

the head of which is a life member of the Church Association."

This charge of Romanistic teaching is "the unkindest cut of all," and as his Lordship has chosen to challenge the statements made with regard to it, by the Church Association, they thus return to the charge :—

"The tree is known by its fruit ; and we shall best test the question in brief form by referring to a work not unknown to your Lordship. The *Christian Manual*, published in 1872, is set forth as, with your Lordship's permission and approval. There is no mystery, we believe, as to authorship of the book by a graduate of Trinity College, who now as one of the masters in the Port Hope Church School, uses it there as the manual for religious instruction. In this manual we read of the Holy Eucharist ; and the words of our Lord, 'This do in remembrance of me.'"

"The word translated 'do' strictly means 'make,' namely, 'this offering ;' in other words, 'offer this.' It is the word always used in the Septuagint of Sacrificial Acts ; p. 11. 'The reader is advised to study carefully Article xxviii., especially its third paragraph. There the body of Christ is not only said to be 'eaten,' but also to be 'given,' viz., in the hand of the minister ; 'taken,' viz., from his hand by the receiver. Hence the Lord's body is there, independently of the faith or conduct of the receiver." p. 19.

At p. 21. The reader is warned against the "most erroneous view" of the Holy Sacrament "wherein no Body and Blood of Christ was held to be really present in any strict sense ; that in fact, there were *really* present only the "symbols" of his Body and Blood ; or, to express it in a grosser form, the Body and Blood of Christ were *really absent* ;" and this he is warned against as an opinion "leading to the error condemned by the Apostle, of unworthy receiving, because 'not discerning the Lord's body.'"

At p. 24 the young Communicant is thus instructed "at the celebration," "Concentrate, as far as possible, all your

thoughts upon the service. * * You will find it engrossing enough to follow the priest closely in the service. Be especially careful to do this during the 'Prayer of Consecration' for it is then particularly that the Eucharistic Sacrifice is being made, and the Sacrifice of the Cross pleaded for our sins." Then follow two brief prayers, and then an "ADORATION OF CHRIST" elaborately arranged, as in other works of this class.

At p. 98, is this instruction :—"When you receive the *Holy Bread*—THE BODY OF YOUR SAVIOUR—receive it not in your fingers, but into your hand. It is a very ancient and most becoming custom to cross the hands one upon the other, and receive the Sacrament into the open palm of the right hand. This is done in order that no part of the Holy Thing may fall to the ground, as will happen if you take it between the thumb and finger. When you receive the *Body of the Lord* say :—Be this, O Saviour, unto me death to sin, &c."

This, "and much more of the same kind," they denounce as "pernicious," and reaffirm their conviction that any college where such theology is taught "is an unsafe institution for the religious training of young men, and specially of aspirants to the ministry."

We omit the details of their complaints regarding the administration of the "Mission Fund," and the defalcations of the Treasurer of the "Church Society," which they say are admitted by himself to amount to "about \$47,000," and close with a paragraph concerning the Church of the Holy Trinity in Toronto, which it is well knowing, "has long been noted for the zeal of its clergy in the introduction of a high ritual."

It is in this parish that the first attempt at the organization of a Protestant Nunnery has been made ; and while, as in many Romish sisterhoods, this "Sisterhood of St. John the Baptist" aims at works of piety and charity, we