



The Catechism

Eight Lessons

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Originally Published In 1915

Authorized for Use In

The Orthodox Anglican Church

LESSON I

THE CHRISTIAN COVENANT

THE CATECHISM is taken, with verbal alterations, from the English Prayer Book, having been first published in the first Prayer Book of Edward VI in 1549. It centres round the Creed, the Lord's Prayer, and the Ten Commandments, which have been taught from the early days of Christianity as models of Faith, Devotion, and Practice. The later part on the Sacraments was added in 1604 after controversy with the Puritans at the Hampton Court Conference.

To catechize is to give systematic instruction in any form (cf. St. Luke 1:4). It is really a Greek word which in our Bible is translated "teach" (1 Cor. 14:19; Gal. 6:6). In the early days of the Church some of the most famous schools were called "Catechetical Schools. The word "Catechism" as we use it generally signifies instruction in the form of question and answer.

The Purpose of the Catechism.—The position of the Catechism in the Prayer Book, after the service for Baptism and before the service for Confirmation, shows that it is, as stated in the Title, "an instruction to be learned by every person before he is brought to be confirmed by the bishop." We learn therefore that Christian instruction is to follow Christian Baptism (St. Matt. 28:19), and that it is especially preparatory for Confirmation.

The Divisions of the Catechism.—The Catechism is divided into five parts: I. The Christian *Covenant*, or what we are; II. The Christian *Faith*, or what we ought to believe; III. The Christian *Duty*, or what we ought to do and ought not to do; IV. The Christian *Prayer*, or for what we ought to pray; V. The Christian *Sacraments*, or the helps God has given us.

I. THE CHRISTIAN COVENANT

A covenant is an agreement made between two parties. Of old God made a covenant with the Hebrews at Sinai on the agreement that if they kept the law He had given them, He would protect and prosper them (Ex. 24: 3-8). The Christian covenant is the one God makes with us now, in which we promise to believe in Jesus Christ and to serve Him; and God pledges to forgive our sins, to give us His Holy Spirit and Divine grace to help us in our daily life, and to take us hereafter to be with Him in glory.

Four aspects of the Christian Covenant are emphasized in the Catechism: I. Its *Individuality*; 2. Its *Blessings*; 3. Its *Duties*; 4. Its *Acceptance*.

I. The Individuality of the Covenant.—The Catechism begins with the question “What is your name?” to emphasize our individuality; and nothing expresses our distinct and separate personality so well as our individual name. In teaching it is a recognized rule that it is best to proceed from what is known to what is less familiar; and as there is nothing a child knows better than his name, it forms a good point of contact, besides emphasizing what we desire to emphasize. Moreover as our *Christian* name is given to us when we are *Christened* and so brought into the Church of *Christ* it emphasizes our personal relation to God, and His personal interest in us.

Our name is very important because it distinguishes us from other people. It reminds us that we have to think for ourselves, to speak for ourselves, to act for ourselves. And our *Christian* name reminds us how we ought to try to be like Christ.

The answer to the next question “Who gave you this name?” is “My Sponsors in Baptism.” Sponsor is a Latin word meaning one who promises; the word “responsible” is connected with it. The custom of sponsors can be traced back in the Christian Church to the middle of the second century, and was possibly borrowed from the Jewish custom of requiring the presence of three persons at the baptism of a proselyte, as security that the newly admitted should be

worthy of the honor conferred upon him. The Rubric regarding sponsors says, “There shall be for every Male-child to be baptized, when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers; and Parents shall be admitted as Sponsors, if it be desired.”

2. The Blessings of the Covenant.—The answer to the question, “Who gave you this name ? “ also describes the threefold blessing of the Covenant “wherein I was made (1) a member of Christ, (2) the child of God, and (3) an inheritor of the kingdom of heaven.” These are not three distinct blessings, but one leads on to the other.

(1) “A Member of Christ.”—A baptized child is adopted into the Church, and as the Church is called the Body of Christ (Eph. 5: 20), so every member of the Church is part of His body. The word “member” came from the Latin *membrum* which means a limb. And as a limb of the body is part of the body, and under the control of the head, so every one who forms a part of the Body of Christ is a member of Christ and should be under His control who is the Head of the Body (1 Cor. 12: 12-20). A man may become a member of an organization, but he must obey its rules.

(2) “The Child of God.”—Being united to Christ we become the children of God as St. Paul says, “Ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ” (Gal. 3:25, 27). Every man as being created by God is in a sense *a* child of God; but *the* child of God refers to a peculiar relationship as the result of being adopted into His family.

(3) “An Inheritor of the Kingdom of Heaven.”—An inheritor is a present possessor, one who has a thing now; an heir is a future possessor, one who will have a thing some day. The Prince of Wales is heir to the throne of England; he will be the inheritor when he becomes king. At our baptism we are made inheritors, not merely heirs, of the kingdom of heaven. That is we become possessors now of all the blessings of God’s great salvation—pardon for the past, power for the present, and the promise of future glory.

3. The Duties of the Covenant.—As we have seen, there are *two* sides to a covenant. So having learned the Divine side of the Christian Covenant—the blessings God bestows upon us—we come now to our part as expressed in our duties. God always gives His gifts upon conditions. If we do not fulfil the duties we shall lose the privileges. God gives us three blessings; and we promise to fulfil three duties. Thus to the next question, “What did your sponsors then for you?” we reply, “They did promise and vow three things in my name.” Then the answer goes on to state (1) what we promise to *renounce*; (2) what we promise to *believe*; (3) what we promise to *obey*.

(4) The Promise of Renunciation is threefold :— (a) “the *devil* and all his works,” (b) “the pomps and vanities of this wicked *world*” (c) “all the sinful desires of the *flesh*.” That is (a) the source of temptation external to us, (b) the source of temptation arising from our fellow creatures, and (c) the source of temptation within us. The word “renounce” comes from the Latin, and means “to refuse allegiance to.” The idea here is of two kingdoms which confront every human being, which are opposed to each other—the kingdom of God, and the kingdom of Satan; thus in baptism we refuse allegiance to Satan, and declare our loyalty to God.

(a) *The devil* is a wicked spirit, whose existence is clearly taught in the Bible. Some people say they do not believe there is a devil because they have never seen him. But we cannot see electricity, yet it gives electric shocks that we can feel though we cannot perceive the power that gives it. We cannot see the air, but we cannot live without it. We cannot see our mind, because that is spiritual; but we know we have one. The devil is a spirit, so he acts on the spiritual part of us, and suggests evil deeds (St. John 8:44; Acts 5: 3).

(b) “This *wicked world*” does not refer to the beautiful universe which God has created for our enjoyment; but to human society that is not subject to His will. The word “pomp” comes from a Greek word meaning a procession, and hence a mere show or display; and the word “vanity” comes from a Latin word meaning empty. God does not want us to lead an idle, useless life, one of empty show; but an active life seeking to do good to Others. He does not

want us to give up all pleasure and amusement; but to enjoy them in a right way, so as to fit us better for our life-work.

(c) “The *flesh*” refers to our bodies, and “the lusts” means the desires. We only promise to renounce the *sinful* desires of the body ; and must not think that the desires of the body are sinful in themselves, for they only become so when they are indulged against the teachings of the Word of God, the laws of man, and our higher reason. It is not wrong to drink, for that is necessary for our health; but if any one drinks too much intoxicating liquor and gets drunk, that is sinful.

God only tells us to give up one thing, and that is sin (Isa. 55:7), what we know to be wrong. The soldier, the scholar, the doctor, the clergyman must give up something if he would succeed; and so must the Christian.

(2) The Promise of Faith.—“Secondly, that I should believe all the articles of the Christian Faith.” We must not think of faith as being only connected with religion, for it is one of the most common principles of every-day life. It is not seeing; but relying upon a testimony. “Faith is assent with reliance.” The farmer sows his seed believing the sunshine and the showers will come and make it grow. The doctor gives us medicine, and we, believing it will do good, take it. So in spiritual matters we take God at His word and act accordingly. If you tell me you went to a certain place yesterday, though I did not see you go, I believe you. We cannot see God, or the death of Jesus Christ, or heaven; but we believe in them.

The articles of the Christian Faith which we promise to believe are summed up in the Apostles’ Creed, which we shall begin to study in our next lesson. The word “article” comes from a Latin word which means “a small joint,” and so refers to the different parts or sentences in the Creed, of which there are twelve. It is very important to have a right belief, because conduct rests upon creed. That is, what we do depends upon what we believe. Some people say, “It does not matter what a man believes so long as he is sincere.” But it does

matter very much. A boy goes skating on ice which he believes is strong enough to bear him; but he breaks through and is drowned. A girl gets into a train which she believes is going in the direction she wants to go, and finds out when it is too late that it is going in the opposite direction. Some children go out to pick mushrooms, and believing them good eat them, and when they are poisoned find out they were toadstools. The more sincerely people believe what is false, the more sure they are to go astray, and the greater the danger.

(3) The Promise of Obedience.—What people believe is shown by their actions; therefore the third Christian duty is, “that I should keep God’s holy will and commandments, and walk in the same all the days of my life.” It is not enough to give up sin, and to believe in God and the truths expressed in the Creed; we must also manifest the reality of this by seeking to do the will of God as summed up in the Ten Commandments. Notice the order—first renunciation of sin, then faith, then obedience. Obedience is not the cause of redemption; but it should be the result. God’s will is best for us, and our doing it brings us the greatest happiness, because He is all wise and all loving. Therefore we should seek to walk in it “*all the days of our life.*” When we were baptized we were signed with the sign of the cross that we should be “Christ’s faithful soldier and servant until our life’s end.” And the term “walk” is significant, for it implies first progress, and second progress step by step; thus we get our general direction from God’s will, and our daily steps must be in the way of His commandments. Thus our threefold duty is to *give up* what is *wrong*, to *believe* what is *true*, and to *do* what is *right*.

4. The Acceptance of the Covenant.—Having learned the three blessings which God gives us, and what our three duties are, the Catechism asks the solemn question, “Dost thou not think that thou art bound to believe and to do as they—your sponsors— have promised for thee?” There are two ways in which we may be bound to do a thing. We may be obliged to do a thing because superior force is used to compel us—that is the compulsion of power. And we may be bound to do a thing because we have promised to do it—that is the compulsion of honour. As by our birth we are bound to obey our parents whom we did not choose, and be loyal to the country in which we were born without any choice on our part; so we are bound to fulfil the obligations of the spiritual life of the Church into which we have been brought by

our sponsors because it is God's will. The meaning is not that we are bound because of what our sponsors promised in our name; but that we acknowledge ourselves satisfied that they promised only that which in itself it is our duty to do, and which therefore we are willing to ratify.

The answer given to the question has three parts:

(1) Our Agreement to the Covenant; (2) Our Expression of Gratitude ; (3) Our Prayer for Grace.

(1) Our Agreement to the Covenant is expressed in the words, "Yes, verily; and by God's help so I will." I will give up what is wrong, I will believe what is true, I will do what is right. But realizing the strength of temptation and our weakness we add "by God's help." Here the Christian Covenant differs from all others; for when two men make a covenant each expects the other to keep his part of the agreement by himself. But it is not so in the Baptismal Covenant. God can keep His part without our help; but we cannot keep our part without His aid; and God is always ready to help us when we try to do our part.

(2) Our Expression of Gratitude.—"And I heartily thank our heavenly Father, that He hath called me to this state of salvation through Jesus Christ our Saviour." The state of salvation means the process of salvation; that as Noah and his family were safe in the ark so long as they remained there, so we are safe in Jesus Christ so long as we live good, pure, useful lives. For we are being saved (Acts 2:47 R. V.) from sin by Divine grace (St. Matt. 1: 21); and this salvation in all its wonderful fullness, past, present, and future is only through Jesus Christ (Acts 4:12). And surely we are thankful for the benefits thus bestowed upon us.

(3) Our Prayer for Grace.—Because we cannot keep ourselves by our own strength we add, "And I pray unto God to give me His grace, that I may continue in the same unto my life's end." For it is only as God strengthens us that we can resist the temptation of the devil, the world, and the flesh; it is only by His grace that we can be good, and kind, and truthful. We began by saying "I will"; now we say "I pray for God's grace"; and these two factors are

necessary for a true Christian life. We give God our hearts and wills; and He gives us His grace and help. Only thus shall we be able to persevere to the end (Jude 24).

QUESTIONS FOR REVIEW

1. When was the Catechism written?
2. What is the meaning of the word to “catechize,” and how do we generally use it?
3. What are the principal divisions of the Catechism ?
4. What are the four aspects of the Christian Covenant which are emphasized ?
5. Why does the Catechism begin with the question, “What is your name ? “
6. Give a brief description of the three blessings of the Covenant.
7. What are the three duties of the Covenant ?
8. What does the word “ renounce” mean ?
9. Give a brief description of the promise of renunciation.
10. What is included in the promise of faith?
11. Why is a right belief so important?
12. What is included in the promise of obedience?
13. Give a brief description of the acceptance of the Covenant.
14. What is meant by our agreement to the Covenant? For what do we thank God, and for what do we ask Him?

LESSON II

THE CHRISTIAN FAITH

WHEN considering the Duties of the Christian Covenant in our first lesson we learned that the Catechism taught our second duty was to “believe all the articles of the Christian Faith.” This forms the subject of the second part of the Catechism, which we now begin to study.

II. THE CHRISTIAN FAITH

In answer to the request “Rehearse the articles of thy belief” the Apostles’ Creed is quoted in full. When Jesus Christ told His Apostles to go forth and make disciples of all nations, He bade them to baptize “in the Name of the Father, and of the Son, and of the Holy Ghost” “those who believed (St. Matt. 28: 19). It was necessary therefore that those *who* were prepared for Holy Baptism should be taught the truth concerning the Father, and the Son, and the Holy Ghost, in order that they might be able to answer intelligently when asked what they believed with reference to the three Persons of the Blessed Trinity. This was the origin of the Apostles’ Creed. The word “creed” comes from a Latin word meaning “I believe”; thus the creed is a short summary of the doctrines of the Christian Faith. This Creed is called “The Apostles’ Creed” because it sums up the truths which the Apostles believed and taught. We find its substance as the great Creed of the West at the close of the second century in the writings of Irenaeus and Tertullian.

It is important that we should know exactly what are the truths which the Church teaches, that we may know what is necessary to salvation, and that we may be able to tell any one who asks us. The Creed is divided into three parts: 1. What we believe about God the Father; 2. What we believe about God the Son; and 3. What we believe about God the Holy Ghost, the Church and the Blessings of the Gospel.

1. What We Believe about God the Father.—The Creed begins with the word “I,” because faith must be a personal matter. We may pray together—“*Our* Father, Who art in heaven”; we may praise together—“*We* praise Thee, O Lord”; but faith must be personal. We go on to say,

“I believe *in*.” We *believe* what a person, in whom we have confidence, tells us; but we only believe *in* a person whom we know well and trust. God has been so good to us that we have learned to trust Him, to believe in Him. The first article expresses five great truths concerning God: (1) His *Existence*; (2) His *Unity*; (3) His *Love*; (4) His *Power*; (5) His *Wisdom*.

(1) The Existence of God.—The first article of the Creed lays the foundation of all religion. For all people bear witness in some form to the great truth that God exists. It is only the fool who denies this (Ps. 14: 1). The existence of all life proves that God is (Col. 1:16).

(2) The Unity of God is expressed in the clause “I believe in God.” The word “God” means “The Good One,” and implies our highest good. Every religion has a god, some have many gods; but we worship the One, True, Living God. But in the One God there are Three Persons—the Father, the Son, and the Holy Spirit, “of one substance, power, and eternity” (Art. 1), united in will and purpose. Many passages in Holy Scripture refer to the Three Persons in the Godhead (cf. St. Matt. 28: 19; 2 Cor. 13: 14; Eph. 2: 18). Although the doctrine of the Trinity is above human comprehension- it is not contrary to reason. For man has a tripartite nature—body, mind, and spirit; yet these three comprise the one man. Light is composed of three distinct rays— the red, the blue, and the yellow; yet they form together tile one light.

(3) The Love of God is expressed in the description of Him as “the Father”; for while that means primarily that He is eternally the Father of God the Son, yet it also means that He is “our Father” by grace. This is a Christian revelation (St. John 1: 18), and tells us of His personal love (St. John 16: 27); and of His protecting and providing care (St. Matt. 6: 32).

(4) The Power of God is expressed in the words, “Almighty, Maker of heaven and earth”; which not only - means that God is able to do everything that can rightly be done, it also means that He rules over all things. He is not only the All-Powerful; He is also the All-Sovereign. God manifested His omnipotence in the creation of the world; for none can create except God. “Heaven and earth “ means the universe and everything that is therein.

(5) The Wisdom of God is evidenced, as well as His power, in the creation of the universe; for the wonderful order, and the relation of cause and effect is a proof of His omniscience. Thus the message of the first article of the Creed is full of comfort.

2. What We Believe about God the Son.—The second part of the Creed, containing six articles, lays stress upon the six great facts concerning the Second Person of the Trinity.

(1) The Eternal Deity of Jesus Christ.—Before the Creed tells us of the birth of Jesus Christ it speaks of Him as “the only Son of God,” thus referring ‘to the supremely important truth that before He was born at Bethlehem He was from all eternity the Son of God (St. John 1 : 1,2). Therefore we speak of Jesus Christ as “our Lord.” It was this statement that aroused the hostility of the Roman emperors; for they perceived that Christ asserted a sovereignty over His followers which they acknowledged as superior to the imperial sovereignty, that He was King of kings (Acts 17 : 7).

(2) The Incarnation of Jesus Christ.—As an evidence of God’s love, as an expression of sympathy with human sorrow, and that He might redeem men from their sin, the Son of God became incarnate, taking upon Himself a human body and the nature of man—“He was conceived by the Holy Ghost, born of the Virgin Mary” (St. Luke 2:4-14; St. John 1: 14). For the birth of Jesus was not the beginning of a new personality; but the advent of an already existent and Divine Person upon a new mode of life (Phil. 2: 6, 7). Thus Jesus Christ became the God-Man (1 Tim. 3:16); not two persons, but possessing two natures in one person. He was named “Jesus,” which means *Jehovah saves* (St. Matt. 1: 21); the title “Christ” means the *Anointed One*, and refers to His anointed by God to be the Prophet, Priest, and King of our salvation.

Concerning the nature of the Incarnation the catholic doctrine as decreed by the first four General Councils of the Church is that (1) Christ is truly *God*, (2) He is truly *Man*, (3) He is *One Person*, (4) He has *two* perfect and distinct *natures*, the Divine and the Human.

(3) The Death of Jesus Christ.—Having lived a sinless life, devoted to going “about doing good” (Acts 10: 33), He was betrayed by Judas, condemned by the Jewish Sanhedrin, and crucified by the Romans under the direction of Pontius Pilate, the Governor in Judea, his name being mentioned to fix the date. “Was crucified”: Christ died, not for His own sin, for He had none; but for ours (1 Cor. 15: 3), that we might be forgiven, and atonement made between God and man, and to show the greatness of God’s love for man (Rom. 8: 8). Being dead our Lord was buried in a new tomb in a garden (St. John 19 : 38-42).

(4) The Resurrection of Jesus Christ—The Creed then tells us that after His burial the spirit of our Lord went to “the place of departed spirits,” as He had said to the Penitent Thief “Today shalt thou be with Me in paradise” (St. Luke 23:43). Thus He who was very God of very God not only conformed to the laws of our humanity in His birth, but also in His death; and when His spirit left His sacred body, which was not to see corruption, it went to preach to the spirits of those who had lived before Him (1 Pet. 4: 6). This clause therefore emphasizes (a) the reality of the death of Jesus Christ; and (b) that He experienced every feature of death, and fathomed its deepest mystery,

However, death could not hold the Lord of Life (Acts 2 : 24). So on “the third day He rose again from the dead,” and His spirit was reunited with His body, which had changed its condition. For it had become a spiritual body with all the powers of the natural body; but possessing also new and greater powers. The earliest account of the Resurrection of Christ was written in 1 Cor. 15: 1-8. His Resurrection is the supreme fact and fountainhead of Christianity, and was therefore the prominent subject of Apostolic preaching (Acts 17: 18); and every Sunday commemorates that unique event.

(5) The Ascension of Jesus Christ.—Forty days after His Resurrection, having “showed Himself” many times to His disciples and taught them many things (Acts 1: 3), our Lord met them on the Mount of Olives, and as He blessed them He ascended into heaven (St. Luke 24: 50, 51; Acts 1:9). The Ascension of Christ was the consummation of His Resurrection, and distinguishes Christianity from every other religion; for it is the only one that regards its

founder as still living (Rev. 1 : 18). He is still the Son of Man possessing in His heavenly state the humanity He wore on earth; and so continues to be “touched with the feelings of our infirmities” (Heb. 4: 15). But His sacrificial work being ended He “sat down on the right hand of God” (Heb. 10, 12, 13), where He is exalted to be “ a Prince and a Saviour” (Acts 5 : 31)—for His present session implies a position of honour and power;—and entered upon the activity of His priestly office (Heb. 7 : 25).

(6) The Second Advent of Jesus Christ.—After speaking of the present session of our Lord at God’s right hand the Creed goes on to say, “from thence He shall come again to judge the quick and the dead.” To judge means to separate what is good from what is bad. A judge does not only pronounce punishment on those who do wrong, he also frees people who have been falsely accused, and establishes truth and justice. So the great judgment day will be a time when Christ will decide with final authority between the good and the bad, when truth will be made clear, when wrongs will be righted, and when evil doers will be punished. All—the quick, that is the living (Num. 16: 30-33), and the dead —will be present, and all will receive justice (Rev. 20: 11-13). As the Son of Man Christ knows the weakness of our human nature; and as the Son of God He knows the motives that prompt our actions, hence He is eminently competent to be our Judge. And the sins of omission as well as the sins of commission will form the basis of the final decision and award (St. Matt. 25:41-46).

QUESTIONS FOR REVIEW

1. In what form is the Christian Faith expressed in the Catechism?
2. What is the Creed, and what was its purpose?
3. Why is it called the “Apostles’ Creed,” and when do we first find it in history?
4. Into how many main parts is the Apostles’ Creed divided?
5. How many articles are there in it, and what does the word “article” mean?
6. Why is the Creed in the first person singular?
7. What are the five truths with reference to God the Father which the Creed teaches?
8. How many articles are there in the second part of the Creed?

9. What does the Church believe concerning the Incarnation of Christ?
10. What does the Church teach concerning His death, burial, and descent into hades?
11. Describe briefly the faith of the Church with reference to His Resurrection.
12. Also regarding His Ascension and present session in heaven.
13. What does the Creed tell us about the Second Advent of Christ?

LESSON III

THE CHRISTIAN FAITH (*continued*)

3. What We Believe about the Holy Ghost.— The third division of the Creed contains five articles, which express the faith of the Church concerning (1) The Holy Spirit; (2) The Holy Catholic Church ; (3) The Blessings of the Gospel.

(1) The Holy Spirit—The Holy Spirit is the Third Person of the Blessed Trinity. He is God, being called in the Nicene Creed “the Lord,” and is not less a *person* because He is a *spirit*, and we cannot see Him; in fact we never see the real person of any one. We see their face and form, we hear their voice, we touch their hands; but these are what belong to them; they are not the real person. The Holy Spirit is always referred to as a person in the Bible (cf. Eph. 4: 30); the Lord always speaks of the Comforter as “He,” “Him.”

The work of the Spirit is fourfold: (a) He is the *Spirit of Life* (Rom. 8: 2), because He gives spiritual life, eternal life (St. John 3: 5-8) ; the birth of Jesus Christ of the Virgin Mary was through Him; He also sustains the spiritual life of the soul. Therefore the Nicene Creed speaks of Him as “the Giver of Life.” (b) Jesus Christ described Him as “The *Comforter*” (St. John 14: i6), which means that He is an all-sufficient and ever-present Helper. That as Christ had been a companion to His disciples, strength in their weakness, wisdom in their ignorance, and comfort in their sorrow, so the Comforter, who would “abide with them forever,” would be with them everywhere. (c) Our Lord also spoke of Him as “*The Spirit of Truth*” (St. John 14: 17), who was to be the great Teacher of the Church, guiding into all truth (St. John 16: 13). The Acts and Epistles are a commentary on this aspect of His work. (d) The third title used by our Lord was “*The Holy Ghost*” (St. John 14: 26), which teaches us that the Spirit of Truth is also the Spirit of Holiness (Rom. 1:4); and that one of His blessed offices is to enable us to lead holy lives.

Combining these four titles we learn that the Third Person of the Trinity as the Spirit of Life gives and sustains our spiritual *life*; as the Comforter He enables us to *do* what we ought to

do—the will of God; as the Spirit of Truth He teaches us to *know* what we ought to know — the truth; as the Holy Spirit He helps us to *be* what we ought to be—holy. Thus in this declaration of the Creed we affirm our faith in the *person*, the *presence*, and the *power* of the Divine Spirit.

We are now living in the dispensation of the Holy Spirit. Creation by the Father is past, Redemption by the Son is past; but Sanctifying by the Spirit is present: “He sanctifieth me, and all the people of God.” He is now the enabling power in the Church and her ministry.

(2) The Holy Catholic Church.—As the Holy Spirit is incarnate in the Church, that is, He dwells in and works through the Church (St. John 14: 17), it is natural therefore that the Creed, having spoken of the Spirit, should pass on to speak of the Church. The word “Church” comes from a Greek word meaning “belonging to the Lord,” and refers to “the blessed company of all faithful people,” who since the Day of Pentecost have been followers of Jesus Christ (cf. Art. 19).

The Church is described here as being (a) One, (b) Holy, (c) and Catholic; and the Nicene Creed describes her as being (d) Apostolic.

(a) *One*. Though outwardly divided, the Church is really *One* as the Body of Christ (1 Cor. 1:13; Eph. 4: 3, 4); for her unity consists not in the cooperation of men for a common purpose, but by receiving the same Divine principle of life. The Church therefore being a Divine organism, and not a human organization, does not create this unity, she receives it from her Lord, who being the Head of the Church is the Bond of Unity (St. John 17: 20-23).

(b) *Holy*. As the Church derives her life and character from Christ, she is therefore a *Holy* Church, partaking of, and manifesting the nature and activities of God. This implies a separation from sin, and a likeness of her members to Jesus Christ.

(c) *Catholic*. The Church's mission is to teach all the truth to all mankind; her sympathies being as wide as humanity. Expressing the Divine will her purpose must be to make the Church *universal*; and to realize this catholic idea missions at home and abroad are necessary.

(d) *Apostolic*. The Church being *One*, because she consists of those who are united to the one Lord; and *Holy*, because she shares the Divine life; and *Catholic*, because she is inspired by the Divine love for all mankind; is also Divine in her mission and authority. She is *Apostolic*, because she is commissioned by God to continue "all that Jesus began both to do and to teach" (Acts 1:1), for she received her commission from Christ speaking with Divine authority (St. Matt. 28: 18-20). His mission of revelation and redemption is to be continued by His Spirit through His Church, which has received the Divine authority from the days of the Apostles and this is embodied in the three orders of bishop, priest, and deacon, the first alone having the power to confirm and ordain.

(3) The Blessings of the Gospel.—Having declared our faith concerning the Father, the Son, and the Holy Spirit, the Creed then refers to the Church which was divinely instituted to be the means of extending the Kingdom of God among men; and concludes by stating our belief in the three great blessings of the Gospel of Christ proclaimed by the Church and made vital by the Divine Spirit.

(a) *The Forgiveness of Sins*.—Sin means "missing the mark" and is of two kinds—*original sin*, which we inherit through our parents; and *actual sin*, or the wrong we do ourselves. Original sin is not our fault; actual sin is, and consists of "sins of commission"—doing that which we ought not to do; and "sins of omission"— "leaving undone that which we ought to do." Thus sin is moral guilt, a breaking of God's law. But because Christ died as a propitiatory sacrifice for human guilt (1 Pet. 2 : 23) God is willing to forgive our sins, if we repent and confess them (Acts 13: 38; 1 John 1: 9). Outside the revelation of the Bible there is no such doctrine as the forgiveness of sins proclaimed by teachers who had any sense of the wickedness of sin. But God against whom man has sinned provided the sacrifice for human guilt, and that sacrifice

was Himself in the Person of His Son; therefore He can with perfect justice forgive us our sins. Thus Divine forgiveness is *present* (Eph. 1 : 7), *personal* (Ps. 32 : 5), and *perfect* (Ps. 103 : 3).

(b) *The Resurrection of the Body.*—Salvation through Jesus Christ means much more than Forgiveness of Sins; for God not only pardons the past, but also adopts the believer into His family and makes him partaker of the Divine nature (2 Pet. 1: 4; 1 John 3: 2). Therefore by faith he has eternal life, a life that cannot be overcome by death; hence we believe in the resurrection of the Christian because we believe in the resurrection of Christ, His resurrection being the pledge and pattern of those who trust in Him. And so though the body of the Christian die, and the human spirit is separated from the dead body, as the spirit is still “living unto God” (1 Thess. 5: 10), we express our belief that it will be raised again in a spiritual form (1 Cor. 15: 20-22,42-44). Thus although the nature will be changed, as well as the condition, the personality will remain the same.

(c) *The Life Everlasting.*—The resurrection of the body implies the Life Everlasting; for the body in its resurrection state will have a new immortal nature, “the power of an endless life,” a nature like that of Christ, who is “alive forevermore” (Rev. 1: 18). For as St. Paul says “We shall be in the likeness of His resurrection” (Rom. 6: 5), “and He being raised from the dead dieth no more, death hath no more dominion over Him” (Rom. 6: 9). So shall it be with the Christian, for “mortality shall be swallowed up of life” (2 Cor. 5: 4). This does not imply merely an endless existence; but as the Divine life is the only life that is eternal, it means that the resurrection life of the Christian will be like unto God’s, victorious over every foe, perfect in every respect, and absolutely holy. The “eternal life” of the Christian has already begun (cf. St. John 3:16); but for its full fruition he awaits the crowning blessing which he will receive through the redemption by Christ (Rom. 8: 23).

Amen.—This is a Hebrew word which is generally translated “So be it.” Here it may be regarded as an indication of assent to the statements of the Creed, or an expression of an earnest desire that what has been said maybe completely fulfilled.

The Apostles' Creed as a Whole.—What a wonderful panorama of Divine truth is presented in the majestic sweep of the articles of this Creed. It begins with the creation of the universe by God the Father, carries us through the marvellous life and sacrifice of the Son of God and His triumphant ascension into heaven; it reminds us of the coming and presence of the Divine Spirit; it gives us a glimpse of the Church becoming universal, the entrance of the host of the redeemed into the celestial city, and closes with the dawning of the eternal day of life.

The Explanation of the Creed.—In the explanation of the Creed given in answer to the question “What dost thou chiefly learn in the Articles of thy Belief?” we notice (a) the emphasis laid on the *personal relation* of the believer to the Father, Son, and Holy Ghost for his Creation, Redemption, and Sanctification; (b) the *ever present power* of the Holy Spirit enabling him to lead a holy life, and thus fulfil the Divine purpose in his creation and redemption (Gen. 1 : 26; Rom. 8: 29); and (c) the three lessening circles of the sphere of work of the three Persons of the Trinity—God the Father made *all the world*, the Son redeemed *all mankind*, and the Holy Spirit sanctifies *all the people of God*:—The Universe, Humanity, The Church.

The Repetition of the Creed.—The Creed is always said by minister and people together, that each may profess the common faith; and for its repetition all stand, partly no doubt from reverence, and partly as being Christ's soldiers on duty, professing anew their allegiance to Him and to the truth which He taught. The custom of doing reverence at the name of Jesus by bowing the head is generally accepted as being an acknowledgment of the essential deity of Jesus Christ, which was denied by the Arians.

QUESTIONS FOR REVIEW

1. To what three subjects does the Creed refer in its third division?
2. What are the four names given to the Divine Spirit in the New Testament?
3. How is the Church described in the Apostles' Creed?
4. Describe the character of the unity and catholicity of the Church.

5. What are the three chief blessings of the Gospel mentioned in the Creed?
6. Why is the Holy God able and willing to forgive us our sins?
7. Describe what is meant by the resurrection of the body.
8. What is the third great blessing of the Gospel as stated in the Creed?
9. What does the word “Amen” at the end of the Creed imply?
10. What truths are emphasized in the Explanation of the Creed given in the Catechism?
11. Why do we stand when we repeat the Creed ?

LESSON IV

THE CHRISTIAN DUTY

THE third covenant promise in Baptism was to keep God's holy will and commandments, and to walk in the same all the days of my life. We therefore come now to the study of the Ten Commandments.

III. THE CHRISTIAN DUTY

The first lesson a child learns is that there are certain things he must do, and certain things he must not do; the family has its rules which must be obeyed. If a man enters the army the first lesson he learns is to obey orders. The Christian is a *member* of the *family* of God, and a *soldier* in the *army* of Jesus Christ; and the rules for the son and the soldier are contained in the Ten Commandments, which with the exception of the Code of Hammurabi is the earliest code of laws which has come down to us, and have become the starting point of all true civilization. The giving of them was therefore one of the most important events in universal history; for they are wonderfully beneficent in their scope, and if they were obeyed by all men this world would become a paradise of peace and joy.

The Ten Commandments.—The Ten Commandments were given by God to the people of Israel from Mount Sinai fifty days after their deliverance from Egypt, and were afterward engraved on two tables of stone (Ex. 32: 16). The Ark of the Covenant was made to contain them; and they were in existence in the time of Solomon (1 Kings 8:9); but disappeared with the Ark when Solomon's Temple was destroyed.

The Ten Commandments were not new when proclaimed from Sinai; for the Sabbath was already observed (Ex. 16; 26), the law against murder was given long before (Gen. 9: 6), and the others were probably in existence. But although there might be older codes there were none "so righteous" (Deut. 4:8); and their delivery from Mount Sinai gave them a new and solemn significance. And although the ceremonial law of the Jews was abolished by the establishment of the Christian Church, the moral law can never be abolished (St. Matt. 5: 17, 18.)

The Preface to the Commandments.—The introduction to the commandments given in the Catechism represents the two motives on which God required the obedience of the Hebrews: first because He was “the Lord their God”; and secondly because He had “brought them out of the land of Egypt, out of the house of bondage.” They were to obey Jehovah because He had redeemed them. So we are now to keep the commandments, not in order that we may be saved thereby; but because we have been redeemed and brought into “this state of salvation.” Our glad obedience should be an evidence of our gratitude; for the Lord our God has brought us out of the slavery of sin of which the Egyptian bondage was a type, and hath prepared for us an inheritance infinitely better than that of Canaan.

The Two Tables of the Law.—The Ten Commandments are divided into Two Tables: the first containing the first four commandments gives us the rules *of piety*, thus teaching our Duty toward *God*; the second consisting of the last six gives us the rules *of probity*, thus teaching our Duty toward our *Neighbour*.

It is important to notice that these commandments are addressed to the individual. They commence “Thou shalt not,” thus emphasizing the fact that God expects a personal obedience from every one. The Jews say the Ten Commandments were given in the wilderness, which is common to all people, because they were intended for ail mankind, and not only for the Hebrew nation.

1. The First Commandment.—The first commandment teaches *whom* we are to worship, and gives the basis of all true worship: “Thou shalt have none other gods but Me.” The same reasons which prove that God is, prove that there is but one God; and what reason teaches on this subject, Scripture confirms.

The worship of one god by any nation is very important, because the unity of national life largely depends upon it. And as the worshipper always becomes like the deity he worships, it

is supremely important to worship the One, True, Living God, who is holy, and loving, and so worthy of our trust and service.

2. The Second Commandment.—The second commandment teaches *how* we are to worship God. The first commandment forbids us to worship *false gods*, the second forbids us to worship the true God in *a false way*. Ahab broke the first when he taught the Hebrews to worship Baal instead of Jehovah. Jeroboam broke the second when he taught the people of Israel to worship Jehovah under the symbol of a golden calf. We must learn to “worship Him in spirit and in truth; for God seeketh such to worship Him “ (St. John 4 : 24). We are not to allow any representation of God to come between us and Him; because any such form tends to withdraw our mind from Him.

3. The Third Commandment.—Probably no commandment is more often or more awfully broken than the third—“ Thou shalt not take the Name of the Lord thy God in vain;” at the giving of which the Rabbis say the whole world trembled. The Hebrews took the command so literally that they never pronounced “the great and awful name “of Jehovah. It especially teaches reverence, and forbids profanity; a sin to which there is no temptation, and which is not only wrong but senseless. To do a thing “in vain” means to do it to no purpose: this commandment, therefore, does not forbid the taking of an oath for legal purposes. But we are in danger of breaking this commandment when we join in the public worship of God with our lips and not with our hearts.

There is one aspect in which this commandment is distinct from the others—it contains a statement of sure punishment to fall on those who wilfully break it: “The Lord will not hold him guiltless that taketh His Name in vain.” Surely therefore we should all breathe the prayer of the psalmist, “Set a watch O Lord before my mouth, keep the door of my lips “ (Ps. 141 : 9).

4. The Fourth Commandment.—The first commandment teaches us to worship the One, True God; the second to worship Him in the right way; the third to worship Him reverently;

and the fourth *when* to worship Him. The word “Sabbath” is a Hebrew word meaning “rest”; and the opening word of the commandment “Remember” implies that from the beginning the seventh day had been set apart for rest. The Hebrews were to keep the Sabbath in remembrance of their deliverance by Jehovah from Egypt (Deut. 5), and as a perpetual sign of the covenant He had made with them (Ex. 31 : 16, 17). And God has bestowed no greater temporal blessing upon mankind than one day’s rest in seven, which science has proved to be the right proportion. Well has it been called “The Savings Bank of Human Life”; for much crime, mental stress, and early death come from the neglect thereof.

This commandment not only requires us to keep one day in the week as a day for rest and the worship of God, it also requires us to “serve Him truly all the days of bur life.” “Six days shalt thou *labour* “*is* as much a command as the charge to rest or worship. God intended everybody to work, knowing that it was necessary for his own good, and for the welfare of the community.

As the Lord Jesus rose from the dead on the first day of the week, that day began to be kept as a weekly commemoration of His resurrection, being known as “ the Lord’s Day” (Rev. 1: 10). For a while the Jewish Christians kept the Jewish Sabbath as well as the Lord’s Day; but after the Fall of Jerusalem in A. D. 70 the latter took the place with them of the Sabbath. The Christian spirit must therefore be applied to this commandment; and as the observance of the Sabbath was transferred to the Lord’s Day we should seek thereon to do only those things which will add to the glory of the Lord.

The Explanation.—The explanation given in answer to the question, “What dost thou chiefly learn by these Commandments ? “ emphasizes the two principles sanctioned by our Lord’s teaching in the Sermon on the Mount (St. Matt. 5: 17-48) : (1) that the generally negative character of the original commandments is changed into the positive duly, based on love, which is “ the fulfilling of the Law “ (Rom. 13:9, 10); (2) that though the words of the commandments may refer only to actions they include also words and thoughts which flow naturally from them.

Thus in our Duty toward God the *First* commandment teaches definite faith in God, which is manifested in love “with all the heart, mind, soul, and strength” (St. Matt. 22: 37, 38); the *Second* is changed into a positive command for spiritual worship; the *Third* similarly to positive reverence for “His holy Name and Word” and the *Fourth* is explained as referring to the true service of God “all the days of our life.”

QUESTIONS FOR REVIEW

1. To what does the third covenant promise in Baptism refer?
2. What is the first lesson which a child and a Christian must learn?
3. When and where were the Ten Commandments given to Israel?
4. State the two reasons God gave why the Hebrews should keep His commandments.
5. Into how many Tables are the Ten Commandments divided?
6. Mention the special character of each. What great truth does the first commandment teach, and why is it so important?
7. What does the second commandment teach? What is the third commandment, and in what does it differ from the others?
8. What are the two truths the fourth teaches?
9. State the reasons for keeping the Sabbath and the Lord’s Day, and the relation between them.
10. What two principles are emphasized in the explanation of the commandments?
11. Give a summary of our Duty toward God.

LESSON V

THE CHRISTIAN DUTY (*Continued*)

HAVING considered our Duty toward God we come now to the Second Table of the Decalogue, which teaches our Duty toward our Neighbour. This part commences with the Fifth Commandment, which forms a connecting link between the two Tables. For our parents are not merely our neighbours; they stand to us in a unique relation, and in our early years are to us in the place of God. The other commandments of the Second Table teach our duty' toward our equals, this to our superiors.

5. The Fifth Commandment.—The fifth commandment is the surest basis of all righteous government. Our filial affection, though instinctive, may be deepened by education; and the Hebrews insisted upon it with great earnestness. The Catechism explains that to honour our parents means we are to love and succour them; to love them not merely in words, but also in deeds. Jesus Christ set us a perfect example in this aspect of life.

St. Paul calls the fifth commandment “the first commandment with promise” (Eph. 6:2); the promise being “that thy days may be long in the land which the Lord thy God giveth thee.” This is true *individually*, for the son who honours his parents is almost always successful. And it is true of the *nation as a whole*; for the home is the backbone of national life, and obedience to parents the foundation stone of every true home. One of the gravest dangers that confronts us is the lack of obedience to parents, which manifests itself in after years in the spirit of lawlessness. That the compilers of the Catechism so understood is clear from the way they enlarge upon this commandment in the explanation—“To honour and obey the civil authority; To submit myself to all my governors, teachers, spiritual pastors, and masters; To order myself lowly and reverently to all my betters “ (cf. Rom. 13:1-7; 1 Pet. 2 : 13-25).

6. The Sixth Commandment.—As we come now to the consideration of our duty to our neighbour we may naturally ask, “Who is our neighbour?” While the word implies one who

lives near to us, yet it has a much wider meaning, as our Lord illustrated in the story of the Good Samaritan, which teaches that the word includes any with whom we come in contact, any who need our help. And we are to deal with such as we would with ourselves: “Thou shalt love thy neighbour as thyself” (St. Matt. 22: 39). As we are to love our neighbour as ourselves, so we are to be careful not to take away anything that he has a right to. And the first thing he has a right to is his life, for God gave it to him; therefore human life is sacred (Gen.9:-5, 6).

This commandment refers not only to the crime of murder itself; but also to what leads up to it—envy, jealousy, hatred. The Apostle says, “Whosoever hateth his brother is a murderer” (1 John 3: 15). Thus the Catechism rightly explains our duty as that “we hurt nobody by word or deed, that we bear no hatred or malice in our heart.” The Holy Scripture often illustrates the danger of letting such feelings become dominant (cf. Gen. 37:19, 20; I Kings 21; Dan. 6). Surely this emphasizes the wickedness of war, and the sin of suicide; and inculcates the protection of human life, which has been called “the religion of society.”

7. The Seventh Commandment.—This commandment, like all of them, is “exceeding broad,” and includes much more than the words convey. It might read “Thou shalt not be unchaste,” and therefore refers not merely to the breaking of the marriage tie; but to all uncleanness. God demands chastity in every respect; purity not only in deeds, but also in word and in thought. For true religion enters into every detail of life, and concerns not only the spirit, but also the body, which St. Paul describes as “the temple of the Holy Ghost,” and is therefore to be kept pure (1 Cor. 6: 19, 20).

But there is no sin which brings more awful misery and sorrow than when the very words of the commandment are broken. For marriage is a Divine institution; it is the foundation of the family, and the family is the foundation of the State and the Church. The virtue of men and women is the basis of all national life and progress; and its loss has caused the downfall of

some of the strongest empires. Herein lies the great peril of easy divorce so wickedly frequent, and the dual basis of morality so often accepted.

8. The Eighth Commandment.—As every man is entitled to the peaceable possession of his property whether he has acquired it by labour, purchase or gift, God added the eighth commandment “Thou shalt not steal.” This is the shortest commandment, only four words; yet it is probably broken more than any other. The explanation given in our Duty toward our Neighbour teaches us that the commandment implies that we are “To be true and just in all our dealing; To keep our hands from picking and stealing.” That is, we are to be honest in little things as in large; that in business there is to be no deception, adulteration, or false weights and measures; that there is to be no cheating in games or at school; that all who employ labour should pay a fair wage for service rendered; that those who are employed should not waste their time thereby stealing what belongs to their employer, and should give a proper return in work done for wage received.

The vice of betting and gambling is also opposed to the spirit of this commandment; for he who wins is taking that which he has not earned, nor given any other fair equivalent. Obedience to this command is fundamental to national prosperity; for righteousness is the great social virtue. National welfare and progress depends very largely upon mutual trust and confidence, and that depends upon honesty and justice.

9. The Ninth Commandment.—This commandment deals with a man’s right to that invisible possession which we call his character or reputation, which to men of honour is of the highest value. The three preceding commandments forbid evil *deeds*, the ninth forbids evil *words*. It especially forbids all false statements about our neighbour to the injury of his reputation; and this is a sin so easily committed that the Bible frequently denounces it (Eph. 4:31; St. James 3: 6-8).

There are two ways of bearing false witness : (1) With the intention of destroying some one's reputation, of defaming his character; and unfortunately most people are ready to listen to slander. (2) By careless talk without any intention to do harm; but which often becomes much exaggerated, and so dangerous. Sometimes also people lie by actions, as Joseph's brothers did with his coat (*Gen. 37: 31-35*). Therefore this commandment forbids perjury in courts of law, libels in newspapers, and the calumnies of current talk.

10. The Tenth Commandment.—The first nine commandments deal with our *actions* and *words*, the tenth with our *thoughts*. It is therefore a very important one, because our thoughts are the source of all we do and say. The commandment also teaches us that it is not enough to *do* and *say* what is right; we must also *think* what is right. Other people judge us by our deeds and words; but God knows our thoughts which prompt both (*Heb. 4: 1, 2*). This commandment is unique among all the codes of human history, and shows that God requires not only outward rectitude, but also inward holiness (*1 Sam. 16: 7*).

Covetousness is unlawful desire; it is wishing for things which it would not be right for us to have, or which God does not intend us to possess. It was the unlawful desire of Achan that led to his theft and deception (*Josh. 7*); it was the unlawful desire of David that led him to break the sixth and seventh commandments (*2 Sam. 12:1-14*); it was the unlawful desire of Ahab that led to the murder of Naboth (*1 Kings 21 : i-i6*).

This command not only teaches the negative virtue not to covet; but also the positive virtue of contentment. It inculcates a heart fully satisfied, resting upon the love of God, and willing to render service to a neighbour (*Heb. 13:5*). Thus the Catechism tells us that this commandment implies that we are “to learn and labour truly to get our own living, and to do our duty in that state of life unto which it *shall* please God to call us.” It does not therefore discourage any honourable ambition to improve our condition.

The Law Fulfilled.—If these commandments were kept everywhere by all men, all sin would be banished, the New Commandment (St. John 13:34), and the Golden Rule (St. Matt. 7:12) would be the dominant factors of life; for “love is the fulfilling of the law” (Rom. 13 : 10). Thus Jesus Christ summed them up in the well-known words—“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind “; and “Thou shalt love thy neighbour as thyself “ (St. Matt. 22 : 37-39).

QUESTIONS FOR REVIEW

1. What does the Second Table of the Law teach?
2. What is the fifth commandment, and how does it form a link between the two Tables?
3. How does St. Paul describe the fifth commandment, and why?
4. What does the word “neighbour” mean as used in the Ten Commandments?
5. What is the first thing man has a right to, and why? How might the seventh commandment read, and what does it include?
6. Why is the keeping of the marriage bond so important, and the frequency of divorce so great an evil?
7. How is the eighth commandment explained in the Catechism?
8. To what does it refer, and why is obedience to it so important to our national life?
9. What is the meaning of the ninth commandment, and how is it generally broken?
10. In what respect is the tenth commandment unique, and why is it so fundamental?
11. Describe covetousness, and give illustrations from the Bible of its danger.
12. What positive virtue does the tenth commandment teach?
13. How did Jesus Christ sum up the Ten Commandments ?

LESSON VI
THE CHRISTIAN PRAYER

HAVING considered the threefold vow of Renunciation, Faith, and Obedience, we come now to the statement of the Catechism, which we have all proved by experience to be true—" My good child, know this; that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve Him, without His special grace; which thou must learn at all times to call for by diligent prayer." This teaches two very important truths: (1) that we cannot keep ourselves from evil and serve God without His help, and (2) that He gives the needed grace in answer to diligent prayer. This brings us therefore to the study of the fourth division of the Catechism:

IV. THE CHRISTIAN PRAYER

The foregoing statement emphasizes two important aspects of prayer: (1) *When we should pray*, "at all times." St. Paul bids us to "pray without ceasing" (1 Thess. 5: 17); by which he means that we should always live in the spirit of prayer. We should certainly pray morning and evening, and it is wise also to pray in the middle of the day as David and Daniel did (Ps. 55: 18 ; Dan. 6: 10). There is no place where we cannot pray. Abraham prayed on the plain, Isaac in the field, Jacob by the brook, Joshua on the battle-field, Elijah on Mount Carmel and Manasseh in prison. St. Peter prayed on the housetop, St. Paul in the Temple, on the seashore and on board ship; Christ in the wilderness, in the garden and on the cross. (2) *How we should pray*, "diligently." We kneel when we pray because we approach the throne of the Great King asking Him to grant a favour; we close our eyes to keep our thoughts from wandering. Our prayers may be *short* (St. Matt. 14 : 39); they should be *simple*; they must be *sincere* (St. Matt. 7: 7, 8; St. James 5 : 16).

The Lord's Prayer.—As Christ gave the model Christian prayer, known as "The Lord's Prayer," to teach His disciples how to pray, the child is asked in the Catechism to repeat it. This wonderful supplication is like Jacob's ladder, its foot is on earth and its top reaches to

heaven. It embraces the whole circle of our Christian life, our *duties*, our *needs*, and our *desires*. In it we approach God as *children*—"Our Father, who art in heaven"; as *worshippers*—"Hallowed be Thy name"; as *subjects*—"Thy kingdom come"; as *servants*—"Thy will be done"; as *suppliants*—"Give us this day our daily bread"; as *sinners*—"And forgive us our trespasses"; as *pilgrims*—"Lead us not into temptation"; as *prisoners*—"But deliver us from evil."

The Divisions of the Lord's Prayer.—The Lord's prayer divides naturally into three parts: 1. The Invocation; 2. Three Petitions for God's Glory; 3. Four Petitions for our Necessities. For the Master the vision created the prayer; for us the prayer creates the vision. He saw that for which He taught His disciples to pray, and that vision was threefold, (*a*) First, He saw God as a loving Father of infinite power and wisdom; and so taught them to pray to Him. (*b*) The second vision was the completion of His mission, the consummation of His ministry; and so He taught them to offer the first three petitions. (*c*) The third vision was of the disciples and their need; and this led to His teaching them the last four petitions. For us the very praying of the prayer creates the vision of God as our Father, the vision of the universal Kingdom of God established among men, and our daily need.

1. The Invocation.—"Our Father, who art in heaven." This implies the personality of God. In the Old Testament He is known as the Almighty, Jehovah, the Lord of Hosts, etc.; but not until the Gospel was He revealed as the Father of those who believe. While in the sense of creation and benevolence God is a universal Father, yet there is a special meaning here. "It means Fatherhood not only by generation, but by regeneration; not by birth, but by the new birth; a relationship made ours not by creation, but by redemption," *Farrar* (cf. St. John 1: 12, 13). When by faith in Jesus Christ we are redeemed, God makes us His children by adoption, and we Call Him Father (Rom. 8: 15, 16); and go to Him in prayer as One who takes a deep personal interest in His children. This is the basis of all true Christian prayer. Christ teaches us to pray to "*Our* Father," which implies that God is the Father of all fellow disciples, and therefore implies the brotherhood of believers (Rom. 8: 14). Thus the Invocation teaches us

three great truths: — The Divine *Fatherhood* of God, the *Sonship* of believers, and Christian *Brotherhood*.

2. Three Petitions for God's Glory.—(1) "Hallowed be Thy name" is the first petition of the seven in the Lord's Prayer, and forms a natural connection with the Invocation. When we say "Our Father" we think of His love. "Hallowed be Thy name" reminds us that God is holy. These two bring before us the two pre-eminent characteristics of God; the revelation of the Old Testament—God is *holy*, the revelation of the New Testament —God is *love*. Our Lord places this petition first to teach us that the supreme purpose of our lives should be to glorify God (Lev. 22: 31). To hallow means to make holy; and although we cannot make God holier than He is, we can so live that His name will be held in greater reverence by others. We can do this by speaking of God's name with holy fear, by behaving reverently in church, and by leading pure, honest lives.

(2) "Thy kingdom come" is the shortest, but most comprehensive petition in the Lord's Prayer. In it we recognize God as our King, and pray that His dominion may (a) come now in our hearts and lives, that He may reign there as King; (b) spread to others by our efforts until the kingdoms of this world become the kingdoms of our Lord and of His Christ (Rev. n : 15); and (c) that in the future Christ may overcome all the powers of evil and be acknowledged as King of kings (Rev. 19: 16). Thus this petition is a consecration of us to God's service, a prayer for missions at home and abroad, and an expression of the Christian hope.

(3) "Thy will be done." If the first petition is the most solemn, and the second is the most comprehensive, this is the simplest to understand. Yet two mistakes are often made: (a) It does not mean that God's will is to be suffered, but that it should be *done*; it implies activity of service, (b) It is frequently used with reference to the past as an expression of acquiescence in what has taken place; but it really refers to *the future* (cf. St. Matt. 26: 39-44). This petition also means not merely that God's will may be *done*; but that *we* should do it. Not that we should have no will of our own; but we pray that we may do the will of our Father willingly.

And how blessed is the Divine will; for it embraces the *salvation* of men (1 Tim. 2: 4), the *sanctification* of believers (1 Thess. 4: 3), a life of *service* (1 Pet. 2:15), and a *thankful* spirit (1 Thess. 5: 18). Therefore this is the noblest prayer that can be offered, for it expresses the desire that the world -may become just what God wants it to be, and that we may help to make it so; which ought to be the supreme object of every Christian (St. John 4 : 34; Heb. 10: 9).

The clause “on earth, as it is in heaven” refers to each of the three preceding petitions, and implies that God’s name should be hallowed, the coming of His kingdom be hastened, and His will be done by us here as by the angels above, that is, promptly, perfectly, and with pleasure.

3. Four Petitions for Our Necessities.—The first three petitions are for God’s glory—*Thy* name, *Thy* kingdom, *Thy* will. The last four are for ourselves— give *us*, forgive *us*, lead *us*, deliver *us*. And the first of these is for our bodily need.

(1) “Give Us This Day Our Daily Bread.”—By this prayer Christ teaches us that God is as deeply interested in our physical and temporal well-being as He is in our spiritual and eternal welfare. Also that He is the real Giver of all we need (St. James 1: 17); and what we ask for is that He will give us the health, wisdom, and energy to earn the necessities of life—“ daily bread,” not luxuries—“all things that are needful both for our souls and-bodies” (*Catechism*). Thus this petition is very precious, for it teaches us that we can go to God about all the things of this life. And moreover we ask not for ourselves alone, but also for our fellow Christians as being children of the same Father.

(2) “And Forgive Us Our Trespasses.”—This is the saddest petition in the Lord’s Prayer; for now we take our place as sinners; and bowing our heads with shame ask forgiveness for our sins. These are here called “trespasses,” which means that we have not walked in the way God has marked out for us. The little word “and” at the beginning of this petition is often left out

in reciting it; but it is important, for it implies that as we need daily food for the body, so we also need daily forgiveness for our sins. Thus we go to God not only as the Giver, but as the Forgiver also.

This is the only petition to which a condition is added —“ Forgive us our trespasses, *as we forgive those who trespass against us.*” The pivot of this prayer is the word “as.” Only those who forgive can be forgiven. God’s forgiveness is to be the model and measure of ours (Eph. 4: 32). If we are unforgiving, then we remain un-forgiven.

(3) “Lead Us Not Into Temptation.”—This petition is closely connected with the preceding one. Looking back we ask forgiveness for the sins we have committed; looking forward and knowing the path will be beset with difficulties and dangers, and realizing our need of a guide, we pray God to lead us. But conscious also of the many temptations that are sure to beset us and of our own weakness to withstand them we add, but “not into temptation.” Having had our garments washed we desire to keep them clean; and so we ask our Father to guide us along the safe path for the pilgrim to travel to his heavenly home.

(4) “Deliver Us From Evil.”—The last petition expresses the deepest longing of the true child of God, namely, to be delivered from every taint of evil which his Father in heaven so hates. As we are living in a world of sin, and are weak and evil is strong, we pray the Almighty to protect us from the evil one, Satan, and to deliver us from the power and love of all that is wrong, that we may be enabled to lead a life of holiness and usefulness. And no aspect of the Christian life is more important, for “without holiness no man shall see the Lord “ (Heb. 12: 14).

4. The Explanation.—The Lord’s Prayer in the Catechism is followed by an explanation, which is given in answer to the question, “What desirest thou of God in this Prayer?” This (1) emphasizes the love of our heavenly Father by describing Him as “the giver of all goodness”; (2) it expresses the desire that His grace may not only be for me, but also “for all people”; (3)

it summarizes the three first petitions as worship, service, and obedience to God “as we ought to do”; (4) it interprets the four following petitions as referring “to all things that are needful both for our souls and bodies”; and (5) it describes the “Amen” as an expression of our “trust in God’s mercy and goodness through Jesus Christ our Lord.”

QUESTIONS FOR REVIEW

1. With what subject does the fourth division of the Catechism deal?
2. What important truths does the statement preceding the Lord’s Prayer teach us?
3. Give a short account of when and how we should pray. By whom, and to whom was the Lord’s Prayer given?
4. How are we taught to approach God in its various petitions?
5. Into how many main parts do we divide the prayer, and what are they?
6. Give a brief outline of the meaning of the Invocation. Describe shortly the three petitions for God’s glory.
7. What are the four petitions for our necessities?
8. Give a short account of the meaning of the first and third.
9. To what petition did our Lord add a condition, and what does it mean?
10. What is especially emphasized in the Explanation of the Lord’s Prayer?

LESSON VII
THE CHRISTIAN SACRAMENTS

Baptism

THE CATECHISM commences with the Christian Covenant, which is carefully outlined in Part I; then we are taught what we are to Believe in Part II, and what we are to Do in Part III, and how we may receive power to do it in Part IV, and Part V tells us of other means of grace through the Sacraments of the Church. This part, which is more technical and scholastic in form, was added in 1604 after controversy with the Puritans at the Hampton Court Conference.

V. THE CHRISTIAN SACRAMENTS

The Latin word *sacramentum* from which our English word comes was the oath of obedience to his general and fidelity to his country which a Roman soldier took on his enlistment; hence it came to mean any oath or ceremony that imposes an obligation. Thus we can see how suitably it may be applied either to Holy Baptism, as an act of enrolment in the army of Christ; or to the Holy Communion, as the public avowal of our determination to remain steadfast in the membership of the Church.

The early Christians used the word to signify a sacred mystery, and in modern theology it is used to denote a solemn religious ceremony enjoined by Christ for the spiritual benefit of Christians (cf. Art. 25).

The Number of Sacraments.—It is worthy of notice that the question asked is not “How many Sacraments are there?” but “How many Sacraments hath Christ ordained in His Church?” While the Church traditionally celebrates seven sacraments, she also recognizes that two were directly ordained by Christ. The answer given in the Catechism teaches us that Jesus Christ ordained “Two only, as *generally* necessary to salvation; that is to say, Baptism, and the Supper of the Lord.” These two sacraments differ from the others in that they are generally, that is to say, *universally* necessary, for salvation. They are necessary for all alike;

for example Holy Orders or Matrimony cannot be said to be. Other traditional sacraments are closely connected with the “Gospel Sacraments”, Confirmation being linked to Baptism, while Penance and Unction are connected to the Holy Supper.

In His great missionary commission Christ commanded His disciples to go forth to all nations, and to baptize the converts into the Name of the Holy Trinity (St. Matt. 28: 19). As circumcision had been the initiatory rite into the Hebrew nation, so Baptism was to be the corresponding rite into the Christian Church.

And at the close of the last Passover Supper which our Lord ate with His Apostles He instituted the Holy Communion to be the sacrament of fellowship in the Christian Church.

Two Parts in a Sacrament.—The Catechism also teaches that there are two parts to a sacrament, “an outward and visible sign,” and “an inward and spiritual grace given unto us, (which sign was) ordained by Christ Himself, as a means whereby we receive the same (grace), as a pledge to assure us thereof.” The *sign* was ordained, and the *grace* is given; and these two must accompany each other. The inward part is spiritual, and therefore cannot be seen; but it is nevertheless present and none the less real. And to deny that there are always these two parts, distinct in themselves, and yet existing together is to “overthrow” the nature of a sacrament (cf. Art. 28); for the sacramental principle implies the expression of the spiritual through the material.

The Sacrament of Baptism.—The outward part of Baptism is “water, wherein the person is baptized”; and the words used “In the Name of the Father, and of the Son, and of the Holy Ghost.” The use of *water* is very significant, for by it Christ indicated one of the chief characteristics of the Christian religion, namely, that the Christian is to be clean and pure in body, soul and spirit. Our Lord also knew how necessary it was for strengthening the faith of a believer that he should make a public confession of his belief, and therefore appointed an ex-

ternal ceremony to be performed when a disciple by an internal change of heart became a member of His visible Church.

And the *words* as well as the water are essential to this sacrament. They are also very significant; for they denote faith in the three Persons of the Trinity. And baptism into the Name of the Father, and of the Son, and of the Holy Ghost implies (1) a *Distinction* of Persons, (2) an *Equality* of Persons, and (3) the *Unity* of Persons. John the Baptist used water, and the act of baptism as performed by him was significant of a change of life; but it was not in the Name of the Trinity, and was not accompanied by the gift of the Holy Spirit (cf. Acts 19 : 1-6).

The Method of Baptism.—In the early Church Baptism was probably generally administered by immersion. It seems, however, that even in Apostolic times a less difficult method of administration was occasionally adopted; for instance, when the three thousand were baptized on the Day of Pentecost (Acts 2 : 41), and when the Philippian jailer and his family were baptized straightway” (Acts 16: 33). Our Church teaches that both immersion and affusion (or pouring) are valid. By her rubrics she places immersion first, though the alternative has become the custom. One signifies being buried and risen with Christ (Rom. 6: 3, 4), and the other the outpouring of the Holy Spirit; and as these represent two aspects of a death unto sin, and a new birth unto righteousness” either can be appropriately used.

The Inward Grace of Baptism.—This is described as a “*death* unto sin, and a new *birth* unto righteousness.” The spiritual side of Baptism is therefore a death to what is wrong; thus we pray in the Baptismal Office, “Grant that the old Adam may be so buried that the new man may be raised up.” Being dead to sin and buried with Christ which is symbolized by immersion there follows the new life, which is to be a life of righteousness; for “Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto Him.” And for this we need the help of the Holy Spirit, which is

symbolized by the pouring of water. Thus “the children of wrath “become thereby” the children of grace.”

The Requirements of Baptism.—Baptism, however, does not operate like a charm. And as the Church teaches that the outward visible sign can effect no moral change, the question naturally follows, “What is required of persons to be baptized?” And the answer given is “Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in this sacrament.” Therefore the twofold requirement is *Repentance* (Acts 2:41), which implies (1) a change of mind, (2) a sorrow for past sins, (3) a solemn resolve to do better. Thus repentance means a change of mind followed by a change of action. By changing of our mind about God who loves us, and concerning sin which God hates, we determine, as the Catechism says, to forsake sin. And *Faith*, which has well been described as “Assent with reliance to that which is credible as credible.” It is not merely assenting to a statement as being true, but acting thereon. In the Christian religion it refers to our belief in the truths concerning God as revealed in Holy Scripture and summed up in the Creeds, and the effect they have in moulding our whole life. In the Catechism it concerns the promise of God made to those who are rightly baptized, namely: (1) Remission of sin, (2) Sanctification by the Holy Spirit, (3) Everlasting life (cf. Prayer Book, p. 247).

The Baptism of Infants,—Having learned the requirements for Baptism the question naturally arises “Why then are infants baptized?” And the answer given in the Catechism is, “Because they promise them both (that is, to repent and to believe) by their Sureties; which promise, when they come of age, themselves are bound to perform.” Infant baptism is justified :—(1) by the analogy of circumcision; for we have seen that as circumcision had been the initiatory rite into the Hebrew nation, so baptism was to be the corresponding rite into the Christian Church. And as circumcision was for infants, it is natural to suppose the corresponding rite would be for infants also. If it were not so we should at least expect a direct command that they were not to be so admitted. (2) By the practice of the Apostles ; for in the absence of any such instruction they acted on the precedent that had existed from the time of Abraham, and

we read of whole households being baptized, as those of Lydia, the jailer at Philippi, Crispus, and Stephanas (Acts 16:15, 33; 18:8; 1Cor.F:16). If under the Law the children had been admitted, surely they would not be excluded under the Gospel. (3) By the Lords conduct; for surely He who took the little ones in His arms and blessed them saying, “Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of heaven” (St. Mark 10: 14), would not have broken up the long established custom without good reason; and had that reason existed would He not have given it to us? And His disciples who heard His gracious words and witnessed His loving acts could not have doubted that it was Christ’s wish that the children should be admitted in their childhood into the Christian covenant. (4) By the practice of the Church; for during the first fifteen hundred years the Church practiced Infant Baptism, and no one questioned it. As Article 27 states, “The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.”

QUESTIONS FOR REVIEW

1. When was the fifth part of the Catechism written?
2. What special truths does it teach?
3. What is the meaning of the word “sacrament”?
4. How many parts are there to a sacrament, and what are they?
5. What is the outward part of Baptism, and what does it imply?
6. How may Baptism be administered, and what do the different methods teach?
7. What is the inward grace of Baptism?
8. State the requirements for Baptism. Describe briefly what is meant by Repentance, and Faith.
9. Give some reasons why infants should be baptized.

LESSON VIII
THE CHRISTIAN SACRAMENTS

The Lord's Supper

IN our last lesson we learned that there are two sacraments, and we considered that of Baptism; so now we come to the study of the Supper of the Lord. The time of its institution teaches us that it was ordained to take the place in the Christian Church which the Passover Supper had occupied in the Jewish Church. As Christian Baptism had superseded Jewish circumcision, so the Lord's Supper was to supersede the Passover Feast. The Catechism calls our attention to five aspects of this sacrament.

1. The Purpose of the Lord's Supper.—In answer to the question “Why was the Sacrament of the Lord's Supper ordained?” the Catechism tells us its purpose is twofold: “For the continual remembrance (1) of the *sacrifice* of the death of *Christ*, and (2) of the *benefits* which we receive thereby.”

(1) As the Passover looked back to the deliverance of the Hebrews from the thralldom of Pharaoh and the bondage of Egypt by the blood of the Passover lamb, and ever kept the blessings thereof fresh in the memory of the Jews, so the Lord's Supper was instituted to be a memorial feast of a greater deliverance from the tyranny of Satan and sin by the *sacrifice* of Jesus Christ, and to remind us of the spiritual benefits which we receive thereby. Thus the office of the Holy Communion says this sacrament is “to be received in remembrance of His *cross and passion*” “To the end that we should always *remember* the exceeding great love of our Master, and only Saviour Jesus Christ thus *dying for us*” (Prayer Book, p. 86). It is therefore a Holy Eucharist or feast of thanksgiving (1 Cor. 10: 16).

Hence in the Lord's Supper we commemorate: (a) The *Central Person* of Christianity. As of old the disciples gathered around Christ, so we in the Holy Communion gather around the person of our Saviour, not His doctrine, nor precepts, but Himself really present; not in a

carnal, material way, but in a spiritual manner. Devotion to Jesus Christ as a person is the dynamic, the moving force and living power of Christianity. Therefore our Lord said, "This do in remembrance of *Me*" (St. Luke 22: 19). Thus this sacrament brings us into touch and living communion with Christ, the central *Person* of Christianity. (b) The *Central Fact* of Christianity; that sacred act when "Jesus Christ suffered death upon the cross for our redemption, and made thereby His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world" (Communion Office). In this service therefore we proclaim the central *fact* of Christianity, not the life, nor the teaching, nor the miracles, nor the resurrection of Jesus, but His death; "for as often as ye eat this bread, and drink this cup, ye do show forth the Lord's *death*" (1 Cor. 11: 26). Thus the Lord's Supper is a sacrament in memory of the sacrifice of Christ, finished and accepted of God.

(2) The Exhortation in the Communion Office speaks of "the innumerable *benefits*, which by His precious blood shedding He hath obtained for us"; and in the Office it refers to "remission of our sin, and all *other benefits* of His passion." Among these we may include our knowledge of the love of God as revealed in the cross of Christ, the power to lead a new life, the means of grace, and the hope of glory.

The special benefits which are given to those who are partakers of this Sacrament are described in the answer to the fourth question in this lesson.

2. The Outward Sign of the Lord's Supper.—The answer to the question, "What is the outward part or sign of the Lord's Supper?" as given in the Catechism is, "Bread and Wine, which the Lord hath commanded to be received." Thus the Church emphasizes the fact that the central, essential, and indispensable sacramental act for both priest and people is the *partaking* of the bread and wine; that the Lord's command, "This do in remembrance of Me," is only fulfilled by *receiving*. From this we also learn that the Church teaches that this Sacrament is not only a commemoration, it is also a *Communion* (1 Cor. 10: 16); and that the

elements are to be received in both kinds. The sign is very simple; but the thing signified is most sublime. Bread is the symbol of strengthening as wine is of refreshing (cf. Ps. 104: 15); and refers here to the spiritual nature.

The title “The Lord’s Supper” also brings into prominence the duty of partaking of the sacred elements, which the practice of the medieval Church had tended to put into the background. This was probably one of the reasons why this title was adopted in the Catechism. As we partake of the Bread and Wine we proclaim— show forth—our personal appropriation of the atonement of Christ. Eating is an individual matter; so also the acceptance of Jesus as Saviour must be an individual matter. This is emphasized in the words, “The Body of our Lord Jesus Christ, which was given for *thee*. Take and eat this in remembrance that Christ died for *thee*”

3. The Inward Grace of the Lord’s Supper.—This is described as “The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord’s Supper.” This statement is based upon the words of our Lord, “This is My body,” “This is My blood” (St. Matt. 26: 26-28) and the words of St. Paul, “The cup of blessing which we bless, is it not the communion (*i.e.*, common participation) of the blood of Christ” (1 Cor. 10: 16). In this answer the Church emphasizes two great truths which centre round the words (1) “spiritually,” and (2) “faithfully.”

(1) “Spiritually Taken and Received.”—This does not refer to transubstantiation, or the theory that by the act of consecration the bread and wine is changed into the physical body and blood of Christ; for as Article 28 says, “Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy writ; but is repugnant to the plain words of Scripture, and overthroweth the nature of a Sacrament.” In the Invocation the Communion Office speaks of “these thy gifts and creatures of *bread and wine*”; and prays that “we receiving them . . . may be partakers of His most blessed *Body and Blood*,” thus expressing their true sacramental character.

For there have been those who have repudiated the idea of anything more than the outward sign; and there are those who deny the permanence of what is outward and visible. As it is unsacramental to say, “There is no bread and wine left in the consecrated elements; the only things present are the Body and Blood of Christ.” So it is also unsacramental to say, “There is only bread and wine present; they are only signs typifying spiritual food.” There must be the recognition of the *reality of the spiritual presence*, as well as the *permanence of the material sign*; and that the bread and the wine are the means of receiving the Body and Blood of Christ.

(2) “Faithful.”—When the Bread and Wine are taken faithfully, then the Body and Blood of Christ are received spiritually, and our spiritual nature is built up and strengthened thereby. This spiritual feeding is not for the care less communicant; but “to such as rightly, worthily and *with faith*, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ. The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received, and eaten in the Supper, is *Faith*” (Art. 28). We must be careful, however, to remember that the *reality of the Sacrament* does not depend upon our faith; but only our *ability to partake* of it.

Thus the Bread and the Wine are received naturally, but the Body and Blood of Christ are received spiritually; and as the elements nourish the body, so does Christ really nourish the soul. The Communion Office states this very clearly where it says, “Almighty and everliving 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 blessed Body and Blood of Thy Son our Saviour Jesus Christ “ (p. 83). This must of necessity be so ; for the *spiritual* nature cannot be fed by *material* food, but only by spiritual. Our Lord expressed this fundamental truth when He said, “I am the Bread of Life. Whoso eateth of My flesh, and drinketh My blood, hath eternal life.” And added the solemn warning, “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 “ (St. John 6: 48, 53. 54).

4. The Benefits of This Sacrament.—The Catechism in dealing with this subject teaches us that as our bodies are strengthened and refreshed by the Bread and Wine, so our souls are by the Body and Blood of Christ. As the Passover was a supper whereby the people of Israel were strengthened for their pilgrim journey from Egypt on their way to the Land of Promise; so the Lord's Supper is also a meal whereby the faithful communicant is strengthened for the Christian journey, not merely in a mystical, but in a very real manner. We do not know the subtle process by which ordinary food is assimilated by our bodies so that they are nourished; we only know that it is so. Neither can we tell *how* the spiritual life is fed, nor in what way the consecrated bread and wine impart spiritual strength; but experience teaches us that it is so. Thus in the Thanksgiving in the Post Communion we say, "Almighty, and Everliving 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."

Other benefits mentioned in the Prayer Book are "our sinful bodies made clean (from sin) by Christ's body, and our souls washed through His most precious blood," "assurance that we are very members incorporate in the mystical body of His Son."

Accordingly the two great benefits which we derive from this Sacrament are : (1) by *faith* in the *sacrifice of Christ* spiritual life is *gained* ; (2) by *feeding* upon the *Living Christ* spiritual life is *sustained*.

5. The Requirements for This Sacrament.—We must bear in mind that sacraments are not charms which work of themselves. Something is required of those who receive, if they are to derive any benefits therefrom. Thus the Catechism, speaking of the conditions required of those who come to the Lord's Supper, says it is necessary for them " To examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and to be in charity with all men." This answer teaches that three things are necessary: (1) Repentance, (2) Faith, and (3) Love.

(1) St. Paul after speaking of the possibility and danger of receiving “unworthily,” that is, irreverently, carelessly, without faith, goes on to say, “Let a man examine himself, and so let him eat of that bread and drink of that cup “ (1 Cor. 11 : 28). And the first aspect of this self-examination is to be a review of our old sins and a determination to renounce them in the future. It is for this reason the Ten Commandments are read in the Ante-Communion service; and each is followed by a twofold petition. Looking back to the past, we pray with repentance, “Lord have mercy upon us”; and looking forward to the future we cry, “And incline our hearts to keep this law.” It is well to remember that the preparation is examination: “Let a man examine *himself*.”

(2) There must be a firm personal *faith* in the love of God, and in the efficacy of the atoning sacrifice of Jesus Christ. Everything depends upon this. As the Exhortation in the Communion Office says, “The benefit is great, if with a true, penitent heart and lively *faith* we receive that holy sacrament.” And as the sentence of administration says, “Feed on Him in thy heart *by faith*.”

(3) There must also be a sincere desire to obey the law of *love*, and to be in sympathy with all men, for it is only those who earnestly repent of their sin and are in *love and charity* with their neighbours who are invited to come to this holy Sacrament.

Thus the requirements for the Holy Communion are in reality those of the three great Christian vows: to Renounce, to Believe, and to Obey, which we were taught at the beginning of the Catechism.

And so the concise instruction of this Catechism has led us step by step from the simplest expression of our knowledge—that of our personal name, to the sublimest truths revealed in the teaching of our Lord Jesus Christ.

QUESTIONS FOR REVIEW

1. When did our Lord institute the Sacrament of the Lord's Supper?
2. What does the time of its institution teach us?
3. Describe the twofold purpose of this Sacrament.
4. What two great truths does it commemorate? What is the outward sign in the Lord's Supper?
5. What does the Church emphasize as being the central act in this Sacrament?
6. What is the inward grace of the Lord's Supper? What great truth is expressed by the word "spiritually"?
7. Describe briefly the two prominent errors connected with this Sacrament.
8. What great truth is expressed by the word "faithful"?
9. What did our Lord say about eating His flesh and drinking His blood?
10. How are the benefits of this Sacrament described?
11. What twofold relation does it bear to our spiritual life? What are the three principal requirements for this Sacrament?