and friends ;

Revive me from the death of sin, cause me to walk in newness of life, and to seek after heavenly things, that when Thou comest again, I may appear with Thee in glory ; and

Be merciful to me.

O merciful Saviour, who forty days after Thy resurrection didst gloriously and triumphantly ascend into heaven in the sight of Thy disciples ;

Let it please Thy goodness to infuse a longing desire and love of Thee into my soul, that it may be elevated in affection to Thee, to seek those things which are above ; and

Be merciful to me.

O gracious Lord, who (according to Thy promise before Thy ascension) didst send Thy Spirit upon Thy disciples, and other Thy elect servants ;

Purify (I beseech Thee) my heart, that the same Spirit, finding my soul pure and clean, may make His abode in it, and adorn it with His manifold graces ; and

Be merciful to me.

O blessed Saviour, who, when Thou shalt at the last day come to judge the quick and the dead, wilt render to every one according to his works, either reward or punishment ;

Give me grace so to pass this earthly pilgrimage according to Thy holy will, that at that day I may be (through Thy merits)

thought worthy to be received into Thy heavenly mansion, there to praise and bless Thee with the holy company of blessed saints and angels for every ; and

Be merciful to me. Amen.

Supplication.

O, Almighty and everlasting God, enable me to realize this mysterious Sacrifice of my Saviour ; open mine eyes that I may see the horrible wickedness that caused the Holy One of God to suffer such reproach and shame. What is man that Thou hast such respect unto Him, or the Son of Man that Thou so regardest him. It is finished ! the sacrifice is slain. But blessed Jesus ! we praise Thee, we bless Thee, we glorify Thee, we worship Thee for Thy great goodness, who in the same night that Thou wast betrayed, took bread, and when Thou hadst given thanks Thou didst give it to Thy disciples, saying, Take, eat, this is My body, that is given for you ; do this in remembrance of me. Likewise, after supper, that Thou didst take the

cup and give it to them, saying, Drink ye all of this, for this is my blood which is shed for you; do this as oft as ye shall drink it in remembrance of Me. O God, grant me so to eat the flesh of Thy Son and to drink His blood, that my sinful body may be made clean by His body and my soul washed in His most precious Blood, that He may evermore dwell in me and I in Him. O divine power of Christ! Oh! spiritual life of Jesus, descend upon me. Shine into my soul Thou Light Eternal! Help me, Jesus, to renounce the world as Thou didst renounce it; clothe me with righteousness, with holiness, that I may give up all evil, forsake every thing that is contrary to the law, and lean entirely on Thee as the only way to eternal life.

Oh! merciful Saviour, teach me through the Holy Spirit to be about my Master's business: enable me to shew forth my faith by my works, and yet honestly and humbly to say, Lord, I am an unprofitable servant; teach me to know that while faith without works is dead, that it is alone by Thy grace freely given that a sinning soul can be saved,

and that Faith in Jesus Christ, the only efficacious sacrifice, can save me at the last. Lord, give me this faith perfect and simple : give me the heart of a little child. Save me Jesu, save me, or I perish.

Our Father, &c.—*Amen.*



S A T U R D A Y .

Prayer.

Glory be to thee, O gracious Jesu, who, to help our memories, and to impress Thy love deep on our souls, hast instituted the blessed Sacrament, and commanded us, "Do this in remembrance of Me."

O Jesu, let the propitiatory sacrifice of Thy death, which Thou didst offer upon the cross for the sins of the whole world, and for my sins, be ever fresh in my remembrance.

O blessed Saviour, let that mighty salvation Thy love has wrought for us, never slip out of my mind; but especially, let my remembrance of Thee in the Holy Sacrament be always most lively and affecting.

O Jesu, if I love Thee truly, I shall be sure to frequent Thy altar, that I may often remember all the wonderful loves of my crucified Redeemer.

I know, O my Lord and my God, that a bare remembrance of Thee is not enough; O do Thou, therefore, fix in me such a remembrance of Thee as is suitable to the infinite love I am to remember; work in me all those holy and heavenly affections which become the remembrance of a crucified Saviour.

O merciful Jesu, let that immortal food, which is the holy eucharist Thou vouchsafest me, instil into my weak and languishing soul new supplies of grace, new life, new love, vigour, and new resolution, that I may never more faint, or droop, or tire, in my duty.

O my God, Thou who alone changest the heart, O be Thou pleased to change mine; change my aversion to Thee into an entire love of Thee. O give me a filial repentance, that with a broken and contrite heart I may grieve, and mourn, and repent, for all my former sins, and may for ever forsake them, and return to my obedience.

Let Thy love, O my God, so perfectly exhaust my soul, that I may for the future steadfastly purpose to lead a new life, that I

may renew the baptismal vow, that I may hereafter live as a sworn votary to Thy love.

O heavenly Father, settle in my soul a lively faith in Thy mercy through Christ, a steady belief of all Thy love to sinners, and an affectionate reliance on the merits and mediation of thy crucified Son, of my being accepted in the Beloved, for whom I will ever adore and love Thee.—*Amen.*

Meditation.

It is finished! The Son of Man sleeps in the tomb, while the universe inanimate is rocked to its centre. The stones have not held their peace—the silent dead have started to life and left their narrow beds while the living dead are unmoved, and firmer than adamant in wickedness. The Temple is rent in twain, while the new corner-stone is laid stealthily after having been rejected by the builders. A mother clings as none but a mother can cling to the foot of the “accursed tree:” her sorrow, who can measure it; the

Son despised, was she likely to receive much consolation? From the cross to the tomb, faithful women watch! One friend has begged the body, and piety has decently wrapt the sacrifice in sweet incense. The altars of Jerusalem smoke with their unhal- lowed offerings, and the blinded Jew sees not that the end of the law has come to pass. It is finished! man's redemption is accom- plished, the Lamb of God, who could alone take away the sins of the world, has been offered in sacrifice, and the Victim has been slain. The whole Church must hear the tidings of salvation; and now, while those whose hearts were touched by Him on earth, by His love,—are covering His sacred body in fear and doubt, the saints, in prison, or place of safety, are assured that the price of their ransom has been paid, for their Lord has appeared to them. But what of the Apostles and Disciples? They forsook Him and fled—fear came upon them—the Shep- herd was smitten and the sheep were scattered—tribulation, sorrow, oppression, the scorn and derision of the world appalled them—

they fled! Is it not so even now? Have I
 courage to declare myself in very deed a fol-
 lower of Christ? Do I manfully fight under
 His banner? Does the fear, the derision, the
 laughter, and the scoffing of worldly men, ever
 keep me from the open profession and prac-
 tice of true religion? Do I humble myself
 under the chastening hand of God? When
 he calls, am I ready with the answer, Speak,
 Lord, for Thy servant heareth? No, Lord!
 Like Thy saints, who were even in Thy pre-
 sence, I have forsaken Thee and fled! But
 teach me from all the events of Thy sacrifice,
 to know myself and to know Thee. Teach
 me to know and to feel that I have seen Thy
 holy religion sitting in the dust. Behold! as
 Thy mother, blessed among women, sat lowly
 in the dust during her life, and saw her Lord
 despitefully used, is it not so now? Is not Thy
 Church now in travail? Is Thy life-giving
 doctrine, Thy Word, Thy life, dwelling richly
 in the heart of man—in my heart? Have I
 not, every hour, need of some one to say to me,
 Behold thy mother! do I really feel pity when
 I see the religion of Jesus in the dust—when

I hear the cry, "Away with Him, crucify Him!" do I in my inmost soul lament for the sacrifice; or do I not say, "Not this man, but Barabbas!" not Jesus, the Christ, but the world, its pomps, its gold, and its good things, —away with Him, I know Him not. The world I know, and its pleasures I know; but who is Jesus? Hast Thou come to torment me before the time? When I have a more convenient season, I will go to Thee. Awful thought! am I among the many called, and not among the chosen few? Have I not from my baptismal hour heard of this Jesus? Have I not as I felt His spirit moving over the troubled waters of my soul, over and over again disobeyed the still small voice? Have I not heard that voice within saying, "The Spirit and the Bride say, come!" Christ in my heart saying, come; His bride, the Church, saying continually in my ears, come! Ho! every one that thirsteth, come! Have I obeyed that voice? Turn ye, turn ye! why will ye die, ye house of Israel? Am I heeding this call to repentance? Yet, if Thou, Lord, wilt help the willing soul and not cast it out from

Thy presence, Thou canst enable me to meditate on Thy wondrous death, that, dumb before Thee with sorrow and shame, I may only by Thy power open my mouth to Thy praise and glory, and in earnest anxious prayer to Thee for pardon look up.

Commentary.

When Christ was consecrated on the cross, and became our High Priest, having reconciled us to God by the death of the cross, He became infinitely gracious in the eyes of God, and was admitted to the celestial and eternal priesthood in heaven, where, in the virtue of the cross, He intercedes for us, and represents an eternal Sacrifice in the heavens on our behalf. . . . That there is no other bloody sacrifice to be offered but that on the cross, it is evident, because, He hath but once appeared in the end of the world, to put away sin by the sacrifice of Himself;" and therefore, since it is necessary that He hath something to offer, so long as He is a Priest,

and there is no other sacrifice but that of Himself offered upon the cross, it follows that Christ, in heaven, perpetually offers and represents that Sacrifice to His heavenly Father; and in virtue of that, obtains all good things for His Church.

Now, what Christ doth in heaven, He hath commanded us to do on earth: that is, to represent His death, to commemorate His sacrifice, by humble prayer and thankful record; and by faithful manifestation and joyful Eucharist, to lay it before the eyes of our heavenly Father, so ministering in His priesthood, and doing according to His commandment and example; the Church being the image of heaven; the Priest, the minister of Christ; the holy table being a copy of the celestial altar: and the eternal Sacrifice of the Lamb slain from the beginning of the world, being always the same: it bleeds no more after the finishing of it on the cross; but it is wonderfully represented in heaven, and graciously represented here; by Christ's action there, by His commandment here. And the event of it is plainly this, that as

Christ, in virtue of His sacrifice on the cross, intercedes for us with His Father, so does the minister of Christ's priesthood here : that the virtue of the Eternal Sacrifice may be salutary and effectual to all the needs of the Church, both for things temporal and eternal.

The sacrifice that is most proper and peculiar to the Gospel is the Sacrament of our Lord's Supper, instituted by our Lord Himself, to succeed all the bloody sacrifices in the Mosaic law.....

It may as properly be called a sacrifice as any that was ever offered, except that which was offered by Christ Himself; for *His*, indeed, was the only true expiatory sacrifice that was ever offered. Those under the law were only types of His, and were called sacrifices only on that account, because they typified and represented that which He was to offer for the sins of the world : and, therefore the Sacrament of Christ's Body and Blood may well be called by that name as they were. They are *typical*, and this is a *commemorative* and representative sacrifice.

They foreshowed the death of Christ to come; this shows forth His death already past. "For as often," saith the Apostle, "as ye eat this bread, and drink this cup, ye do show forth the Lord's death till He come." 1 Cor., xi. 26. This is properly our Christian Sacrifice, which neither Jews nor Gentiles can have any share in, as the Apostle observes: "We have an altar, whereof they have no right to eat who serve the tabernacle." Heb. xiii. 10. An altar where we partake of the great Sacrifice, which the eternal Son of God offered up for the sins of the whole world, and ours among the rest: that Almighty God may be reconciled to us, and receive us again into His love and favour, and make us happy in the enjoyment of it for ever. Which is so great a blessing, that they who really mind their own good and welfare, can no more forbear to partake of this sacrament, when they may, than they can forbear to eat when they are hungry, and have meat before them.

Jesus Christ, while He was on earth, had told His disciples and followers, that He was

the bread of life, the life-giving bread, which came down from heaven, which, if any man should eat, he should live for ever: that this bread is His flesh, which He would give for the life of the world. He adds, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day."

These were then, indeed, strange sayings to His followers. Some said, "How can this man give us His flesh to eat?" Others were offended, and departed from Him. But when His time came, that He was to die, and to become a sacrifice for the sins of the world, He explained Himself to His Apostles, when He appointed that ordinance or sacrament which is called the Lord's Supper. For then He took bread, and having blessed it, He gave it to His disciples, and said, "*This is My body, which is given for you.*" And of the wine, He said, "*This is My blood, which is shed for you and for many; EAT THE ONE*

AND DRINK THE OTHER IN REMEMBRANCE OF ME.”

Then they understood that when, before, He had spoken of eating His flesh and drinking His blood as necessary to eternal life, He did not mean in such a manner as they understood it; but in a spiritual manner, as He now explained it; namely, that Christ is our life, the food of our souls in this sacrament. As common bread is the food of our bodies, so this is the support of our spiritual life.

“He that eateth Me shall live by Me.” The words spoken concerning that are both spirit and life, whether we seek for the spirit or seek for life. Such was the means of our death, by eating the forbidden fruit, the first-fruits of death: and such is the means of our life, by eating the flesh of Christ, the first-fruits of life.

And herein we shall very fully fit, not the time only and the means, but also the manner. For as by partaking the flesh and blood, the substance of the first Adam, we came to our death, so to life we cannot come, unless we do participate with the flesh and blood of

the second Adam, that is, Christ. We drew death from the first, by partaking the substance; and so must we draw life from the second, by the same. This is the way; become branches of the Vine, and partakers of His nature, and so of His life and verdure both.

The Christian sacrifice and Christian priesthood are ably vindicated by good men, among whom, first, Archbishop Potter says:

In the Christian Church there is only one proper sacrifice, which our Lord offered upon the cross; and consequently Christians cannot partake of any sacrifice in a literal and bloody sense, without allowing transubstantiation. Lest, therefore, they should want the same pledge to assure them of the Divine favour which the Jews enjoyed, our Lord appointed the elements of bread and wine to signify His body and blood offered in sacrifice; whence they are expressly called his body and blood—it being common for representatives to bear the name of those things or persons which they represent; “And as they were eating, Jesus took bread,” &c. The

elements were not His literal body and blood, nor understood to be so by the Apostles or any primitive father ; but they were the symbols of His body and blood, the partaking whereof is all one to the receivers, and does as much assure them of the favour of God as if they should eat and drink that body and blood of Christ which was offered upon the cross. To this purpose is the discourse of St. Paul, "The cup of blessing," &c., (1 Cor. x. 16-21.) Where it may be observed, 1. That eating the Lord's supper is the same rite in the Christian church with eating the things offered in sacrifice among the Jews and heathens. 2. That it is an act of communion or fellowship with God ; at whose table we are said to be entertained ; and therefore it is declared to be inconsistent with eating the Gentile sacrifices, which is an act of communion with devils, to whom those sacrifices are offered. 3. That it is an act of communion between Christians who eat at the same table, and by that means are owned to be members of the same evangelical covenant under Christ. Whence the Apostle declares

in another place, that the Jews, who are not within the Christian covenant, and consequently not in communion with Christ and His Church, have no right to partake of the Christian altar: "We have an altar," says he, "whereof they have no right to partake who serve the tabernacle." (Heb. xiii. 10.) Hence it is manifest, that to eat the Lord's Supper is to partake of the sacrifice of Christ, which is there commemorated and represented. For which reason the primitive Fathers speak of eating at the Christian altar. So that it is plain, both from the design and nature of the Lord's Supper, and from the concurrent testimony of the most primitive Fathers, who conversed with the Apostles or their Disciples, that it was reckoned through the whole world to be a commemorative sacrifice, or a memorial of our Lord offered upon the cross, *first dedicated*, to God by prayer and thanksgiving, and *afterwards eaten* by the faithful.

As this sacrament looks back, it is an authentic memorial which our Saviour hath left in his Church of what he was pleased to

suffer for her. For, though these sufferings of his were both so dreadful and holy as to make the heavens mourn, the earth quake, and all men tremble ; yet, because the greatest things, no less than the smallest, are apt to be forgotten when they are gone, therefore, our Saviour was pleased at his last supper to ordain this as a holy memorial, representation, and image of what he was about to suffer. So that when Christian posterity (like the young Israelites who had not seen the killing of the first Passover) should come to ask after the signification of these things—this bread, this wine—the breaking of the one, the pouring of the other, and the participation of both,—this sacred mystery might expose to faithful beholders, as a present and constant object, both the martyrdom and the sacrifice of this crucified Saviour, giving up His flesh, shedding His blood, and pouring out His very soul for the expiation of their sins.

Therefore, as at the Passover the late Jews could say, “ This is the lamb, these are the herbs, and this is the bread of affliction which our fathers did eat in Egypt,” because these

latter feasts did effectually represent the former,—so at your holy communion, which succeeds the Passover, and is undoubtedly no less a blessed and powerful sacrament to set before our eyes, “Christ, our Passover, who is sacrificed for us,”—our Saviour (says St. Austin) doubted not to say, “This is my body,” when he gave to his disciples the figure of his body. Because especially this sacrament, duly given and faithfully received, makes the thing which it represents as really present for our use, and powerful to our salvation, as if it were newly done or in doing: “Eating this bread, and drinking this cup, ye do shew forth the Lord’s death.” . . .

A discreet and pious beholder must need look on this ordinance with these three degrees of devotion.

1. The first is when he considers the great and dreadful passages which this sacrament sets before him. “I do observe on this altar somewhat very like the sacrifice and passion of my Saviour. For thus the bread of life was broken, thus the Lamb of God was slain; thus His most precious blood was shed. And

when I look upon the minister who, by special order from God, his Master, distributes this bread and this wine, I conceive that thus verily God Himself hath both given His Son to die, and gives us still the virtue of His death to bless and to save every soul that comes unfeignedly to him."

2. The second is an act of adoration and reverence, when he looks upon that good hand, that hath consecrated, for the use of the Church, the memorial of these great things. Since, by the special appointment of my God, these representatives are brought in hither for this Church, and among the rest for me, I must mind what Israel did when the cloud filled the tabernacle. I will not fail to worship God as soon as these sacraments and *Gospel-clouds* appear in the sanctuary. Neither the Ark, nor any clouds, were ever adored in Israel; but sure it is, the ark was considered quite otherwise than an ordinary chest, and the cloud than a vapour, as soon as God had hallowed them to be the signs of his presence. Therefore, as the former people did never see the temple

or the cloud, but that presently at that sight they used to throw themselves on their faces, so I will never behold these better and surer sacraments of the glorious mercies of God, but as soon as I see them used in the church to that holy purpose that Christ hath consecrated them to, I will not fail to remember my Saviour, whom these sacraments do represent. . . .

3. The third, which is the crown and the completing of the two others, is such a vigorous and intense act of faith as may correspond to the great end of this sacrament. The main intencion of Christ was not here to propose a bare image of his passion once suffered in order to a bare remembrance, but, over and above, to enrich this memorial with such an effectual and real presence of continuing atonement and strength, as may both evidently set forth Christ Himself crucified before our eyes (Gal. iii. 1), and invite us to His sacrifice—not as done and gone many years since, but as to expiating grace and mercy still lasting, still new, still the same that it was when it was first offered to us. . .

The sacrifice of Jesus Christ being appointed by God the Father for a propitiation that should continue throughout all ages—and withal being everlasting, by the privilege of its own order, which is an “unchangeable priesthood” (Heb. vii. 24)—and by His worth who offered it, that is, the blessed Son of God—and by the power of “the Eternal Spirit” (Heb. ix. 14), through whom it was offered, all kinds of eternity thus concurring together to the sacrifice upon the cross,—it must in all respects stand eternal, “the same yesterday, to-day, and for ever.”

Here faith must be as true as a substance of those things past, which we believe, as it is of the things yet to come, which we hope for (Heb. xi. 1); at the approach, therefore, of this great mystery, and by the help of this strong faith, the worthy communicant, being prostrated at the Lord’s table, as at the very foot of His cross, shall, with earnest sorrow, confess and lament all his sins, which were the nails and spears that pierced our Saviour. We ourselves “have crucified that just One. Men and brethren, what shall we do?” (Acts

ii. 37.) He shall fall amazed at that stroke of Divine justice that could not be satisfied but by the suffering and death of God. How dreadful is the place! how deep and holy is Thy mystery! What inconceivable mercies of God the Father, who so gave up His only Son, and of God the Son, who thus gave Himself up for us!

Bishop Taylor adds :

Whatsoever Christ did at the institution, the same He commanded the Church to do in remembrance and repeated rites; and Himself also does the same thing in heaven for us, making perpetual intercession for His Church, the body of His redeemed ones, by representing to the Father His death and sacrifice. There He sits a High-Priest continually, and offers still the same one perfect sacrifice; that is, still represents it as having been once finished and consummate, in order to perpetual and never-failing events. And this also His ministers do on earth; they offer up the same sacrifice to God, the sacrifice of the cross, by prayers, and a commemorating rite and representment, according to His

holy institution. And as all the effects of grace and the titles of glory were purchased for us on the cross, and the actual mysteries of redemption perfected on earth, but are applied to us, and made effectual to single persons and communities of men, by Christ's intercession in Heaven; so also they are promoted by acts of duty and religion here on earth, that we may be workers together with God, (as St. Paul expresses it,) and, in virtue of the eternal and all-sufficient sacrifice, may offer up our prayers and our duty; and by representing that sacrifice, may send up, together with our prayers, an instrument of their graciousness and acceptation.

The funeral of a deceased friend is not only performed at his first interring, but in the monthly minds and anniversary commemorations; and our grief returns upon the sight of a picture, or upon any instance which our dead friend desired us to preserve as his memorial: so we "celebrate and exhibit the Lord's death," in sacrament and symbol; and this is that great express, which, when the Church offers to God the Father, it obtains

all those blessings which that sacrifice purchased.

As the ministers of the sacrament do, in a sacramental manner, present to God the sacrifice of the cross, by being imitators of Christ's intercession, so the people are sacrificers too in their manner; for besides that by saying Amen, they join in the act of him that ministers, and make it also to be their own, so when they eat and drink the consecrated and blessed elements worthily, they receive Christ within them, and therefore may also offer him to God; while, in their sacrifice of obedience and thanksgiving, they present themselves to God with Christ, whom they have spiritually received: that is, themselves with that which will make them gracious and acceptable. The offering their bodies, and souls, and services to God in Him, and by Him, and with Him, who is His Father's well-beloved, and in whom He is well pleased, cannot but be accepted to all the purposes of blessing, grace, and glory.

If we descend to particulars, then and there the Church is nourished in her faith,

strengthened in her hope, enlarged in her bowels with an increasing charity. There all the members of Christ are joined with each other, and all to Christ, their Head: and we again renew the covenant with God in Jesus Christ, and God seals his part, and we promise for ours, and Christ unites both, and the Holy Ghost signs both in the collation of those graces which we then pray for, and exercise, and receive all at once. There our bodies are nourished with the signs, and our souls with the mystery: our bodies receive into them the seed of an immortal nature, and our souls are joined with Him who is the first-fruits of the resurrection, and can never die. And if we desire any thing else, and need it, here it is to be prayed for, here to be hoped for, here to be received.

After all this, it is advised by the guides of souls, wise men and pious, that all persons should communicate very often, even as often as they can, without excuses or delays,—every thing that puts us from so holy an employment, when we are moved to it, being either a sin or an imperfection, an infirmity

or indevotion, and an unactiveness of spirit. All Christian people must come. They, indeed, that are in the state of sin must not come so, but yet they must come : first they must quit their state of death, and then partake of the bread of life. They that are at enmity with their neighbours must come—that is no excuse for their not coming ; only they must not bring their enmity along with them, but leave it, and then come. They that have variety of secular employments must come ; only they must leave their secular thoughts and affections behind them, and then come and converse with God. If any man be well grown in grace, he must needs come, because he is excellently disposed to so holy a feast ; but he that is but in the infancy of piety had need to come, that so he may grow in grace. The strong must come, lest they become weak ; the weak, that they may become strong. The sick man must come to be cured, the healthful to be preserved. They that have leisure must come, because they have no excuse ; they that have no leisure must come hither, that by so excellent a religion they

may sanctify their business. The penitent sinners must come, that they may be justified; and they that are justified, that they may be justified still. They that have fears and great reverence to these mysteries, and think no preparation to be sufficient, must receive, that they may learn how to receive the more worthily; and they that have a less degree of reverence, must come often to have it heightened: that so our souls may be transformed into the similitude and union with Christ, by our perpetual feeding on Him, and conversation, not only in His courts, but in His very heart, and most secret affections, and incomparable purities.

Bishop Beveridge also observes :

When our ever-blessed Redeemer instituted the Sacrament of His last supper, He said, "This do in remembrance of Me," (Luke xxii. 19; 1 Cor. xi. 24;) whereby He laid His command upon His Apostles there present, and in them upon His Church in all ages, that they should continue this His holy institution, in remembrance of Him, or of that death which he was the next day to suffer

for the sins of the world ; and that they should do it all along until His coming again. As we learn also from His Apostle, saying, "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come." (1 Cor. xi., 26.)

This, therefore, is to be always done for the continual remembrance of His death, as it was a sacrifice for the sins of the world.

The death of Christ was not only a true and proper sacrifice, but the only true and proper sacrifice for sin that was ever offered up in the world. For His being offered up for the sins of the whole world, there was no sin for which any other need or could be offered up ; or if there had been, no other could have taken it away ; "for it is not possible that the blood of bulls and goats should take away sins." Yet such only were all the "sacrifices" under the law ; which therefore were not real expiatory sacrifices in themselves, but only types and shadows appointed by God to foreshew, typify, and represent "the sacrifice of the death of Christ" then to come. And in like manner,

the sacrament of the Lord's Supper is now ordained by him to set forth and commemorate the same sacrifice as now already offered up for the sins of mankind ; which, therefore, is necessary to be continued to the end, as the typical sacrifices were from the beginning of the world.....These sacrifices, being ordained only to foreshew and typify the "Lamb of God that taketh away the sins of the world," ceased in course when He had offered up Himself a sacrifice for our sins upon the cross. But now, under the Gospel, other kinds of sacrifices are required. We are now commanded to "present our bodies a living sacrifice ;" not to kill them, but to offer them up alive as a living sacrifice, dedicating ourselves wholly to the service of God.

Hence all manner of good, pious, and charitable works, that are done in obedience to God, and for His service and honour, are now called "sacrifices,".....particularly our open or public praying to Him, and to Him alone for all the good things that we want. For hereby we plainly discover that we believe Him to be the Author and Giver of "every

good and perfect gift." And therefore, under the law itself, their public prayers always went along with their daily sacrifices, both morning and evening. "Let my prayer," saith David, "be set forth before thee as incense, and the lifting up of my hands as an evening sacrifice." Especially considering that prayer always was and ought to be accompanied with praise and thanksgiving to God, which is so properly a sacrifice that it is often called by that name. "I will offer," saith David, "to thee the sacrifice of thanksgiving;" (Ps. cxvi., 17;) and "let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing," or singing. (Ps. cvii., 22.)

But the sacrifice that is most proper and peculiar to the Gospel is the Sacrament of the Lord's Supper, instituted by our Lord himself, to succeed all the bloody sacrifices in the Mosaic law. For, though we cannot say, as some do, that this is such a sacrifice whereby Christ is again offered up to God, both for the living and the dead; yet it may as properly be called a sacrifice as any that was ever

offered, except that which was offered by Christ Himself; for His, indeed, was the only true expiatory sacrifice that was ever offered. Those under the law were only types of His, and were called sacrifices simply upon that account, because they typified and represented that which He was to offer for the sins of the world; and therefore the sacrament of Christ's body and blood may as well be called by that name as they were. They were *typical*, and this is a *commemorative* sacrifice. They foreshewed the death of Christ to come; this shews forth His death already past. "For as often," saith the apostle, "as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." (1 Cor. xi., 26.) This is properly our Christian sacrifice, which neither Jews nor Gentiles can have any share in, as the Apostle observes: "We have an altar whereof they have no right to eat which serve the tabernacle;" (Heb. xiii., 10;) an altar, where we partake of the great sacrifice which the eternal Son of God offered up for the sins of the whole world, and ours among the rest, that Almighty God might be

reconciled to us, and receive us again into His love and favour, and make us happy in the enjoyment of it for ever ; which is so great a blessing that they who really mind their own good and welfare can no more forbear to partake of this sacrament when they may, than they can forbear to eat meat when they are hungry and have meat before them.

These are those spiritual sacrifices which the holy priesthood, or the whole body of saints offer up to God. They are called "spiritual," in opposition to those carnal sacrifices that were offered by the Levitical priesthood ; and because they are of a spiritual nature, and performed in a spiritual manner, being offered up in the spirits of the saints as well as the bodies, and by the Spirit of God Himself dwelling in them, and so consecrating them, a spiritual house, an holy priesthood, and enabling them to offer up these sacrifices in the name of Christ, and through the merits of that sacrifice which He hath offered up for them, according to that saying of the Apostle, By Him, therefore, let us offer up the sacrifice of praise to God continually.

The oftener we partake of the Lord's supper, the greater benefit and comfort we shall receive from it. It is by frequent acts that habits are produced. It is by often eating and drinking this spiritual food, that we learn how to do it, so as to digest and convert it into proper nourishment for our souls.I shall say no more, but that I never expect to see our Church settled, primitive Christianity revived, and true piety and virtue flourish again among us, till the holy communion be oftner celebrated than it hath been of late in all places of the kingdom; and am sure, that if people were but sensible of the great advantage it would be to them, they would need no other arguments to persuade them to frequent it as often as they can. For we should soon find, as many have done already, by experience, that this is the great means appointed by our blessed Redeemer whereby to communicate Himself, and all the merits of his most precious death and passion, to us, for the pardon of our sins, and for the "purging our consciences from dead works to serve the living God." So that by apply-

ing ourselves thus constantly unto Him, we may receive constant supplies of grace and power from him to live in his true faith and fear all our days; and by conversing so frequently with him at his holy table upon earth, we shall always be fit and ready to go to him, and to converse perpetually with him, at his kingdom above, where we shall have no need of sacraments, but shall see him "face to face," and adore and praise him for ever, as for all his other blessings, so particularly for the many opportunities He hath given us of partaking of His most blessed body and blood.

Altany.

Lord Jesus, who didst pray for Thy murderers, saying, "Father, forgive them, for they know not what they do;"

Pray for me, intercede for me, a miserable sinner.

O my Saviour, whom the people and the rulers derided, saying, "He saved others,

let Him save Himself if He be the Christ, the chosen of God ;”

Have mercy upon me, a miserable sinner.

Oh, Christ, whom the soldiers did mock, offering Thee vinegar, and saying, “ If Thou be the King of the Jews, save Thyself,”

Save me, a miserable sinner.

Oh, Jesus ! over whose sacred head was written, “ This is the King of the Jews,”

Reign in my heart, Thou Victor over Hell and Death, King of Kings.

Oh, Jesu Christ ! Saviour of sinners, who didst say to the repentant thief, crucified at Thy side, “ To-day shalt Thou be with me in Paradise,”

Let my life be hid with Thee now and ever.

Oh, Lamb of God ! Victim slain for me, at whose agony nature trembled, and the sun was as sackcloth,

Look down upon me with pity, and keep me in sackcloth for my sins.

Oh, holy and all-sufficient Sacrifice, which rent the Temple, crying, “ Father, into Thy hands I commend My spirit,”

Cleanse me from my sins and rend my

evil nature. Give me faith to receive the Son of God.

Crucified Jesus! whom all the people came together to see, and beholding the things which were done, smote their breasts and returned,

Grant me to smite my breast in sorrow, and to return to Thee, saying, God be merciful to me a sinner.

Thou Christ! whose acquaintance and the women that followed from Galilee stood afar beholding,

Grant me power to draw near to Thee in faith.

Jesus! whose body Joseph of Arimathea, an honest and just man, didst lay in the sepulchre wherein never man laid before,

Grant me to be honest and just, that I may lie down in Thy death, and not be cast into the tomb of outer darkness.

Son of God, whom the women watched,

Give me power to watch, and power to pray.
Amen. Amen.

Proper Lessons

FOR MEDITATION AND INSTRUCTION.

FIRST LESSON.

Exodus, Chap. xv., to v. 21.

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea.

The Lord *is* my strength and song, and He *is* become my salvation: He *is* my God, and I will prepare Him an habitation; my father's God, and I will exalt Him.

The Lord *is* a man of war: the Lord *is* His name.

Pharoah's chariots and his host hath He cast into the sea: his chosen captains also are drowned in the Red sea.

The depths have covered them: they sank into the bottom as a stone.

Thy right hand, O Lord, *is* become glorious in power: Thy right hand, O Lord, hath dashed in pieces the enemy.

And in the greatness of Thine excellency
Thou hast overthrown them that rose up
against Thee ; Thou sentest forth Thy wrath,
which consumed them as stubble.

And with the blast of Thy nostrils the
waters were gathered together, the floods
stood upright as an heap, *and* the depths
were congealed in the heart of the sea.

The enemy said, I will pursue, I will over-
take, I will divide the spoil ; my lust shall be
satisfied upon them ; I will draw my sword,
my hand shall destroy them.

Thou didst blow with Thy wind, the sea
covered them : they sank as lead in the
mighty waters.

Who *is* like unto Thee, O Lord, among the
gods ? who *is* like Thee, glorious in holiness,
fearful *in* praises, doing wonders ?

Thou stretchedst out Thy right hand, the
earth swallowed them.

Thou in Thy mercy hast led forth the
people *which* Thou hast redeemed : Thou
hast guided *them* in Thy strength unto Thy
holy habitation.

The people shall hear, *and* be afraid ; sor-

row shall take hold on the inhabitants of Palestina.

Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

Fear and dread shall fall upon them; by the greatness of Thine arm they shall be as still as a stone; till Thy people pass over, O Lord, till Thy people pass over, *which* Thou hast purchased.

Thou shalt bring them in, and plant them in the mountain of Thine inheritance, *in* the place, O Lord *which* Thou hast made for Thee to dwell in, *in* the Sanctuary, O Lord, *which* Thy hands have established.

The Lord shall reign for ever and ever.

For the horse of Pharoah went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on *land* in the midst of the sea.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

And Miriam answered them, sing ye to the Lord, for He hath triumphed gloriously ; the horse and his rider hath He thrown into the sea.

SECOND LESSON.

Revelation, Chap. 1.

The Revelation of Jesus Christ, which God gave to Him to show unto His servants things which must shortly come to pass ; and he sent and signified *it* by His angel unto His servant John :

Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein : for the time is at hand.

John to the seven churches which are in Asia : Grace *be* unto you, and peace, from Him which is, and which was, and which is to come ; and from the seven Spirits which are before His throne ;

And from Jesus Christ, *who* is the faithful

witness, *and* the first begotten of the dead,
and the prince of the kings of the earth.
Unto Him that loved us, and washed us from
our sins in His own blood,

And hath made us kings and priests unto
God and His Father ; to whom *be* glory and
dominion for ever and ever. Amen.

Behold He cometh with clouds ; and every
eye shall see Him, and they *also* which pierced
Him : and kindreds of the earth shall wail
because of Him. Even so, Amen.

I am Alpha and Omega, the beginning
and the ending, saith the Lord, which is, and
which was, and is to come, the Almighty.

I John, who also am your brother, and
companion in tribulation, and in the kingdom
and patience of Jesus Christ, was in the isle
that is called Patmos, for the word of God,
and for the testimony of Jesus Christ.

I was in the Spirit on the Lord's day, and
heard behind me a great voice, as of a
trumpet,

Saying, I am Alpha and Omega, the first
and the last : and, What thou seest, write in
a book, and send *it* unto the seven churches

which are in Asia ; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks ;

And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and *His* hairs *were* white like wool, as white as snow ; and His eyes *were* as a flame of fire ;

And His feet were like unto fine brass, as if they burned in a furnace ; and His voice as the sound of many waters.

And He had in His right hand seven stars : and out of His mouth went a sharp two-edged sword : and His countenance *was* as the sun shineth in his strength.

And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not ; I am the first and the last ;

I am He that liveth, and was dead; behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

The mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the seven churches; and the seven candlesticks which thou sawest are the seven churches.

Prayer.

Oh Lord! heavenly Father, Almighty and everlasting God, whose blessed Son did on this day lie down in the grave for us, wretched sinners, and was content to endure the load of guilt, which otherwise must have carried a world to perdition, look down with pity, as Thou hast promised, on the vile but repentant sinner, who now prostrate at Thy mercy seat, most heartily sorrows for all his misgivings. My sins are a sore burden, too heavy for me to bear, they crush me beneath

their weight; I am weary and faint because of them. Lord, I afflict my soul, day and night I cry unto Thee: I am as dross, I am poured out like water. What can I do to save myself? Nothing! Works, such works as I can bring Thee, are an offence, an abomination in Thy sight: turn me, turn me, oh Lord, and so shall I be turned: give me the comfort of Thine help again, and establish me with Thy free Spirit; then, Lord, with faith I know I may come to Thee, and do such things as shall be pleasing to Thee; by Thy free grace am I saved through the atonement of Christ. Oh Lord, let me not deceive myself, my works are nothing, yet faith without works is dead; so fill my soul with power to obey and understand Thy word, that I may do all such good works as Thou wouldst have me to do, and when all is done to exclaim, Lord, behold Thy unprofitable servant. Give me, Oh! Holy Ghost, the Spirit of Christ, that I may be Thine for ever. Hear me, Oh Lord, and be merciful; draw me nigh to Thee that I may live. Oh heavenly Father, give me grace to prepare

myself worthily to appear before Thee tomorrow with my hands washed in innocency, to offer unto Thee the sacrifice of praise and thanksgiving, together with that which my Saviour has commanded to be offered, bread and wine, to remind Thee of the broken body and poured out blood of the Lamb, the Sacrifice of my redemption. So receive me, oh God. Cleanse my thoughts by the inspiration of Thy Holy Spirit, that presenting my soul and body, together with Thy creatures of bread and wine, to be a reasonable sacrifice, with a heart converted and turned to Thee, I may be accepted and cleansed. When Thy servants, the ministers and stewards of Thy mysteries, present the bread and wine before Thee, grant that these Thy creatures may be blessed and made to us the spiritual food of the body and blood of Christ. Grant us, oh Lord, to discern the Lord's body, sacrificed for our sins, as the only cure for sin; let us in faith "behold the Lamb of God that taketh away the sins of the world;" in faith let me kneel at the foot of the cross, and see the agony

and bloody sweat, the water and the blood, the mocking and wounding; bowed down to the dust, let me in my inmost soul feel that my own sins, my own wickedness, has done this; and may the Lord have mercy on my soul.

Our Father, &c.



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SUNDAY MORNING

BEFORE

The Holy Communion.

Prayer.

O Father of mercies, who hast once given thy Son to die for me, and art now ready in the holy sacrament to offer Him to me again; I humbly adore, but I am utterly at a loss when I would duly prize so invaluable a mercy. What am I, poor wretched creature, that I should sit down to eat with my blessed Lord, when the glorious angels do at a distance adore and pay Him homage? But since it is Thy glorious excellency, O blessed Jesu, to love those that hate Thee, and to save their lives who barbarously took away Thine, and accordingly to call to the heavenly feast so unworthy a wretch as I am,—I am ready to come at thy command; but I would

fain come worthily, and leave all my sins behind me, seeing it is no feast for them. Oh, I loathe them, and would never yield to commit them, were they to do again; and humbly entreat my heavenly Father that, for Thy sake, He would freely forgive me what is past, and rid me of them for the time to come. Slay them, good Lord, for they have slain Thee; and will slay me too in time, if they are suffered to reign in me. Meet me in the heavenly banquet, with a full pardon of all mine offences, and with a perfect cure of all mine infirmities and spiritual distempers, that I may be cleansed by Thy blood, and quickened by thy Spirit, and assured of that eternal life which, for Thy sake, God has promised to all His elect ones.

All this Thou art ready to do for me, O holy Jesus, if I come worthily. And therefore my humble request is, that Thou wouldst assist me acceptably to perform the duties of this heavenly feast, that so I may enjoy all the blessings of it, and find it a communion of the very body and blood. I would gladly remember Thy dying love with a heart that is

full of thanks, and quite weary of my sins, and most desirous of Thy grace, and thoroughly prepared to seal a lasting covenant of repentance and reconciliation with Thee and with all my neighbours. All this I desire to do, and to do it fervently. But, alas, I cannot do it as I ought, unless Thou, O blessed Saviour, wilt graciously come and help me. My apprehensions of this amazing love are very low; O, do Thou exalt them! My heart is still insensible of what Thou hast done and suffered for me, and my affections are dull and heavy; O, do Thou quicken and inflame them! Make me love Thee as much as it is possible for my heart to love any, and to desire Thy grace as highly as I need it; and to be set against every sin as irreconcilably as there is just cause for the same, both for Thy sake and for mine own; and to love all my brethren as I am beloved, that I may be fit to receive the abundant communications of Thy grace in the holy Sacrament. I earnestly ask and humbly hope for all this, O good God, only because I infinitely need it; and because Thy grace is infinite, which will

not suffer Thee to see the necessities of Thy poor servants unsupplied; and because, unworthy as I am, I am still the purchase of Thy Son's most precious blood. Oh, then, do not despise me, for Thy dear Son's sake.

O Lord of heaven and earth, who knowest my down-sitting and my up-rising, and understandest my thoughts afar off; with what trembling ought I to approach Thee, though I knew nothing by myself. But, alas, my own heart condemns me; and Thou art greater than my heart, and knowest all things. O Lord, do Thou create in my heart a sincere desire to become better, and a steadfast resolution to endeavour to grow in grace and in the knowledge of our Lord Jesus Christ. When I go to offer myself most solemnly to Thee at Thy altar, make me feel Thy divine presence with me, enlightening my mind—raising in me worthy thoughts and affections towards my dear Saviour—engaging my will more firmly to Thine—confirming all my pious resolutions—exciting my faith, hope, love and joy,—that this Holy Communion may be to the continuance of a

holy life in greater care, diligence, and zeal, in well-doing. Assist me, I beseech Thee, in every part of my duty, that I may remember the sufferings of the Lord Jesus, so as to be crucified with him; and his great love, so as to love him with all my soul, and my neighbour as myself; and the new covenant made in His blood, so as to have His laws written on my heart; and all the precious promises He hath thereby sealed to us, so as to place my entire contentment and satisfaction in them, till I come to possess that perfect happiness which I wait for, through Thy mercies in Christ Jesus.—*Amen.*

Act of Pleading.

The things which I believe to have been done for me, Jesu!
 Which I call to remembrance for which I return thanks,
 Which I remember, of which I put Thee in remembrance, which I commemorate,
 Which I offer, which I pray Thee to offer;

Of these things make me a partaker, and apply them to me.

Jesu, only Saviour,—

By the things which Thou didst and bearest,
Thy oblation and sacrifice,

Holy, acceptable, all-sufficient, alone efficacious ;

Thy emptying Thyself, Thy humbling Thyself,

Thy incarnation, Thy conception,

Thy birth, Thy circumcision, the first fruits of Thy blood,

Thy baptism, Thy fasting, Thy temptation,

Thy houselessness, Thy hunger, Thy weariness,

Thy strong crying, Thy exceeding sorrow even unto death,

Thy thirst, Thy sleeplessness, Thy injuries,

Thy scourging and mocking, buffeting and spitting,

Thy patience, endurance, Thy apprehension as a Thief ;

By Gethsemane, Gabbatha, Golgotha,

Thy obedience unto death, Thy endurance to the Cross ;

By Thy mercy shown on the cross, Thy forgiveness of Sin,

Thy holy remembrance of Thy enemies, Thy gracious cry, "Father, forgive them;"

Jesu, Jesu, hear my prayer, turn not away
Thine ear!

Jesu, Jesu, be Thou my gracious Lord,

Let me know and feel that

Jesu is all in all to me,

Christ above, to guard,

Christ below to support,

Christ behind to urge me on,

Christ before to lead me,

Christ within to keep me,

Christ on the right hand and on the left,

Christ every where, to save me from hell and
death.

As thou didst deliver our fathers, deliver us,

O Lord!

For Thou art an ever present God, and hear-
est our cry.

Thou didst save—

Noah from the deluge,

Abraham from Ur of the Chaldees,

Isaac from sacrifice,

Lot from Sodom,
 Jacob from Laban and Esau,
 Joseph from his mistress and from prison,
 Job from temptations,
 Moses from Pharaoh and from being stoned,
 Thy people from the Red Sea, and from
 Babylon,
 David from Saul, Goliath, Keilath, Ahito-
 phel, Absalom, Doeg, Sheba,
 Elias from Jezebel,
 Hezekiah from Rabshakeh and the sickness.
 Esther from Haman,
 Josiah from Athaliah,
 Jeremiah from the pit,
 The three children from the furnace.
 Jonah from the belly of the whale.
 The Disciples from the storm,
 Peter from the prison of Herod,
 Paul from shipwreck, stoning, evil beasts,
 The thief on the Cross from Hell,
 Even so deliver us, O Lord, that trust in Thee.
 Amen, Amen.

Proper Lessons

FOR MEDITATION AND INSTRUCTION.

FIRST LESSON.

Isaiah, Chap. ix.

Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people : but the Lord shall rise upon thee, and His glory shall be seen upon thee.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Lift up thine eyes round about, and see : All they gather themselves together, they come to thee ; thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

Then thou shalt see, and flow together, and thine heart shall fear and be enlarged ; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah ; all they from Sheba shall come : they shall bring gold and incense ; and they shall show forth the praises of the Lord.

All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee : they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

Who *are* these *that* fly as a cloud, and as the doves to their windows ?

Surely the Isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee.

And the sons of strangers shall build up thy walls, and their kings shall minister unto thee : in my wrath I smote thee, but in my favour have I had mercy on thee.

Therefore thy gates shall be open continually ; they shall not be shut day nor night ; that *men* may bring unto thee the forces of

the Gentiles, and *that* their kings *may be* brought.

For the nation and kingdom that will not serve thee shall perish; *yea, those* nations shall be utterly wasted.

The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious.

The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord *am* thy Saviour and thy Redeemer, the Mighty One of Jacob.

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.

Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of My planting the work of My hands, that I may be glorified.

A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.

SECOND LESSON.

Revelations, Chap. xxii.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, and yielded her fruit every month : and the leaves of the tree *were for* the healing of the nations.

And there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and His servants shall serve Him :

And they shall see His face ; and his name *shall be* in their foreheads.

And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light ; and they shall reign for ever and ever.

And he said unto me, these sayings *are* faithful and true : and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

Behold, I come quickly : blessed *is* he that keepeth the sayings of the prophecy of this book.

And I John saw these things and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

Then saith he unto me, See *thou do it* not : for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God.

And he saith unto me, Seal not the sayings of the prophesy of this book : for the time is at hand.

He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still.

And, behold, I come quickly ; and My reward *is* with Me, to give every man according as his work shall be.

I am Alpha and Omega, the beginning and the end, the first and the last.

Blessed are they that do His commandments;

that they may have right to the tree of life, and may enter in through the gates into the city.

For without *are* dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book :

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus.

The grace of our Lord Jesus Christ *be* with you all. *Amen.*

Meditation.

This is the Lord's day. It is first a Sabbath of rest commanded by the Father; it is a Sabbath of rest, of repose for the soul, for where Jesus is there sorrow and sighing shall be done away, God shall wipe away all tears from their eyes; for the former things are passed away. Can the children of the bride-chamber fast when the bridegroom is with them? But how blessed is this day to my soul, down, lonely among the dead, deep down in the gulph of wickedness, my life has been toil, and misery, and woe; darkness and despair were over me,—the Son of righteousness was hidden, and there was no light: affrighted! Lord, I turned to Thee, and Thou didst take me out of the horrible pit. And now pondering on Thy life and Thy

doings, my God and my Lord, I would this day pray for Thy special help to enable me to understand with spiritual wisdom what it is to be in a Christian Sabbath. Thou hast said where two or three are gathered together in Thy name, Thou art in the midst. Lord, like Thy faithful Mary, let me rise early and run to *Thy* sepulchre, the Church, where I may bury my sins. Through Thy ordinances and through the holy Sacraments, let Thy people behold as it were angels standing to guard our prayers to Thy Throne. We, too, would have our hearts to burn within us, as Thou openest Thyself to us. Saviour of Thy people, we pray Thee enable us in faith when—as to Mary—Thou sayest, Why weep-est thou? whom seekest thou? Sir, they have taken away my Lord—taken Him from my heart, and I know not where they have laid him! Oh Lord, enable me and all, to hear Thee in Thy word and Sacraments, and to turn to Thee and say, Rabboni.

Oh Saviour of men! let me feel how much sooner I am satisfied than Mary was. Thou dost not say to me “Touch me not; for I am not

yet ascended to My Father," but Thou sayest, "taste and see how gracious the Lord is;" for unless ye eat the flesh of the Son of man and drink His Blood ye have no life in you." When the doors are shut where Thy disciples are gathered together, let me know, Lord, that Thou art in the midst, saying, "Peace be unto you:" and when the holy mysteries, pledges of Thy love, are offered up to Thee, give them to me, and let me in faith fully realize "Thy hands and Thy side;" let me feel the force of Thy gracious words to Thy commissioned servants, that I may know and feel that Thou art truly willing and able on earth to forgive sins. "Peace be unto you; as *My* Father hath sent me, even so *send* I you. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain They are retained." Thou, Lord, art the potter, the vessel is Thine. I believe that Thou canst do even as Thou wilt; Thou canst forgive sins on earth—the words are Thine, not man's words; so, repentant, contrite, I turn to Thee and humbly crave mercy: Thou wilt hear

me I know. Oh Lord, enable me truly to repent: help, Lord, Thy servant is weak; or if through great grief I cannot worship Thee as I ought, grant me grace to apply the declaration of pardon to my soul: help me to overcome all pride, all hardness of heart, all foolish self-reliance, that I may take Thy word for my guide, and not man's. If my soul is burdened too heavily, let me not be ashamed to confess my faults and flee to Thee for help, so that, by the ministration of *Thy Word and Sacrament*, I may receive the benefit of absolution, together with ghostly counsel and advice. Let me ponder on that mysterious love which provided all such means to help weak faith, and give me special and immediate assurance of Thy love and mercy.

Prayer.

O Almighty God, who of Thine infinite mercy didst provide a Lamb for The Sacrifice, that by the one atonement of Himself once offered, the sins of the whole world may

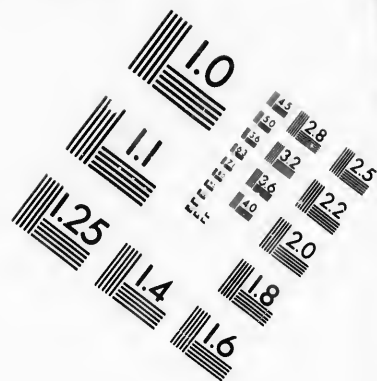
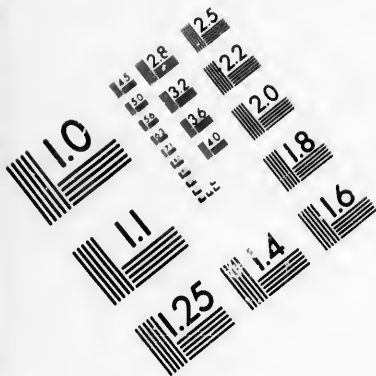
be done away, grant me this day the precious gift of Thy Spirit, that my whole heart may be sensible of its utter worthlessness, of its utter ruin and degradation, and uncleanness before Thee. Grant me so to eat the flesh of Christ and to drink His blood, that my body may be made clean by His Body, and my soul washed in His most precious Blood ; that He may evermore dwell in me and I in Him. If I have offended any by word or deed, enable me to say to them "forgive me;" and if any have offended me, let me have charity to say, I forgive them. So let charity reign in my heart that naught but love may find room there; grant these things, Lord, for my dear Saviour's sake. *Amen. Amen.*

Prayer

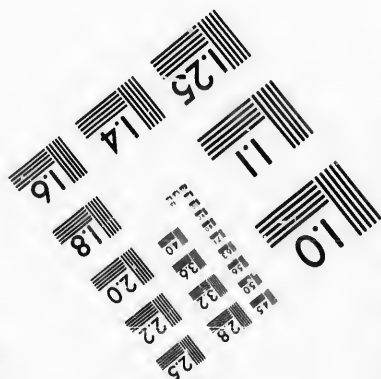
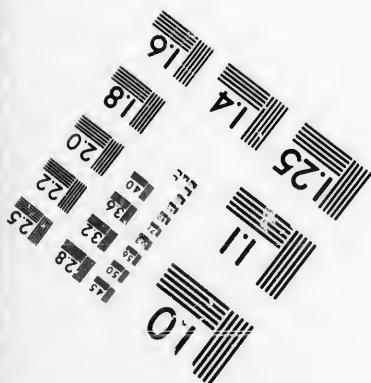
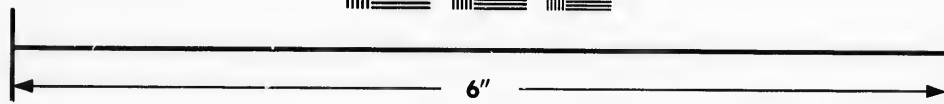
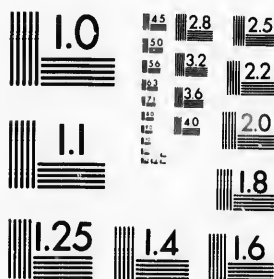
FOR PARDON AND CONFESSION OF SINS.

Almighty and most merciful Father, I have offended against Thy laws. I am conscious of having [*here enumerate on your knees and alone, in the presence of God, all the sins you can call to mind, not as a dis-*





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sembler, but as an honest, sincere Christian.]
Oh God, forgive me these and all my secret sins—sins of omission, sins of temper, sins done in ignorance. Forgive all, oh my God, for Jesus Christ's sake. Enable me this day, when I enter into Thy house, to breath out my soul in prayer,—earnest, hearty, sincere prayer to Thee. When in the congregation openly before all I confess myself a sinner, grant me a contrite heart, so that I may receive with faith and joy the declaration of pardon and mercy which Thou sendest to miserable but penitent souls. Lord Jesus be with me in power; do unto me as Thou didst to thy holy Apostle St. Peter, when he would have sunk beneath the angry waters,—raise my spirit to a sense of the mercy and mysterious condescension of Thyself this day. I am to partake of Thee in faith; let me feel and know this, that without Thee, without the power and efficacy of my Saviour, I am nothing but a lost being. Oh! Lord, thus give Thyself to me. *Amen. Amen.*

Short Litany for Sunday.

O Lamb of God that taketh away the sins of the world,

Have mercy upon me.

Oh Thou who didst pray for Thine enemies,
“Father forgive them, for they know not what they do,”

Have mercy upon me, a miserable sinner.

Thou who in the hour of death didst have mercy on the malefactor, saying “Verily I say unto Thee, to-day shalt thou be with me in paradise,”

Have mercy upon me, miserable sinner.

Thou who didst teach me filial obedience and love, saying, “Woman behold thy son :”
“Son, behold thy mother,”

Have mercy upon me, a miserable sinner.

Thou who didst teach us to believe in God, and to cast our care upon Him, saying, “My God, my God, why hast Thou forsaken me?”

Have mercy upon me, a miserable sinner.

Thou who in the body, as man, suffered terribly, enable me to endure meekly all torture : Thou who saidst “I thirst,”

Have mercy upon me, and give me living water.

Thou who in the last hour said, "It is finished,"

Have mercy, and so let me finish my course.

Thou who didst to the last obey Thy Father, doing His will, and didst say, "Father into Thy hands I commend my spirit,"

Have mercy upon me, and let these be my last words. Amen. Amen.

Father, Son, and Holy Ghost be with me, at Thy feast this day.



EXHORTATION

TO THE

Communion.

¶ *When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following :*

Dearly beloved, on — day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of His meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that He hath given His Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and

comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily ; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof ; and so to search and examine your own 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, in the marriage-garment required by God in His holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is : First, to examine your lives and conversations by the rule of God's commandments ; and whereinsoever ye shall perceive yourselves to have offended, either by will, word or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours ; then ye shall reconcile yourselves unto them ; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any

other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand; for otherwise, the receiving of the holy Communion doth nothing else but increase your damnation. Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of His Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest, after taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the Ministry of God's holy Word, he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

Notes

TO EXHORTATION TO COMMUNION.

The Church, obeying the express command of our Saviour to His Apostles, offers to receive, through discreet and duly ordained Ministers, those whose consciences by sin are so disquieted that they cannot apply to themselves the atonement of Christ, that by godly conversation in God's scriptures, and by pointing out the mercy of God, by His own appointed officer, and discovering to them their repentance, God's forgiveness of sin may be proclaimed. Salvation is offered, it is *forced* on none. So with absolution, and the duty of confession; it is to be *the voluntary* act of the repentant sinner only. Now, is confession not a much more common practice than is generally supposed? only it is used under another name. Is it not a fact that many persons do go to their clergy, when in distress and suffering from sin? do they not constantly seek counsel and advice from him? do they not express contrition and sorrow for their evil lives? does he not apply to their cases the healing balm of God's Word, and boldly declare to them God's pardon? Is not this

done constantly in the case of prisoners, and persons caught and convicted of crime, and who become penitent? Yet because the Church of Rome has abused the service of confession, every one not of Rome must discard its benefits. The voice of an accusing conscience must have vent, and so long as a good God has endued us with a power of sympathy, which is "brotherly love," so long will we look for a bosom into which, even here on earth, we may pour our griefs, our trials, our struggles, our sorrows, our weakness, our wickednesses. Jesus Christ has told His people to confess their sins one to another, and left with His apostles power to convey to His church, of which they were the foundation stones, and to their successors, the declaration of forgiveness of sin to the penitent—and as long as the Holy Catholic and Apostolic Church lasts, His command must remain:—"Whosoever sins ye remit, *they are* remitted unto them, and whosoever sins ye retain they are retained." These are not man's words, they are the words of Him who is High Priest and King over His Church—who once had power on earth to forgive sins, and never abrogated that power, but left it to be exercised for Himself by His duly appointed Priesthood.

The Church of England receives every doctrine detailed in the sacred Scriptures. She, therefore, accepts that solemn trust reposed in her by the Saviour Himself. To declare and pronounce to HIS PEOPLE BEING PENITENT, the absolution and remission of their sins. In obeying this injunction, the Church openly in the congregation *declares* the message, to the end that all may be moved to repentance, and she has made ample provision for the reception of those who desire to have absolution pronounced for them, when sin so oppresses them that they need be confirmed in their hopes of forgiveness by an assurance from a servant of the Most High, that such is commanded.

In the first place, she has prefixed a rubrick to the Communion Service, requiring those who intend to go to the sacred feast, to signify their intention to the Priest some time before. Now this is required for many excellent reasons, and among those reasons we may mention: 1st, That the Clergyman may have the opportunity of knowing something of the communicant, and the communicant may have an opportunity of speaking soberly and religiously on his preparation for so awful a service. This watchfulness is necessary, since among the essential

acts which the Christian is called upon especially to exhibit, is charity in its scriptural sense: and if the Minister finds this wanting, he is in duty bound to reason with and convince the offender, if such should come to him. In the same manner, he would have the opportunity of dealing with sins deep and fatal. The Anglican Church, therefore, contemplates in all that she does, the admission of the *penitent* to all the privileges of the gospel of Christ, or his re-admission into that body of which our Lord is Head. Such intercourse as this, kept up between pastor and flock, would not only tend to the comfort of the Christians, but would largely increase the number of Christ's disciples, and restore again that wholesome discipline, the want of which has brought such scandal on the Church. How many doubts, how many falterings and backslidings would be prevented, if the intending communicant, or the newly confirmed, would obey the law of their church, by signifying to their pastor, or "some other discreet minister," their intention to wait on the Lord's altar, so that by counsel and advice, and, if necessary, the ministration of God's word, they may receive the benefit of absolution, by pronouncing their

sins forgiven by God, if their repentance is hearty and sincere, and they be desirous to receive the Seal of their forgiveness, the partaking of the Body and Blood of Christ. All this is very different from the Roman confessional, and from the assumed judicial deliverance from sin by that Church. In all her services, the necessity of repentance and a life of penitence, if life be granted, is set forth as the essential voluntary act and necessity of the applicant for pardon—and nowhere does the scripture enforce the impenitent. “We persuade,” says the apostle.

The use of words under different senses, renders it difficult to convey a truth to those who may be strongly prejudiced against one of the senses in which they have been used. It is so with the terms “confession” and “absolution.” Many can only think of them in a Roman point of view. But, is it not clear that we must necessarily confess our sins whenever we engage in serious conversation with, and seek the counsel of, our pastor? and is not he authorised to declare and pronounce God’s pardon to us, we being penitent, and to admit us to communion with Christ, upon no other terms than those of hearty, honest, deep-rooted sorrow for the whole body of sin?

It is quite clear both from the Acts of the Holy Apostles as well as from the Epistles, that private admonition was employed in the first case with offenders, and in the second, open rebuke and expulsion of those who scandalized the religion of Jesus. Indeed, from the nature of our Holy Gospel union, it must be so; for we are BRETHREN—A BROTHERHOOD in Christ—one family—one body—and each one members: Christ's servants and ministers are then not over us as lords, but as elder brothers, sent to warn men every where to repent,—sent, as Christ Himself was sent, to give deliverance to the captive, and to heal—*not the hard*, but the broken and contrite heart. “As My Father hath sent me, so send I you.” Again, “Lo, I am with you always, even unto the end of the world.” If this promise be true, how is Christ to be with us on whom the ends of the world have come, unless he be essentially present in all the offices of His Church. The Son of Man claimed power on earth to forgive sins; that power He has left with His own servants, and that the power was meant to be effectual, we may be sure for the words are His own. Our Lord designed His apostles to *know* the sheep, they were not to be strangers to each other,—

when, therefore, it is said that the Apostles only excluded from communion the gross sinner, the statement is untrue, and introduces to us a sad Roman error, making a distinction between sins which should not be made. Multitude of sins may eat up the soul, and yet to the eye of the world, that soul may seem right. Many sin through ignorance, many foolishly, many through carelessness,—to many, very many such it is an untold blessing if they may but ask counsel and guidance: and how many young persons, in this age of laxity and disregard for authority, look back with thankfulness to the saving consolation which had been administered to them by the minister of Christ. We believe that holy men of old never would have acted and written as they have done, unless they felt very strongly the great benefit of mutual confession of their sinfulness, and that this severe humiliation is sometimes necessary for the burdened and oppressed soul.

The Church of England does not enjoin private confession on her children as an essential act; she urges it on those whose consciences are so sorely smitten that they cannot apply to themselves God's mercy to sinners, and she allows it to those who are in doubt and fear.

And how does she require them to seek the counsel and advice of the discreet and able minister? Not by any means after the manner of the Roman confessional. In such case, the sinner is catechised as to the manner and form, and mode of each sin, and the very minutest detail is to be given to the confessor. But such is not required by scripture nor by the Church. Let us take that case which the opposers of confession are fond of adducing, as most calculated to arouse the feeling of disgust against confession at all or in any shape: the case of adultery. The sinner discovers, or is brought to discover the alarming condition of her soul: remorse and an awakened conscience throw her into a tempest of affliction, and fill her with doubts and fears. She goes, or is persuaded to go to a clergyman. How is she to be received? Is the clergyman to seat her down, and commence a series of interrogatories as to each act of sin that the terror-stricken creature has committed? No! It is enough,—and scripture demands no more,—for the penitent to acknowledge in plain but general and emphatic terms, her frightful guilt: “I am miserable!—I feel I am an outcast! I have committed every abomination before God.

and man ; my life hitherto has been wasted in riotous living : adultery, fornication, revelling, drunkenness, have been my continued course. How can pardon be extended to such a sinner?" This open, honest confession, surely, is what the law requires—and it is enough ; and the "discreet and learned minister" does so act, and should so act, with sin and towards sinners, wherever he encounters them, as to draw out penitence with as little of the filth of sin : and now by the healing application of the Word, and good advice, and fatherly help, the way is open for the returning prodigal. The Roman confessional is not the *only mode* of access to God's ministers : we believe it to be an unscriptural one. But no sane man would refuse to acknowledge his faults to his pastor, or refuse to receive most thankfully what God has ordered him as His minister to declare "His remission of the sins, of the sincere penitent." This being done, reconciliation with God is positively assured to the true and hearty penitent ; his pardon is *scaled*, even here on earth, by his partaking of the body and blood of Christ, or on his earnest and hearty desire so to receive Christ. We say again, would that a closer and more frequent intercourse ex-

isted between pastor and people than now exists that they sought each other's society more than they do, and talked more to each other of Christ and His kingdom. We would further remark that the law of God makes no difference in sin, so that when confession is made with a view to absolution and full reconciliation with God, it is idle to talk of forgiveness for this or that sin. It is quite true that in some cases restitution has to be made and the pardon of those we have wronged has to be sought; but absolution or reconciliation, to be truly effectual, is to be the absolution of the penitent from his *sins*,—this is particularly the case with the sick person who, according to the rubrick, should be moved to make acknowledgment of his sins, with a view, no doubt, to humility and confession of his faith only in Christ Jesus our Lord, preparatory to the declaration of forgiveness of sins, and the application of the declaration to his own case. The same language is contained in the rubrick with reference to prisoners, in the Irish Prayer-book, where a special form is provided admirably adapted to their wants. In the Anglican Church, therefore, the absolution of sins on confession of Christ is a gift of power left by our Lord to His

Church to be used only by, and useful only to, the truly penitent—so that there is no room for cavil or doubt,—every being, in the day of his sad trial, can answer to his own conscience whether he is really and heartily sorry for his guilt, and can therefore find an answer in his own conscience, believing Christ's promise true, whether God's minister has effectually declared and pronounced His forgiveness, so that at the grave and gate of death, he may be assured that mercy awaits him in his entering on that rest from which there is no return.

The following testimony of English divines is enough to prove that confession is proper to the truly penitent :

ARCHBISHOP CRANMER.

God dothe not speak to us with a voyce sounding out of heaven. But He hath given the kayes of the kingdom of heaven and the authority to forgyve synne to the ministers of the church. Wherefore, let him that is a sinner go to one of them ; let him *acknowledge* and *confess* his synne, and pray him that according to God's commandment, he will give him absolution and *comforte him with the word*

of grace and forgiveness of his synnes. And when the minister does so I ought steadfastly to believe that my synnes are truly forgiven in heaven.—*Art. 8, Cranmer's Works, t. iv., p. 281, 3 ed.*

BISHOP LATIMER.

But to speak of right and true confession, I would to God it were kept in England; for it is a good thing. And those who found themselves grieved in conscience, might goe to a learned man and there fetch of him comfort of the word of God, and so come to a quiet conscience, which is better and more to be regarded than all the riches of the world.—*Sermon, 3rd Sunday after Epiph.*

Auricular confession was instituted only that people might give an account of their faith, and from their hearts confess an earnest desire to receive the holy sacrament. We *force* no man thereunto. Christ gave the keys to the Church for comfort, and commanded His servants to deal therewith according to His direction, to bind the *impenitent* and to *absolve them* that repenting, acknowledge and confess their sins, are heartily sorry for them, and believe that God forgives them for Christ's sake.—*Luther's Table-Talk.*

BISHOP RIDLEY.

Confession unto the minister which is able to *instruct, correct, and inform* the *weak, wounded and ignorant conscience*, indeed, I ever thought ought to do much good to Christ's congregation,—and so, I assure you, I think to this day.—*Eccl. Biog., vol. iii., p. 67.*

BISHOP JEWELL.

Touching the third—private confession—if it be discreetly used, without superstition or other ill, it is not in any wise by us reprov'd. The abuses and errors set apart, we do no more mislike a private confession than a private sermon.—*Defence of The Apology of Church of England, ch. vi., div. i.–ii.*

HOOKER.

For private confession and absolution, it standeth thus with us: that the priest's power to absolve is publicly taught and professed; and the Church *not deemed to have authority* either of *abridging or enlarging* the use and exercise of that power.—*Eccl. Pol., vol. v, 4, 15.*

BISHOP JEREMY TAYLOR.

In all which circumstances, because we may be very much helped, *if we take in the assist-*

ance of a spiritual guide : therefore, the Church of God in all ages hath commanded, and in most cases enjoined, that we confess our sins, and discover the state and condition of our souls to such a person as *we*, or *our* superiors judge fit to help us in such needs.—*Holy Living, ch. iv.*

Confess your sins often, hear the word of God, make religion the business of your life, your study and chiefest care : and be sure that in all things a spiritual guide takes you in hand.
Golden Grove Agenda, No. 32.

Again:—That besides the examination of your conscience—*which may be done in secret between God and your own soul*,—there is great use in holy confession ; which, though it be not generally in all cases, and peremptorily commanded,—as if without it no salvation could possibly be had,—yet you *are advised* by the Church under whose discipline you live, that *before* you are to receive the Holy Communion, or when you are visited with any dangerous sickness, *if you find any one particular sin or more* that lies heavy upon you, to disburden yourself of it into the bosom of your confessor ; who not only stands between God and you to pray for you : but hath the power of the keys committed to him, upon your true repentance,

to absolve you in Christ's name from these sins which you have confessed unto him.

Again :—Having made choice of such a confessor who is every way qualified that you may trust your soul with him, you are advised plainly and sincerely to open your heart to him.
 *That for the frequency of doing this you are to consult with your own necessities.*

BISHOP OVERALL.

Confession of sins, must necessarily be made to them, to whom the dispensation of the mysteries of God is committed. For so they which in former days repented amongst the saints are said to have done.

ST. PAUL.

Brethren, if a man be overtaken in a fault, ye who are spiritual restore such an one in the spirit of meekness ; considering thyself, lest thou also be tempted. Bear ye one another's burdens and so fulfil the law of Christ.

Wherefore comfort yourselves together and edify one another, even as also ye do. And we beseech you, brethren, to know them which labour among you, and are ever you in the Lord, and *admonish you ;*

And to esteem them very highly in love ;
for their works' sake.

We exhort you, brethren, warn them that are unruly, comfort the feeble minded, be patient toward all men. Obey them who have the rule over you and submit yourselves : for they watch for your souls as they that must give account.

ST. JAMES.

Is any sick among you ? Let him call for the elders of the church : and let them pray *over him anointing him with oil* in the name of the Lord ;

And the prayer of *faith* shall save the sick, and the Lord shall raise him up : *and if he have committed sins, they shall be forgiven him.*

Confess your faults one to another, *and pray for one another*, that ye may be healed ; the fervent prayer of a righteous man avileth much.

THE LORD JESUS.

Then said Jesus unto them again, Peace be unto you ; as *My Father hath sent Me even so send I you.* And when He had said this, He breathed on them, and said,

Receive ye the Holy Ghost ;

Whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain they are retained.

Simon Peter answered and said, Thou art the Christ, the son of the living God.

I say unto thee, thou art Peter, and upon this rock I will build my church : and the gates of Hell shall not prevail against it. And I *will give* unto thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Jesus spake unto *them*, saying, All power is given unto me in heaven and in earth. . . .

Teaching them to observe ALL things whatsoever I have commanded you ; and lo ! I am with you always *even* unto the end of the world.

—*Holy Bible—The Word of God.*

If then it be true that the Lord Jesus sent *His* apostles and servants, as *His Father* had sent Him, we must discover in what way and for what he was sent.

And when *He saw their faith*, He said unto him, Man, thy sins are forgiven thee. And the Scribes and Pharisees began to reason, saying, Who is this which speaketh blasphemies : who can forgive sins *but God alone ?* But

when Jesus perceived their thoughts he answering said unto them, What reason ye in your hearts? Whether is it easier to say, Thy sins be forgiven thee! or to say, Rise up and walk! But that ye may know that the Son of Man *hath power on earth* to forgive sins,—He said unto the sick of the palsy, Arise, and take 'up thy couch, and go into thine house.

Verily, verily, I say unto you, he that receiveth *whomsoever* I send receiveth Me; and he that receiveth Me receiveth him that sent Me. As Thou hast sent Me into the world even so also have I sent them into the world.

Neither pray I for these alone, *but for them also which shall believe on me, through their word:* that they all may be one; as *Thou, Father, art in me; and I in Thee*, that they also may be one in Us; that the world may believe that Thou hast sent Me. *And the glory which Thou gavest Me, I have given them, that they may be one even as we are one.*

Isaiah, Chap. lxi., v. 6.—Ye shall be named the Priests of the Lord. Men shall call you the ministers of our God.

Chap. lxvi., v. 21.—And I will also take them for Priests and for Levites, saith the Lord. For as the new heavens and the new earth

which I will make, shall remain before me, so shall your seed and your name remain.

This was fulfilled by our Lord, when He named and called His apostles, and on leaving them said, "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Previous to this, before His sacrifice, He had commissioned them, and in the person of St. Peter, endued them with authority: "Thou art Peter, and upon this rock I will build my church, and the gates of Hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Again, in chap. xviii., v. 15: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between him and thee alone: if he shall hear thee, then thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee

as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven."

Again, the third time : " The same day, at evening, being the first day of the week, when the doors were shut, when the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when He had so said He showed them His hands and His side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you : *as My Father hath sent Me, so send I you.* And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost : Whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain, they are retained."

In obedience to our Lord's commands, the disciples tarry at Jerusalem, " and when they were come in, they went up into an upper room, where abode both Peter and James, and John and Andrew, Philip and Thomas, Bartholomew, and Mathew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James. These all continued with

one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brethren. And in those days Peter stood up in the midst of the disciples, and said, Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before, concerning Judas, who was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. . . . Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto the same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection—and they gave forth their lots after prayer, and the lot fell upon Matthias. And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with tongues as the Spirit gave them utterance.”

A like *visible* call to apostleship was given to St. Paul. The whole world, therefore, is positively assured that the foundation stones of the Church and its called ministry are surely established, and from these Apostles up to the present hour, an unbroken ministry has been preserved. From this time, (*i. e.* from the Apostles,) the visible calling and sealing of the Christian priesthood has been by the laying on of hands and prayer. It is interesting to trace the establishment of the office briefly through the writings of the New Testament. Thus we will first take the commission of St. Paul, and then His own to Titus and to Timothy.

COMMISSION TO ST. PAUL.

“I heard a voice speak unto me and saying in the Hebrew tongue, Saul, Saul, why persecutest thou Me? it is hard for thee to kick against the pricks. And I said, Who art Thou, Lord? And He said, I am Jesus whom thou persecutest. But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee: delivering thee from the

people and from the Gentiles unto whom *now I send thee* to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, THAT THEY MAY RECEIVE FORGIVENESS OF SINS and INHERITANCE among them which are sanctified by faith which is in Me."

St. Luke, chap. xxiv., v. 47: "Thus it behoved Christ to suffer and to rise from the dead the third day: and that *repentance* and *remission* of sins should be preached in His name."

St. Luke, chap. xxii., v. 29.: "And I appoint unto you a kingdom, as My Father has appointed unto Me, that ye may EAT and DRINK at MY TABLE in My kingdom, and sit on thrones judging the twelve tribes of Israel."

St. Paul to Timothy, chap. 1: "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith and a good conscience; which some having put away concerning faith have made shipwreck: of whom is Hymenæus and Alexander; WHOM I HAVE DELIVERED UNTO SATAN that they may learn not to blaspheme."

St. Paul, in his Second Epistle to Timothy, says, "Wherefore, I put thee in remembrance

that thou stir up the GIFT OF GOD, which is in thee *by the putting on of my hands*, for God has not given us the spirit of fear; but of POWER and of LOVE, and of a sound mind. Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus. **THAT GOOD THING WHICH WAS COMMITTED UNTO THEE KEEP**, by the Holy Ghost *who dwelleth in us.*"

St. Peter to the Presbyters, says, "Feed the flock of God, which is among you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind: neither as lords of God's heritage, but being ensamples to the flock. Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility."

St. Paul to Timothy, chap. iv.: "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead, at His appearing and His kingdom; preach the word; be instant in season, out of season, *reprove, rebuke, exhort* with all long suffering and doctrine."

St. Paul to Titus, saith, "These things speak and exhort, and *rebuke with all authority*. Let no man despise thee."

Again, "A man that is an heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth being condemned of himself."

St. Peter First General Epistle, chap. ii., v. 5: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, *to offer up spiritual sacrifices*, acceptable to God by Jesus Christ."

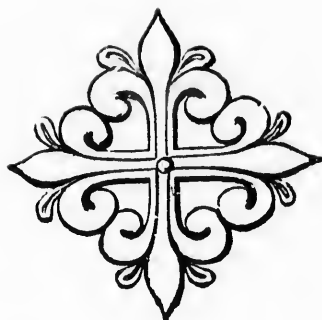
The call to the Gentile world is exactly the same in terms as that of the Jews. Speaking unto Moses, the Lord said, "And ye shall be unto me a kingdom of priests and an holy nation;" Exodus, Chap. xix., v. 6.; and inasmuch as the people had to make offerings to God, so was there a special priesthood set apart to present them: exactly so under the Christian Church, there are people still to make offerings to God, and He has left His priesthood to present them reverently and humbly before Him. Wherefore, if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee: leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift."

The office of priesthood in the Church is not

done away. It is only a changed priesthood, and our Lord Jesus Christ himself constantly proclaimed His mission to be a mission of reconciliation; and commanded repentance and remission of sins, to be every where proclaimed by His own representative priesthood; and as we have seen, He *thrice* commissioned His apostles to administer absolution to penitents, and to bind the impenitent,—once, before His death,—a second time in the person of St. Peter, again before his ascension,—and to St. Paul, who did bind, as we have seen, Hymenæus. Now, if rightly considered, this gift of our Lord to His Church is one of the most charitable, considerate, loving acts which the all-holy, blessed Jesus ever gave to mortal man, after the gift of Himself, of which this is a part. A miserable sinner, bowed down with grief for a load of sins unbearable, prostrate, contrite, broken in spirit, I go to the foot-stool of my Lord, and in bitterness of soul confess my wickedness, and am heartily sorry for my sin. I am repentant, I feel it, and know in my heart my sorrow. Is it no sweet consolation to me, or to him about to leave the world, well nigh crushed down with shame, to hear an authorised minister of Christ say,—“In the

name of Jesus Christ, thy sins are forgiven thee?" The words are Christ's, not the minister's: he is ordered to come to me, ministering in Christ's stead, and say, "Thy sins are forgiven thee," upon plain unmistakable conditions, *unfeigned repentance, and faith in Christ*, as alone able and willing to save sinners; the only atonement for sin. Yes, truly, under such circumstances, the Son of Man even now on earth doth forgive sins. Our Lord, commiserating the weakness of man, left authority with those who minister in His stead, to *declare* and *pronounce* (to His people being penitent,) the absolution and remission of their sins.





THE ORDER OF THE
Administration of the Lord's Supper,
OR
HOLY COMMUNION.

So many as intend to be partakers of the Holy Communion shall signify their names to the Curate, at least some time the day before.

¶ *And if any of these be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the*

Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*

¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.*

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

THE COLLECT.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that, we may perfectly love Thee, and worthily magnify Thy holy Name; through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past,*

and grace to keep the same for the time to come as followeth.

Minister. God spake these words, and said ; I am the Lord thy God : Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them ; for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and shew mercy unto thousands in them that love Me, and keep My commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless, that taketh His name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy

the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy manservant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blesseth the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

Then shall follow one of these two Collects for the Queen, the priest standing as before, and saying,*

Let us pray.

Almighty God, whose kingdom is everlasting, and power infinite, have mercy upon the whole Church; and so rule the heart of thy chosen

* So great are the blessings of a righteous and peaceable government, that we are commanded, in an especial manner, to pray for kings, and for all that are in authority; for *them* first, that, remembering they are in the place of God, they may endeavour to promote *His* glory whom they represent, defend the persons and rights of men, and punish evil-doers according to the tenor of these laws; and secondly, for *ourselves*, that we may obey our governors out of a principle of conscience, and in obedience to God.—*Bishop Wilson.*

servant Victoria, our Queen and Governor, that she (knowing whose minister she is) may above all things seek Thy honour and glory: and that we, and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in Thee, and for Thee, according to Thy blessed Word and ordinance, through Jesus Christ our Lord, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

Almighty and everlasting God, we are taught by Thy holy Word, that the hearts of kings are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom: we humbly beseech Thee so to dispose and govern the heart of Victoria Thy servant, our Queen and Governor, that, in all her thoughts, words, and works, she may ever seek Thy honour and glory, and study to preserve Thy people committed to her charge, in wealth, peace, and godliness. Grant this, O merciful Father, for Thy dear Son's sake, Jesus Christ our Lord. *Amen.*

Then shall be said the Collect of the day. And immediately after the Collect, the priest shall

read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the—chapter of — beginning at the—verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel (the people all standing up), saying, The holy Gospel is written in the—chapter of — beginning at the—verse. And the Gospel ended, shall be said or sung the Creed following, the people standing as before.

I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible :

And 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, and was crucified also for us under Pontius Pilate. He suffered and was buried ; and the third day He rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And He shall come

again with glory to judge both the quick and the dead : whose kingdom shall have no end :

And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one catholic and apostolic Church. I acknowledge one baptism for the remission of sins ; and I look for the resurrection of the dead, and the life of the world to come. *Amen.**

Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by authority.

Then shall the priest return to the Lord's table, and begin the offertory, † saying one or more of

* Lord, increase my faith ; grant that I may die in this faith, and in the communion of Thy holy Church, and be united to Thee, and all Thy members, by a faith and charity that shall never end.—*Bishop Wilson.*

† Say secretly : “I will give as I am able, according to the blessings of the Lord my God, which he has given me.” And when you give your alms, say, “Lord, pardon all my vain expenses ; and accept of this testimony of my gratitude, for what I have received from Thee.”—*Bishop Wilson.*

Sincere Christians at the receiving of the Holy Com-

these sentences following, as he thinketh most convenient in his discretion.

Let Your Light so shine before men, that they may see your good works, and glorify your Father, which is in heaven. (St. Matt. v. 16.)

O heavenly Father, give us all grace, that we may honour Thee both in our lives and by our alms, and that Thou mayest be glorified by those that receive them.

Lay not up for yourselves treasures upon the earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where

Magnify the power of Thy grace, O God, upon us, in freeing our souls from the love of riches; that we may have the greatest part of our treasure in heaven; and that our hearts may be there also.

munion should, together with the actual sacrifice of themselves, bring the free-will offering of their goods; for this as naturally follows the former as the fruits and leaves follow the tree, and as what we have or can comes after what we are. Therefore, as our bodies and souls are sacrifices attending the sacrifice of Christ, so also must our goods attend the sacrifice of our persons.—*Dr. Brevint.*

thieves do not break through and steal. (St. Matt. vi. 19, 20.)

Whatsoever ye would that men should do unto you, even so do unto them ; for this is the law and the prophets. (St. Matt. vii. 12.)

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of My Father which is in heaven. (St. Matt. vii. 21.)

Zaccheus stood forth and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have done any wrong to any man, I restore fourfold. (St. Luke xix. 8.)

May this rule of eternal justice be ever present with us, that neither self-love nor interest may lead us to transgress it.

Grant, O God, that we may never build our hopes of salvation upon an outward profession only, without a life of holiness and good works.

If thou, O God, givest me ability, give me an heart to be both just and charitable ; that Thou mayest say unto me, as Thou didst unto this publican, " Salvation is come to thy house."

Who goeth a warfare at any time of his own cost? who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? (1 Cor. ix. 7.)

Shall the soldier, the husbandman, and the shepherd, all have their wages, and Thy ministers only, O Jesus, be grudged theirs? God forbid! Vouchsafe unto me and to all Christians a better mind, I beseech Thee.

If we have sown unto you spiritual things, it is a great matter if we should reap your worldly things? (1 Cor. ix. 11.)

May the good Spirit of God bless the heavenly seed sown by His ministers, that both they and we may reap the fruit of their labour.

Do ye not know that they who minister about holy things, live of the sacrifice? And they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. (1 Cor. ix. 13, 14.)

Since Thou, O Jesus, hast ordained this, far be it from me to envy, or to deprive Thy servants of the right which Thou hast given them.

He that soweth little shall reap little ; and he that soweth plentifully shall reap plentifully. Let every man do according as he is disposed in his heart ; not grudgingly, or of necessity ; for God loveth a cheerful giver.

It will be our own fault, if we reap not a plentiful crop.

*Let us proportion our alms to our ability, lest we provoke God to proportion His blessings to our alms.**

(2 Cor. ix. 6, 7.)

Let him that is taught in the word minister unto him that teacheth in all good things. Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he reap. (Gal. vi. 6, 7.)

There is nothing, O God, which we can give to Thy ministers, equal to the blessings which we receive from them, who minister unto us the means of grace and salvation.

While we have time, let us do good unto all men, and especially unto them that are of the household of faith. (Gal. vi. 10.)

Blessed be God, that I have yet time ? Lord, give me an heart to do good, before the night cometh, when no man can work.

* Bp. Beveridge.

Godliness is great riches, if a man be content with that he hath; for we brought nothing into the world, neither may we carry any thing out. (1 Tim. vi. 6, 7.)

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. (1 Tim. vi. 17, 18, 19.)

God is not unrighteous that he will forget your works and labour that proceedeth of love, which love ye have shewed for his name's sake, who have ministered unto the saints, and yet do minister. (Heb. vi. 10.)

Give me, O God, a pious and a contented mind; and for the rest, "Thy will be done."

Bless God, ye that have riches, if He has given you grace and power to give them with a liberal hand and cheerful heart, without which they will be the occasion of certain ruin.

My God, we have nothing but what is Thine; and yet Thou makest Thyself a debtor to us for what we give to Thy poor and to Thy ministers. How great is this goodness!

To do good, and to distribute, forget not ; for with such sacrifices God is well pleased. (Heb. viii. 16.)

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? (1 John iii. 17.)

Give alms of thy goods, and never turn thy face from any poor man ; and then the face of the Lord shall not be turned away from thee. (Tob. iv. 7.)

Be merciful after thy power. If thou hast much, give plenteously ; if thou hast little, do thy diligence gladly to give of that little : for so gatherest thou

May our prayers and our alms go up before Thee, O God! And graciously accept them for Jesus Christ's sake.

Thou, O God, canst support all Thy poor without our assistance ; but it is by them that Thou triest our faith, and our love for Thee.

Give me, O Lord, a true compassion for the miseries of others, that Thou mayest have compassion on me at the great day.

I thank Thee, O God, that Thou judgest not by the greatness of the gift, but by the heart, and the ability of the giver ; and wilt reward accordingly.

thyself a good reward
in the day of necessity.
(Tob. iv. 8, 9.)

He that hath pity upon the poor lendeth unto the Lord; and look what he layeth out, it shall be paid him again. (Prov. xix. 17.)

To Thy account, O God, I place my charity to the poor Thou sendest unto me; and I know that I shall be no loser.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. (Psalm xli. 1.)

Keep me, O God, from all idle and vain expenses, that I may always have to give to him that needeth. At the hour of death, and in the day of judgment, good Lord, deliver me.

Whilst these sentences are in reading, the deacons, churchwardens, or other fit persons appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent basin or plate, to be provided by the parish for that purpose; and reverently bring it to the priest, who shall humbly present and place it upon the holy table.

And when there is a communion, the priest shall

*then place upon the table so much bread and wine as he shall think sufficient.**

After which done, the priest shall say,

Let us pray for the whole state of Christ's Church militant here in earth.

Almighty and ever-living God, who by Thy holy apostle hast taught us to make prayers and supplications, and to give thanks for all men, we humbly beseech Thee most mercifully to accept our alms and oblations,†

* The elements which we are invited to take are of fruits growing out of the earth, to shew that the earth, which was cursed for Adam's sake, is blessed for Christ's sake. As it brings forth thorns and thistles, to call to mind our rebellion, so it brings forth bread and wine, to call to mind our redemption.—*Bp. Hacket.*

Think now deeply on what is being done! Your alms, and oblations of bread and wine, and your prayers, are now solemnly presented by God's minister for you and with you. The oblation presently to be given back to you, richly blessed; to shed abroad in your hearts with divine effulgence, the priceless life-giving Christ. Pray God to receive you: pray heartily.

† We have no right, says Bishop Hopkins, to restrict the term "Sacrifice to the immolation of a living animal, —although it is properly applicable to this—because it is also applicable to many other offerings," and as Bishop Jolly remarks, there were more unbloody than bloody Sacrifices.

and to receive these our prayers, which we offer unto Thy Divine Majesty, beseeching Thee to inspire continually the universal Church

Levit. c. 11. vi. And when any will offer a meat offering unto the Lord, *his offering shall be* of fine flour; and he shall pour oil upon it, and put frankincense thereon. And he shall bring it to Aaron's sons the priest: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn *the memorial of it* upon the altar, to be an offering made by fire of a sweet savour unto the Lord.

And if thou bring an oblation of a *meat* offering, baken in the oven, it shall be unleavened cakes of fine flour, mingled with oil or unleavened wafers, amounted with oil, and if thy oblation be a meat offering *baken* in a pan, it shall be of fine flour unleavened, mingled with oil. *Thou shalt part it in pieces; it is a meat offering.*

Levit. chap. vii. But if he be not able to bring two turtle doves or two young pigeons, then he that sinned shall bring for his offering, the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering. Then shall he bring it to the priest, and the priest shall take his handful of it, *even a memorial thereof*, and burn it on the altar, according to the offerings made by fire unto the Lord. And the priest shall make an atonement for him, as touching his sin, that he hath sinned in one of them, and it shall be forgiven him: and the remnant shall be the priest's *as a meat offer-*

with the spirit of truth, unity, and concord ;
and grant that all they that do confess Thy holy
name may agree in the truth of Thy holy word,

ing. Numbers c. xxix. And their meat offering shall be
of flour mingled with oil, three tenth deals for a bullock,
and two tenth deals for a ram.

And 'hou shalt bring the meat offering that is made
of these things unto the Lord ; and when it is presented
unto the priest, he shall bring it unto the altar.—Levit.
chap. ii., v. 8.

The sacrifice consists, also, of the offering of himself
on the part of him that offereth sacrifice—thus David
sings—offer the sacrifice of righteousness and put your
trust in the Lord. The *sacrifices* of God are a broken
spirit: a broken and contrite O God Thou wilt not des-
pise. Amos saith, Bring your sacrifices every morning
and your tithes after three years; and offer unto the
Lord a sacrifice of thanksgiving with leaven, and pro-
claim and publish the free offerings: for this liketh you,
oh children of Israel, saith the Lord God—so Malachi,
in the word of God, saith a son knoweth his father, and
a servant his master, if then I be a Father, where is
mine honoured, and if I *be* a Master, where is My fear,
saith the Lord of Hosts unto you, O priests, that despise
My name—and ye say, wherein have we despised Thy
name? Ye offer polluted bread upon My altar.

Chron. chap. vii. And the Lord appeared to Solomon by
night and said unto him, I have heard thy prayer, and
have chosen this place to Myself for a house of sacrifice,
—now Mine eyes shall be open, and Mine ears attent
unto the *prayers* that are made in this place.

and live in unity and godly love. We beseech Thee also to save and defend all Christian kings, princes, and governors; and especially thy servant Victoria our Queen, that under her we may be godly and quietly governed; and grant unto her whole council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue. Give grace, O heavenly Father, to all bishops and curates, that they may both by their life and doctrine set forth Thy true and lively word, and rightly and duly, administer Thy holy sac-

Hebrews, Chap. xii. "By Him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of *our* lips giving thank to His Name. But *to do good* and *to communicate*, forget not; for with *such sacrifices* God is well pleased."

Hebrews, Chap. xiii. v. 10. "We have an altar, whereof they have no right to eat which serve the tabernacle."

"To what purpose is your sacrifice unto Me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts," &c., &c. "Bring no more vain oblations; incense is an abomination unto Me," &c., &c. "Wash you, make you clean: put away the evil of your doings from before Mine eyes," &c., &c.

raments. And to all Thy people give Thy heavenly grace, and especially to this congregation here present, that with meek heart and due reverence they may hear and receive Thy holy word, truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom: grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

Invocation

BEFORE HOLY COMMUNION.

Oh Thou who didst descend on Thy Son, declaring
Him "Thy Beloved, in whom Thou wast
well pleased,"
descend oh. most mighty, on these Thy creatures of
Bread and Wine,
set forth according to that Son's holy institution,

and make them to me and Thy whole Church
The Body and Blood
of

THE HOLY IMMACULATE JESUS.

Thou that late in the night, by breathing
on Thine Apostles,
didst bestow on them the power of the remission and
retention of sins, give unto us to experience that
power for their remission, O Lord, not
their retention, and deliver us.

Thou that at the tenth hour didst grant unto
Thine Apostles
to discover Thy Son, and
to cry with great gladness, we have found

THE MESSIAH,
and having found Him, to rejoice exceedingly with
great gladness,

grant me so to find Him in this
Representative sacrifice
of His most glorious Cross and Passion,
that I may joy with joy unspeakable,
and be saved from death.

Hail Jesu! — *Amen.*

*At the time of the celebration of the communion,
the communicants being conveniently placed for
the receiving of the holy sacrament, the priest
shall say this exhortation.*

Dearly beloved in the Lord, ye that mind
to come to the Holy Communion of the body

and blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy sacrament (for then we spiritually eat the flesh of Christ, and drink His blood: then we dwell in Christ, and Christ in us: we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's body: we kindle God's wrath against us; we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And, above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and

passion of our Saviour Christ, both God and man;* who did humble himself even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that He might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which, by His precious blood-shedding, He hath obtained to us, He hath instituted and ordained holy mysteries as pledges of His love, and for a continual remem-

*Draw near, therefore, ye contrite souls, and behold the Lamb of God dying for those sins for which ye have mourned, removing that wrath at which He trembled; let your sorrow be turned into joy, and your fear into faith and hope. Come and offer up your best praises to the Father, who contrived this glorious redemption; to the Son, who affected it; and to the Holy Ghost, who gives us the benefit thereof. As every Person of the blessed Trinity hath joined in this noble work, let every Person share in the praise; and as the world hath been redeemed, so let every man make his particular acknowledgements. Behold, how fit a Saviour is provided! one that is God that He might conquer, man that He might suffer, and both God and man that He might reconcile the Divine Majesty to human nature. Praise ye the Lord!—*Comber.*

brance of His death, to our great and endless comfort. To him, therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life, *Amen.*

Then shall the priest say to them that come to receive the Holy Communion,

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways, draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to almighty God, meekly kneeling upon your knees.

Then shall this general confession be made in the name of all those that are minded to receive the Holy Communion, by one of the ministers, both he and all the people kneeling humbly upon their knees, and saying,

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we from time to time

most grievously have committed, by thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us. We do earnestly repent, and are heartily sorrow for these our misdoings. The remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for Thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please Thee in newness of life, to the honour and glory of Thy name, through Jesus Christ our Lord. *Amen.*

*Then shall the priest (or bishop, being present) stand up, and turning himself to the people, pronounce this absolution :**

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness

* If we would choose to believe rather than to dispute, it would be a powerful cordial to every troubled spirit, by a particular officer from the kingdom of heaven to be thus saluted; and he that cannot value this absolution from the priest, can no other way receive satisfaction to his doubts and fears, unless he expect to be assured of his remission by an immediate revelation, or can be content to stay till the day of judgment for the resolution of this great inquiry. Let it therefore cheer

of sins to all them that with hearty repentance and true faith turn unto Him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

Then shall the priest say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him.

Come unto Me, all ye that travail and are heavy laden, and I will refresh you. (St. Matt. xi. 28.)*

your hearts, ye contrite ones, to hear this blessing from your spiritual Father; for behold it contains all that you do need or can desire. Are you miserable? here is mercy. Are you sinful? here is pardon. Are you liable to punishment? here is deliverance. Are you desirous, but unable to do good? here is strength and confirmation. Are you fearful of death and hell? here is heaven and everlasting life. And all this asked of God by one that He hath commissioned to make this prayer; so that your only care is, that your repentance be such as your minister believes it to be, and then this absolution shall certainly be confirmed in the high court of heaven, and not one word thereof shall fall to the ground.—*Comber.*

* These are Thy words, O Christ, for Thou hast spoken them; and they are mine, because Thou hast spoken

So God loved the world, that he gave His only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life. (St. John iii. 16.)

Hear also what St. Paul saith :

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. (1 Tim. i. 15.)

Hear also what St. Joseph saith :

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins. (1 John ii. 1.)

After which the priest shall proceed, saying,

Lift up your hearts.

Ans. We lift them unto the Lord.

Priest. Let us give thanks unto our Lord God.

Ans. It is meet and right so to do.

Then shall the priest turn to the Lord's table and say,

them for my salvation. But who am I, O Lord, that I should dare to come? The angels and archangels reverence Thee, Thy saints and holy ones fear before Thee; and yet Thou sayest unto me "Come!" Unless Thou hadst said it, who could have believed it to be true? Unless Thou hadst commanded it, who durst have attempted this approach?—*A Kempis.*

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, holy Father, (a) almighty, everlasting God.

(a) These words [Holy Father] must be omitted on Trinity Sunday.

Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall follow :

Therefore with angels and archangels, and with all the company of heaven,* we laud

* "Flesh and blood," says St. Chrysostom, "is here made a part of the angelic choir." And again, "Consider, O man, near whom thou standest in these terrible mysteries, with whom thou art about to worship God, with cherubims, and seraphims, and all the heavenly powers." And surely it will mightily exalt our affections, and stir us up to the most vigorous devotion, to consider with whom we are to bear a part; not only with the priest, but with angels and with archangels, and all the company of heaven; for Jesus by his death hath united heaven and earth, and designed all his redeemed ones to sing hallelujahs with the blessed spirits above for ever. Wherefore it is fit that, in this commemoration of his passion, we should begin to unite our voices with them with whom we hope to praise God to all eternity. Only as we sing with them, let us sing like them, and not spoil their blessed harmony by mingling flat and discordant notes. O, with what delight and pleasure, sincerity and joy, do they sing this hymn,

and magnify Thy glorious name, evermore praising Thee, and saying;—

Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory. Glory be to Thee, O Lord most high. *Amen.*

Proper Prefaces.

Upon Christmas-day, and seven days after.

Because Thou didst give Jesus Christ Thine only Son, to be born as at this time for us, who by the operation of the Holy Ghost was made very man of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with angels, &c.

Upon Easter-day, and seven days after.

But chiefly we are bound to praise Thee for the glorious resurrection of Thy Son Jesus Christ our Lord; for He is the very paschal lamb which was offered for us, and hath taken while they are ravished with the prospect of the Divine perfections! Could we but see their felicity, and hear their music, it would transport us above ourselves, and make us forget and despise all other pleasures to join with them.—*Comber.*

away the sin of the world : who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore with angels, &c.

Upon Ascension-day, and seven days after.

Through Thy most dearly beloved Son Jesus Christ our Lord, who after His most glorious resurrection manifestly appeared to all his apostles, and in their sight ascended up into heaven to prepare a place for us ; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with angels, &c.

Upon Whitsunday, and six days after.

Through Jesus Christ our Lord, according to whose most true promise the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the apostles, to teach them, and to lead them to all truth ; giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy Son Jesus Christ. Therefore with angels &c.

Upon the Feast of Trinity only.

Who art one God, one Lord: not one only Person, but three Persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son and of the Holy Ghost, without any difference or inequality. Therefore with angels, &c.

After each of which prefaces, shall immediately be sung or said,

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious name, evermore praising thee, and saying;—

Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory. Glory be to Thee, O Lord most high. *Amen.*

*Then shall the priest, kneeling down at the Lord's table, say, in the name of all them that shall receive the communion, this prayer following.**

* Before we pray for the consecration of the symbols, we should desire to be consecrated ourselves. Thus, St. Ambrose: "O holy Bread, which camest down from heaven, and givest life to the world, come into my heart, and cleanse me from all defilements of flesh and spirit; enter into my soul, heal and sanctify me within and without."—*Comber.*

We do not presume to come to this Thy table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy table. But Thou art the same Lord, whose property is always to have mercy; grant us, therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood; and that we may evermore dwell in Him, and He in us. *Amen.*

*When the priest, standing before the table, hath so ordered the bread and wine, that he may with more readiness and decency break the bread before the people, and take the cup into his hands, he shall say the prayer of consecration, as followeth :**

Almighty God, our heavenly Father, who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made there (by his one

* O Thou who sittest at the right hand of the Father, yet art present with us, though unseen, come and sanctify with Thy presence these Thy gifts; those who offer and those who receive them. *Amen.—Abp. Laud.*

oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death, until His coming again; hear us, O merciful Father, we most humbly beseech Thee; and grant that we, receiving these Thy creatures of bread and wine according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed body and blood; who in the same night that He was betrayed (*a*) took bread: and when He had given thanks, (*b*) He brake it and gave it to His disciples, saying, Take, eat; (*c*) this is My body, which is given for you; do this in remembrance of Me. Likewise, after supper, He (*d*) took the cup; and when He had given thanks, He gave it to them, saying, Drink ye all of this; for this (*e*) is My blood of the new testament, which is shed for you, and for

(*a*) Here the priest is to take the paten into his hands:

(*b*) And here to break the bread:

(*c*) And here to lay his hand upon all the bread.

(*d*) Here he is to take the cup into his hand:

(*e*) And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.

many, for the remission of sins ; do this, as oft as ye shall drink it, in remembrance of Me. *Amen.**

Then shall the minister first receive the communion in both kinds himself, and then proceed to deliver the same to the bishops, priests, and deacons, in like manner (if any be present), and after that to the people also in order, into their hands, all meekly kneeling.†

And when the priest delivereth the bread to any one, he shall say,

The body of our Lord Jesus Christ, which was given for thee, preserve thy body and

* Lord, it is done as Thou hast commanded, and I doubt not but the mystery is rightly accomplished. I am persuaded that here is that which my soul longeth after; a crucified Saviour communicating himself to poor penitent sinners. O, let me be reckoned among that number, and then I shall assuredly receive Thee, holy Jesus! *Amen.*—*Comber.*

† [BEFORE RECEIVING.]

O Lord God, how I receive the body and blood of my most blessed Saviour Jesus Christ, is the very wonder of my soul, yet my most firm and constant belief, upon the word of my Saviour.

At this time they are graciously offered to me and my faith; Lord, make me a worthy receiver, and be it unto me as he hath said. *Amen.*—*Abp. Laud.*

soul unto everlasting life. Take, and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.

O Lord Jesus, who hast ordained these mysteries for a communion of Thy body, a means of Thy grace, and a pledge of Thy glory, settle me hereby in the communion of Thy sufferings which they shew forth; feed me with that living bread which they present; and sanctify me in body, soul, and spirit, for that eternal happiness which they promise.

Eternal Priest, who art gone up on high to receive gifts for men, fill my heart, I beseech thee, with blessings out of Thy holy seat, as now thou fillest my mouth with the holy things of Thy Church. Blessed Spirit, help me to drink so worthily of this fruit of the vine, that I may drink it new in the kingdom of my Father.
—*Brevint.*

[AFTER RECEIVING.]

Glory be to Thee, O Jesus, my Lord and my God, for thus feeding my soul with Thy most blessed body and blood. O, let Thy heavenly food transfuse new life and new vigour into my soul, and into the souls of all that communicate with me, that our faith may daily increase; that we may all grow more humble and contrite for our sins; that we may all love Thee, and serve Thee, and delight in Thee, and praise Thee more fervently, more incessantly, than ever we have done heretofore.
Amen, amen.—Bishop Ken.

Lord, I have received this sacrament of the body and

And the minister that delivereth the cup to any one shall say,

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

When all have communicated, the minister shall return to the Lord's table, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.

Then shall the priest say the Lord's prayer, the people repeating after him every petition.

Our Father, which art in heaven; hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the

blood of my dear Saviour. His mercy hath given it, and my faith received it into my soul. I humbly beseech Thee, speak mercy and peace unto my conscience, and enrich me with all those graces which come from that precious body and blood, even till I be possessed of eternal life in Christ. *Amen.—Abp. Laud.*

kingdom, the power, and the glory, for ever and ever. *Amen.*

After shall be said as followeth :

O Lord and heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant that, by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee that all we who are partakers of this holy communion may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

Or this :

Almighty and ever-living God, we most heartily thank Thee for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of Thy Son our Saviour Jesus Christ ; and dost assure us thereby of Thy favour and goodness towards us, and that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people ; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious death and passion of Thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in, through Jesus Christ our Lord ; to whom with Thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

*Then shall be said or sung,**

Glory be to God on high, and in earth

* No doubt the blessed spirits above, who sing at the conversion of one sinner, do give glory to God in the highest when they behold us all at peace one with an-

peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesus Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy ; Thou only art the Lord ; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

other, and rejoicing in these pledges of the Divine favour. Now every heart is full of joy, and every tongue is ready to bless the Lord for this happy reconciliation. O, let us strive to sing the praises with an angelic spirit, that so they above and we below may make a lovely concord : let all the Lord's redeemed on earth, and all the glorious spirits of heaven, unite their voices, till all the world do resound with His praise, who hath restored peace to us, and shewed such good will unto men. Hosanna in the highest !—*Comber.*

*Then the priest (or bishop, if he be present) shall
let them depart with this blessing :*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord ; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*



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SUNDAY EVENING.

Prayer.

My God, I thank Thee for the inestimable blessing vouchsafed to me this day: fill my soul with the power of Thy Christ, that I may for ever root out all sinful lusts, all wickedness, uncharitableness, and uncleanness. Give me perfect charity. Have mercy upon Thy Church, and especially Thy household the Church of this kingdom. Keep us one and all in "the faith once delivered to the saints," and make us to serve Thee as Thou hast ordained, and let us not put forth unbelieving hands to save the Ark: let us not be like unto Dathan and Abiram. Keep, we beseech Thee, Thy household the truly Catholic Church of England with Thy perpetual mercy, and because it cannot continue in safety without Thy succour, leave it not comfortless, but abide in it, oh Lord God of Hosts,

in the hearts of Thy servant our Queen and
of Thy people, for Jesus Christ His sake.
Amen.

Supplication.

Oh Lord God Almighty, cast Thy bright
beams of light on Thy Church, the company
of the faithful ; so transform our souls and
bodies from sin to new life, that we may be
as the new Jerusalem come down from God
out of heaven : Lord, so purify us that we
may say indeed, Behold the tabernacle of
God is with men, and He will dwell with
them, and they shall be His people, and God
shall be with them and be their God. And
God shall wipe away all tears from their
eyes ; and there shall be no more death, nei-
ther sorrow nor crying, neither shall there be
any more pain : for the former things are
passed away. Oh, gracious God, so forgive
us our sins, so purify Thy Church, heal its
divisions and unite all in Jesus, the King of
Kings, and great High Priest, that cast-
ing off our filthy rags, our miserable sins,

through the efficacious power of Thy Christ, we may dwell in Thy glorious light and look not to the light of the world. Give an increased supply of grace to Thy people, oh God, to learn meekly but diligently the way, the truth and the life; keep us steadfast in the Apostles' doctrine and fellowship, and in the breaking of bread, and in prayer; give us charity, that most excellent gift, the very bond of peace and of all virtues. Give us the life of Jesus Christ, that we may be saved, through Him. All power, might, majesty and dominion be ascribed to the only true God, now and for ever. *Amen, Amen.*

Meditation.

Lord Jesus! as Thou didst promise to send the Holy Spirit on Thy disciples, so, gracious Lord, be with me now, I beseech Thee, and enable me to meditate with holy meditation on Thy wondrous resurrection from the abode of death. Lord, what is man, that Thou hast such respect unto him? How can we understand Thy love for lost fallen beings—such

as we men are—unless the goodness of God soften our hard hearts, and permit us to feel something of our Heavenly Master's affection for the work of His hands. By Thy glorious resurrection in the eyes of the world and in the sight of man, Thou hast taught us that Thou art the God of our father Abraham, the God of Isaac, and the God of Jacob,—that Thou art the God of the LIVING and not the God of the dead. Let me keep alive this fearful thought, and vividly realise the truth, that hereafter is the judgment! Oh God, enable me and all mankind who wait upon Thee, to believe faithfully on the only Lamb of God, which taketh away sin, and help me to know the Lord Jesus, the Way, the Truth, and the Life. Let me in all that I do, constantly ascend to that place whither He has gone, that I may lift up hands cleansed in His blood, eyes enlightened by His healing, sight-giving word; that I may hear only what He commands, and list only when he says "Ephatha;" that my tongue may be loosed only to shew forth the praise and glory of Him who is a God in very deed and very

truth. Jesu, Master, let us gaze into heaven and forbid us not, for Thou art there ; and let our souls, healed by the brightness of Thy divine life, long to worship Thee with that joyous throng who fall down before Thee in glory. Jesu, Master in Faith, and having our eyes opened by Thee, we have this day, with a goodly company of disciples, fallen low on our knees before the ark of Thy covenant, and in Thy presence presented ourselves, our souls and bodies, our prayers, our alms, our oblations of bread and wine, according to Thine own holy institution, to be a lively sacrifice unto Thee ; and we believe, oh God of Justice and Mercy, that Thou hast done even as Thou hast promised. Do Thou increase our faith, strengthen our hope, and keep us now and ever in the body of Christ, that we may dwell in Him and He in us.

What great glory is Thine ! Thou, the Lord of heaven and earth, Maker of all things, condescending to clothe Thyself with man's nature and to sit among men, lost, ruined, and undone : justice, and righteousness, and truth pronouncing utter condemnation upon every

child of earth, hell and Satan striving against the Creator of all things: man worshipping evil rather than good, flying continually in the face of the Author of all goodness: what glory! to stand between an offended God and us rebels, and to snatch us "as brands from the burning:" what mercy, to put into the hearts of such degraded creatures "the love of God." Lord, we cannot understand; Thy goodness and Thy mercy are too great, we cannot reach thereunto; we can only smite upon our breasts, "God be merciful unto us!" Like Lazarus, we are putrid corpses, unless the life of Christ be in us; like the daughter of Jairus, we sleep in death—even the death of sin—unless Jesus warm us to life by His holy breath. Jesu, Master! as Thou didst to Thy disciples so to us, oh, adorable Lord, and when we kneel in holy worship before Thee, come unto us, and cleanse us, and speak favourably unto Thy servants. Lord, have pity; we confess our utter worthlessness, we acknowledge that we can do nothing good without Thee; we confess, feel, and in our inmost heart know, that

there is none other name under heaven or in heaven or elsewhere, whereby we may be saved, but by the name of Jesus only. Thou, Jesus, with the Father and the Holy Ghost, art one God from everlasting to everlasting, world without end !

Hail Jesus ! King of Kings.

Hail Jesus ! Lord of Lords.

Hail Jesus ! Son of God.

Thou alone canst save !

Thou alone canst pardon !

Thou alone canst give life !

Glory to Thee, holy Jesus, for Thy mercy.

Glory to Thee, holy Jesus, for Thy truth.

Glory to Thee, holy Jesus, for Thy salvation.

All glory be to the Father, to the Son, and to the Holy Ghost ; and let every soul say *Amen, Amen.*

Commentary on the Eucharist.

THE SACRAMENT A COMMEMORATIVE SACRIFICE.

There never was on earth a true religion without some kind of sacrifices.....

Of all the carnal sacrifices under the law, none ever had any saving reality, as to the washing away of sins, but in dependence on Jesus Christ our Lord; and as to our service and duty towards God, which they were also to represent, none had this second end so fully performed under the law as it must be under the Gospel.....As for the expiation of sins, it is most certain that the sacrifice of Jesus Christ alone hath been sufficient for it.....And the reiteration of it were not only superfluous as to its real effect, but also most injurious to Christ in the very thought and attempt.

Nevertheless this sacrifice, which by a real oblation was not to be offered more than once, is by an eucharistical and devout commemoration to be offered up every day. This is what the apostle calls, "to set forth the death of the Lord;" to set it forth, I say, as well before the eyes of God His Father, as before the eyes of all men; and what St. Austin did explain, when he said that the holy flesh of Jesus Christ was offered up in three manners — by prefiguring sacrifices

under the law before his coming into the world; in real deed upon the cross; and by a commemorative sacrifice after he is ascended into heaven. All comes to this; first, that the sacrifice, as it is itself and in itself, can never be reiterated; yet by way of devout celebration and remembrance, it may nevertheless be reiterated every day. Secondly, that whereas the holy eucharist is by itself a sacrament, wherein God offers unto all men the blessings merited by the oblation of His Son, it likewise becomes by our remembrance a kind of sacrifice also; whereby, to obtain at His hands the same blessings, we present and expose before His eyes the same holy and precious oblation once offered. Thus the ancient Israelites did continually represent in their solemn prayers to God that covenant which he had made once with Abraham, Isaac, and Jacob, their forefathers. Thus did the Jews in their captivity turn their faces towards either the country or the temple where the mercy-seat and the ark were, which were the memorial of his promises, and the sacramental

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engagement of his blessings. And thus the Christians in their prayers do every day insist upon, and represent to God the Father the meritorious passion of their Saviour, as the only sure ground whereon both God may give, and they obtain, the blessings which they do pray for. Now, neither the Israelites had ever temple, or ark, or mercy-seat, nor the Christians have any ordinance, devotion, or mystery, that may prove to be such a blessed and effectual instrument to reach to this everlasting sacrifice, and to set it out so solemnly before the eyes of God Almighty, as the holy eucharist is. To men it is a sacred table where God's minister is ordered to represent from God His Master the passion of His dear Son, as still fresh and still powerful for their eternal salvation; and to God it is an altar, whereon men mystically present to him the same sacrifice as still bleeding, and still suing for expiation and mercy. And because it is the High Priest himself, the true anointed of the Lord, who hath set up most expressly both this table and this altar for these two ends, name-

ly, for the communication of his body and blood to men, and for the representation and memorial of both to God; it cannot be doubted but that the one must be most advantageous to the penitent sinner, and the other most acceptable to that good and gracious Father, who is always pleased in His Son, and who loves of himself the repenting and the sincere return of His children (Luke xv. 22).

Hence one may see both the great use and advantage of more frequent communion, and how much it concerns us, whensoever we go to receive it, to lay out all our wants, and pour out all our grief, our prayers, and our praises, before the Lord in so happy a conjuncture. The primitive Christians did it so, who did as seldom meet to preach or pray without a communion, as did the old Israelites to worship without a sacrifice. On solemn days especially, or upon great exigencies, they ever used this help of sacramental oblation as the most powerful means the Church had to strengthen their supplications, to open the gates of heaven, and to force in

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a manner God and His Christ to have com-
 passion on them. The people of Israel, for
 the better performance of prayer and devo-
 tion, went up to the tabernacle and the
 temple, because (besides other motives) both
 these were figures of that body which was to
 be sacrificed: wherefore Christ calls his body
 "this temple" (John ii. 19), and the first
 Christians went up to their churches, there to
 meet with these mysteries, which do repre-
 sent Him both as already sacrificed, and yet
 as in some sort offering and giving up Him-
 self; those in worshipping ever turning
 their eyes, their hearts, their hopes, towards
 that altar and sacrifice, whence the high-
 priest was to carry the blood into the sanc-
 tuary; and these, looking towards the cross
 and their crucified Saviour there, through
 His sufferings, hope for a way towards heaven;
 being encouraged to this hope by the very
 memorial which they both take to them-
 selves and shew to God of these sufferings.
 Lastly Jesus, our eternal Priest, being from
 the cross, where He suffered without the gate,
 gone up into the true sanctuary, which is

heaven, there above doth continually present both His body in true reality, and as Aaron did the twelve tribes of Israel, in a memorial (Ex. xxviii. 29). And on the other side, we beneath in the Church present to God His body and blood in a memorial, that under this shadow of His cross, and image of His sacrifice, we may present ourselves before Him in very deed and reality. Bishop Jewel, says —The ministration of the holy communion is oftentimes of the old learned fathers called a sacrifice; not for that they thought the priest had authority to sacrifice the Son of God, but for that therein we offer up unto God thanks and praises for that great sacrifice once made upon the cross. So saith St. Augustine: “In these fleshy sacrifices (of the Jews) there was a figure of the flesh that Christ afterwards would offer; but in this sacrifice of the Church there is a thanksgiving, and a remembrance of that flesh which Christ hath already offered for us.” So Nazianzen calleth the holy communion “a figure of that great mystery of the death

of Christ." This it is that Eusebius calleth "the sacrifice of the Lord's Table," which also he calleth "the sacrifice of praise." Chrysostom sheweth in what sense other ancient fathers used this word "sacrifice." For, as he saith, "We offer up the same sacrifice that Christ offered," so in most plain wise, and by sundry words, he removeth all doubt, and declareth in what sort and meaning we offer for it. He saith not, "We offer up the Son of God unto his Father, and that verily and indeed;" but contrariwise thus he saith, "We offer indeed, but in remembrance of his death. This sacrifice is an example of that sacrifice. This that we do is done in remembrance of that was done. We offer up the same that Christ offered; or rather, we work the remembrance of that sacrifice." Thus we offer up Christ: that is to say, an example, a commemoration, a remembrance of the death of Christ.

Among those who bear testimony to the Eucharistic Sacrifice as received and practised from the days of the Apostles, the learned and pious Archbishop Usher should not be

forgotten. No man was more repugnant to the errors of popery than he was : but he was too well acquainted with primitive antiquity not to know that the sacrifice of the Eucharist commemorative of the death of Christ had nothing to do with them.

In his "Account of the Religion of the Ancient Irish," annexed to his answer to "The Jesuit's Challenge," having observed that the Irish liturgy was according to the Gallican order, and adverting to the obsequies of St. Colme, he adds, "The service is first presented to God, (from which, as from a most principal part of the duty, the sacrament itself is called the Eucharist, because we offer therein a special sacrifice of praise and thanksgiving always unto God,) and then communicated to the use of God's people. In performance of which part of the service both the minister was said *to give*, and the communicant *to receive, the sacrifice*, as well as in respect of the former part they were said *to offer* the same unto the Lord. For they did not distinguish the *sacrifice* from the *sacrament*, as the Romans do now-a-days, but used

the name of *sacrifice* indifferently, both of that which was offered unto God, and of that which was given to and received by the communicants. Therefore we read of *offering the sacrifice to God*; as in the speech of Galus to his scholar Magnoaldus, "My master, Columbanus, is accustomed to offer unto the Lord the sacrifice of salvation in brazen vessels." And of receiving the sacrifice; as in that sentence of the Synod attributed to St. Patrick, "He who deserveth not to receive the sacrifice in his life, how can it help him after his death;" and in that gloss of Sedulius, upon 1st Cor., chap. xi., v. 23: "*Tarry one for another,—that is (saith he) until you receive the sacrifice.*" Archbishop Potter, in Holy Scripture and in all the monuments of antiquity, perceived that the most sublime worship of the church is the sacrifice of the Eucharist—the holy bond of union that connects heaven and earth. As such he gives it the highest rank among the sacerdotal powers which Christ, to whom belongs all power both in heaven and earth—Himself the author and end of all—has conferred on His

Church. After remarking that for the greater facility of admission into the Church, the office of baptism, the initiatory sacrament, is entrusted with deacons, the Archbishop subjoins, but there is yet a further reason, why none but bishops and presbyters have ever consecrated the Lord's Supper, viz. : because the Lord's Supper was always believed to succeed in the place of sacrifices ; consequently, as none beside the high priest and inferior priests were permitted to offer sacrifice under the Jewish law, so the Lord's Supper was consecrated by none but bishops and presbyters, who alone are priests in the Christian sense of the word." After remarking upon the federal nature of the sacrifice—for so it has ever been practised—as presented to God and participated in by the offerers, he adds, "In the Christian church there is only one proper sacrifice which our Lord offered upon the cross ; and consequently, Christians cannot partake of any sacrifice in a literal and strict sense, without allowing transubstantiation. Lest, therefore, they should want *the same pledge* to assure them

of the divine favour as the Jews had, our Lord appointed the elements of bread and wine, to represent His body and blood offered in sacrifice, where they are expressly called His body and blood, it being common for representations to bear the name of those things and persons which they represent.

The elements were not His real body and blood, nor understood to be so by the Apostles, or any primitive Father; but they were the symbols of His body and blood, the partaking whereof is all one to the receivers, as if they should eat the body and drink the blood of Christ sacrificed upon the cross, offered up the same night on which He was betrayed, for we must remember that what Christ did, He did as High Priest, He OFFERED HIMSELF: it was the wrath of man and devils *which killed* the Son of righteousness. We, therefore, set forth the death of Christ, that awful tragedy which commenced the same instant when he took bread and blessed and brake it, up to the hour when He said,—“It is finished.” To this purpose is the discourse of St. Paul, 1st Cor., chap. x., v. 16—

21: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one bread *and* one body, for we are all partakers of one bread." Thus it may be observed that eating the Lord's Supper is the same in the Christian church *with eating the things offered in sacrifice* among the Jews and Gentiles.

The Apostle declares in another place that the Jews, who are not within the Christian covenant, and consequently not in communion with Christ and His church, *i. e.*, with His disciples, have no right to partake of the Christian altar: "*We have an altar,*" he says, "*whereof they have no right to eat* who serve the tabernacle." It is manifest that to partake of the Lord's Supper is to partake of the sacrifice of Christ, which is there commemorated and "shewed forth," or represented; we virtually eat the flesh of Christ and show forth His death. For these several reasons, the early Fathers speak of "eating at the Christian altar,"—the testimonies of St.

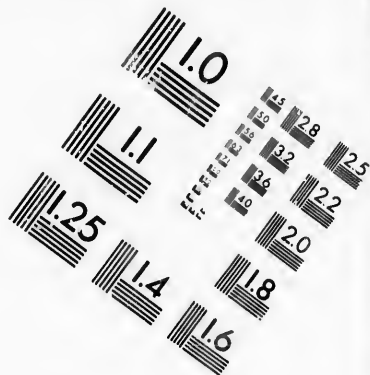
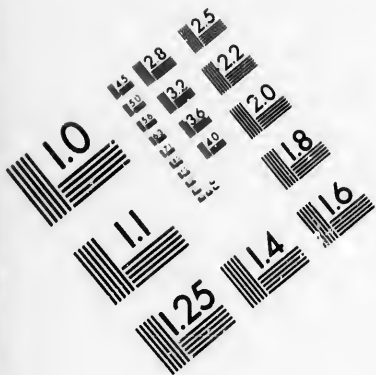
Ignatius, St. Clemens Romanus, St. Justin Martyr, and St. Nenæus.

St. Justin, in his dialogue with Typho, the Jew, introduces the following passages from Malachi, recommending it to the Jew's attention: "From the rising of the sun even to the going down of the same *My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering; for My name shall be great among the heathen, saith the Lord of Hosts.*"

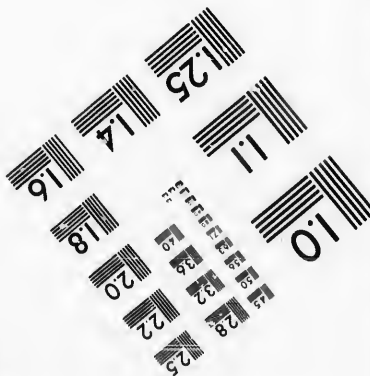
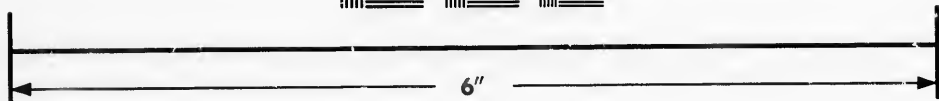
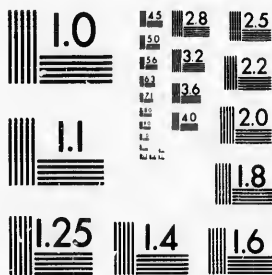
The Lord whom ye seek shall suddenly come to *His temple*, even the Messenger of the Covenant, whom ye delight in; Behold, He shall come, saith the Lord of Hosts. But who may abide His coming? and who shall stand when He appeareth? For He *is* like a refiner's fire, and like fullers' soap; and He shall sit as a refiner and purifier of silver: *and He shall purify the Sons of Levi and purge them as gold and silver, THAT THEY MAY OFFER unto the Lord AN OFFERING in RIGHTEOUSNESS.*

Then shall the offering of Judah and Jeru-





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salem be pleasant unto the Lord as in *the days of old and as in the former years.*

“God,” says St. Justin, “foretold the sacrifices that are offered to Him by us Gentiles, namely, the Eucharist of bread and wine, whereby, he says, we glorify His name; but ye, Jews, profane it.” And he has these words afterwards: “We Christians are the true nation of God’s priests, as God Himself witnesseth, when He saith, ‘that in every place among the Gentiles they shall offer to Him pure and acceptable sacrifices.’ For God accepts sacrifices from no man but His own priests; and therefore He foretells that all those shall be acceptable to Him who shall offer in His name the sacrifices which Jesus Christ directed to be made, namely, those which are made by Christians in all places, in the Eucharist of bread and wine.”

“In the Fathers of the next age,” says the Archbishop, “to consecrate the Lord’s Supper is so constantly called *προσφέρειν*, and *offere* in Latin, *i. e.*, *to offer* it, that it is needless to cite testimony from them.”

So that it is plain both from the design

and nature of the Lord's Supper and from the concurrent testimony of the *most primitive* Fathers, *who conversed with* the Apostles, or their disciples, that it was reckoned throughout the whole world to be a *commemorative sacrifice*, or the memorial of our Lord offered upon the cross, which being *first dedicated* to God by prayer and thanksgiving, and afterwards eaten by the faithful, was to all intents the same to them, as if they had really eaten the natural body and blood of Christ which are thereby represented. The consequence whereof, as explained by the constant practice of the Church in all ages, is that they *who consecrate* this sacrament *must be priests* in the *Christian sense* of the name.

It is not to be wondered that those of the reformed branch of the Catholic Church have either wholly abstained from the names of *sacrifice* or *oblation*, or mention them with caution and reserve in explaining this sacrament, which were used by the primitive Fathers in a very true and pious sense; since they have been so grossly abused by the papists in *their doctrine* of the *mass*, which

depends upon their other *absurd* doctrine of *transubstantiation*, which is the daily occasion of many superstitious and idolatrous practices, and has for several ages given infinite scandal both to Jew and Gentile, and to the Church of Christ.

But from the abuse of the Christian sacrifice and priesthood, the argument *to the disuse of them*, either the verities or the names that express them, is neither sound nor safe.

ENGLAND'S RULE OF REFORMATION—"Reject the abuse, retain the right use,"—is safe.

We may, indeed, fetch a cloud of witnesses in the writers of the valuable notes upon St. Paul's Epistles, "Done by several learned men at Oxford, corrected and improved by the late Right Rev. Bishop Fell." To mention only the note upon Heb. chap. v., v. 10, which is clear for the Melchisedeckian sacrifice, instituted by our Lord, for the continual memorial or shewing forth of His death by the bread and cup offered in the holy Eucharist. "His Melchisedeckial or eternal priesthood, joined with kingship, was *consummated* at His resurrection; and is now conti-

nued in His service in the heavenly sanctuary. In which heavenly sanctuary he perpetually offers His blood and passion to God, and as man makes perpetual prayers and intercession for us. As also He has *instituted* the same oblation of His holy body and blood and *commemoration* of His passion, to be made in the holy Eucharist to God the Father, by His minister here on earth, for the same ends, *viz.*, the *application* of ALL the benefits of His sole meritorious death and sacrifice on the cross, till the second return out of His heavenly sanctuary."

Our Lord does not say, "I will destroy the priesthood;" but, "*I will purify the sons of Levi and purge them as gold, that they may offer an offering in righteousness.*" He did overturn the tables of the money-changers, and the seats of them that sold doves, and has truly made His house a house of prayer, established a pure offering, and purged the sons of Levi, who do now offer that offering *in righteousness*, even in Christ.

Mr. Thorndike, one of the reviewers of the Common Prayer upon the Restoration,

who well knew with what intent those additions were made in the communion office, very clearly enforces the sacrificial nature of the Eucharist.

The following out of many may suffice as a specimen of his opinion: "Having resolved to set all regard of faction behind the consideration of truth manifested by the scriptures; I stick not to yield, and to maintain, that the consecration of the Eucharist, in order to the participation of it, is indeed, *a sacrifice*, whereby God is rendered propitious to us, and the benefit of Christ's death obtained for them that worthily receive it."

The sentiment of Bishop Bull, one of the most learned theologians that England has produced, is such as might have been expected of one who was so admirably well acquainted with the writings of the Apostolic and early Fathers: among whom he observed, "the consent of all the Christian churches in the world, however distant from each other, *in the prayer of oblation of the Christian sacrifice in the holy Eucharist* or sacrament of the Lord's Supper, which is wonderful

indeed. ALL the ancient liturgies *agree in this form of prayer*, almost in the same words, but *fully and exactly in the same sense, order, and method*: which, whosoever attentively considers, must be convinced that this order of prayer was delivered to the several churches in the very first plantation and settlement of them."

The necessary inference from this, which forces itself upon the mind is, that the oblation of bread and wine, the *Christian sacrifice*, must have been divinely taught and delivered by the Apostles,—and is not the doctrine of the Romish schism.

Bishop Beveridge says, "from holy scripture, and *its* best interpreter,—the belief and practice of the primitive church,—he learned and embraced the true doctrine of the Eucharistic sacrifice, the most sublime worship of the Christian Church—the nearest approach to heaven that can be made upon earth;" and goes on to say, "But the sacrifice that is most proper and peculiar to the gospel, is the sacrament of the Lord's Supper, instituted by the Lord Himself, to succeed all the bloody

sacrifices in the Mosaic law. For though *we* cannot say, as some absurdly do, that this *is such* a sacrifice, whereby Christ is again offered to God, both for the living and the dead,—as by the papist,—yet it may as properly be called a sacrifice as any that was ever offered, *except that* which was offered by Christ Himself. For His, indeed, was the only true expiatory sacrifice that ever was offered. Those under the law were only types of His sacrifice once offered, and were called sacrifices *only* upon *that* account, *because they typified and represented—shewed forth*—that which He was to offer for the sins of the world. Therefore, the sacrament of Christ's body and blood may as well be called by that name as they were. They were typical, and this is a commemorative sacrifice,—they foreshadowed the death of Christ to come, and this shews forth His death already past. This is properly our Christian sacrifice, which neither Jew nor Gentile have any share in; for the Apostle says, 'We have an altar whereof *they* have no right to eat who serve the tabernacle.'

‘An altar where we partake of the great sacrifice which the eternal son of God offered up for the sins of the whole world.’ ”

This excellent bishop wrote an explanation of the Church Catechism, and there, in few words suited to first principles, he lays down the commemorative sacrifice, as Bishop Overall meant it in the words which he inserted, to distinguish the Lord’s Supper from baptism, as being not merely a sacrament, but a sacrifice also, and which the Church *adopted* and *stamped* with authority, for the instruction of her children. Bishop Beveridge’s sense of the words, as inculcating the commemorative sacrifice of the death of Christ, is thus laid down in answer to the question, “Why was the sacrament of the Lord’s Supper ordained?”

“*Ans.* All the sacrifices under the law were only types and shadows appointed by God to foreshadow, typify, and represent, ‘*the sacrifice of the death of Christ* then to come.’ And in like manner, the sacrament of the Lord’s Supper is now ordained by Him to set forth and commemorate the sacrifice as now *already offered up* for the sins of man-

kind: which, therefore, is necessary to be continued to the end, as the typical sacrifices were from the beginning of the world."

The commemorative sacrifice of the holy Eucharist, the representative sacrifice of the death of Christ, we may therefore venture to affirm, is a fundamental doctrine of the Holy Catholic and Apostolic Church of England and Ireland.

Proper Lessons.

FIRST LESSON.

Isaiah, Chap. lv.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Wherefore do ye spend money for *that which is not bread*? and your labour for *that which satisfieth not*? hearken diligently unto me, and eat ye *that which is good*, and let your soul delight itself in fatness.

Incline your ear and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

Behold, I have given him *for* a witness to the people, a leader and commander to the people.

Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee.

Seek ye the Lord while He may be found, call ye upon Him while He is near.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.

For My thoughts *are* not your thoughts, neither *are* your ways My ways, saith the Lord.

For *as* the heavens are higher than the earth, so are My ways higher than your ways, and my thoughts than your thoughts.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater :

So shall My word be that goeth forth out of My mouth ; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

For ye shall go out with joy, and be led forth with peace : the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

Instead of the thorn shall come up the fir tree and instead of the brier shall come up the myrtle tree : and it shall be to the Lord for a name, for an everlasting sign *that* shall not be cut off.

SECOND LESSON.

Matthew, Chap. xxviii.

In the end of the Sabbath as it began to dawn toward the first *day* of the week, came

Mary Magdalene and the other Mary to see the sepulchre.

And behold there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

His countenance was like lightning, and his raiment white as snow:

And for fear of him the keepers did shake and became as dead *men*.

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: for He is risen, as He said. Come, see the place where the Lord lay.

And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you.

And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word.

And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And

they came and held Him by the feet, and worshipped Him.

Then Jesus said unto them, Be not afraid: go and tell My brethren, that they go into Galilee, and there shall they see Me.

Now, when they were going, behold, some of the watch came into the city, and shewed unto the Chief Priests all the things that were done.

And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

Saying, Say ye, His disciples came by night and stole Him *away* while we slept.

And if this come to the Governor's ears, we will persuade him and secure you.

So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

And when they saw Him they worshipped Him: but some doubted.

And Jesus came and spake unto them, say-

ing, All power is given unto Me in heaven and in earth.

Go ye therefore, and teach all men, baptising them, in the name of the Father, and of the Son, and of the Holy Ghost :

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. *Amen.*

Prayer.

O Lord, who seest nothing in me that is truly mine but dust and ashes, and which is worse, sinful flesh and blood, look upon what I have of Thee, some small remnant of Thine image, some small beginnings of Thy grace, and some light sparks of Thy Spirit. But because all these are defective, supply them, O Lord, with Thy mercy, and with the sacrifice of Thy Son. Not unto us, O Lord, not unto us, but to Thy name and Thine Anointed give the praise. Turn Thine eyes, O merciful Father, to the satisfaction and intercession of Thy Son, who now sits

at Thy right hand ; to the seals of Thy covenant, which were before Thee upon Thy table ; and to all the wants and distresses which also Thou seest in my heart. O Father, glorify Thy Son whom Thou hast sent into this world ; O Son, bless Thou the sacrament which Thou hast ordained for Thy Church, and ever send with it some influence of that Spirit whom Thou hast promised to all flesh ; that by the help of these mercies, the world, the Church, our flesh and souls, may glorify Thee now and for ever, Father, Son, and Holy Spirit.

Grant, O Lord, that I may henceforth faithfully follow and serve Thee, who hast this day so lovingly vouchsafed to come to me ; and because, through my infirmities, I cannot follow Thee as I would, be pleased to assist me with Thy power, and draw me after Thee. Let my soul be so strengthened by virtue of Thy sacrifice, that I may esteem nothing pleasing or delightful in comparison of Thee ; that I may lust after no transitory thing, nor be disquieted with any worldly cross ; but by Thy assisting grace I may

overcome all the difficulties of this life, and bless Thee for ever in the life to come. *Amen.*

Commendation Prayer.

Oh God Almighty, look on the Sacrifice always before Thee, and remember with mercy those who have called on Thee. Oh Lord God Almighty, who art full of compassion, long suffering, and of great pity, look down upon me, Thy sorrowing repentant servant, who kneeling at Thy footstool prays for pardon, in the all-prevailing name of Jesus Christ; beseeching Thee, O Lord, to receive my prayer, which I offer up before Thee for all Christians, that we may keep the name of Jesus in our hearts, and set Him forth in our lives. Take, oh God, under Thy good care our most gracious Queen and her family; let Thy Holy Spirit guide the Bishops of Thy Church, and be with Thy priests,—and may the same Spirit teach Thy flock. I commend to Thee, oh Lord, and beseech Thee, for the holy Jesus' sake, to keep and preserve those whom Thou hast given to me,—enlighten

their hearts with knowledge, enable them to crucify all lusts and evil, and to know Thy Son and Him only. Lord, I pray Thee to keep me; make me thankful for Thy mercies, and to bless Thee for correction; to bless Thee for those Thou hast taken to Thyself; and grant, Lord, that in Thy good time we may all be joined together again to dwell with Thee for ever. Lord Jesus, hasten Thy kingdom, and shortly accomplish the number of Thine elect. *Amen.*



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