

on the furniture, or in the bread and wine, is a gross superstition, which is only veiled by the vague and misty phraseology of its teachers. Jewel, teaches as clearly as Cranmer: "we say this meat is spiritual and therefore it must be eaten by faith, and not with the mouth of body." So says article xxviii.: "the body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner; and the means whereby the body of Christ is received and eaten in the supper is Faith."

St. Paul writes to the Corinthian Church, (1 Cor. xi). "The Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake, and said, take, eat; this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying this cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." It is to be noted that at this institution of the sacrament, Christ's body was not yet broken, nor his blood shed. The one sacrifice, about to be offered once for all, was not yet accomplished. But after the paschal supper, which had for the last time typified that sacrifice, until its accomplishment on the Cross; our Divine Redeemer gave to his disciples the new symbols which were thenceforth to serve as remembrancers of that one oblation in which, "once for all," Christ our passover was sacrificed for us. We do, therefore unfeignedly believe, in accordance no less with Holy Scriptures, than with the "Exhortation" in the Communion Service of our Prayer Book, that:—"to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which, by his precious blood-shedding, he hath obtained to us, he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort."

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Those desirous of joining the Association will kindly send their names, addresses, and subscriptions to B. HOMER DIXON or JOHN GILLESPIE, Hon. Secretaries, Toronto, to whom all communications are to be addressed.

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