

worship, in which all take a part with ease and vigour, is needed. Then let the sermons and the catechism be also hearty, heartfelt, full of common sense and true love.

The baptized people must be made to feel that they are, every one, members one of another; that the laity are an important part of the Church, that Christianity is a manly, vigorous principle, and that the Church of England is the Church of God in spirit and in truth. The present state of things is alarming.—*U. C. S. in Church Bells.*

## THE MESSAGE OF THE APOSTOLIC FATHERS TO OUR OWN AGE.—VII.

### 9. The Holy Eucharist.

Apart from Scripture phraseology the oldest name for the Lord's Supper is the Eucharist (thanksgiving). This is the name by which it is known in the Didache. In that document the Eucharist appears pre-eminently as a service of *thanksgiving*; but it would not be correct to say that it is a thanksgiving and nothing more. When the Didache was written, the Agape (Love-feast) and the Eucharist were still united (10). The following directions are given for the weekly celebration of the Feast:

"And on the Lord's own day gather yourselves together and break bread and give thanks, first confessing your transgressions, that your sacrifice may be pure. And let no man, having his dispute with his fellow, join your assembly until they have been reconciled, that your sacrifice may not be defiled; for this sacrifice it is that was spoken of by the Lord; In every place and at every time offer Me a pure sacrifice; for I am a great King, saith the Lord, and My Name is wonderful among the nations.

"But as touching the Eucharistic thanksgiving, give ye thanks thus. First, as regards the cup: We give Thee thanks, O our Father for the holy vine of Thy Son David, which thou madest known unto us through Thy Son Jesus; Thine is the glory for ever and ever. Then as regards the broken bread: We give Thee thanks, O our Father, for the life and knowledge which Thou didst make known unto us through Thy Son Jesus; Thine is the glory for ever and ever. As this broken bread was scattered upon the mountains and being gathered together from the ends of the earth into Thy kingdom; for Thine is the glory and the power, through Jesus Christ, for ever and ever.

"And after ye are satisfied thus give ye thanks: We give Thee thanks Holy Father, for Thy holy Name, which Thou hast made to tabernacle in our hearts, and for the knowledge and faith and immortality, which Thou hast made known unto us through Thy Son Jesus; Thine is the glory for ever and ever. Thou, Almighty Master, didst create all things for Thy Name's sake, and didst give food and drink unto men for enjoyment, that they might render thanks to Thee; but didst bestow upon us spiritual food and drink and eternal life through Thy Son. Before all things we give Thee Thanks that Thou art powerful; Thine is the glory for ever and ever. . . . Amen.

"But permit the prophets to offer thanksgiving as much as they desire. . . . But let no one eat or drink of this Eucharistic thanksgiving, but they that have been baptised into the name of the Lord; for concerning this also the Lord had said: Give not that which is holy to the dogs" (14, 9, 10).

These extracts are most interesting on account of the light they pour in upon the worship of the infant Church on each Lord's Day. To them the bread and the wine were "spiritual food and drink"; the elements were "holy"; and the whole service was a "sacrifice." We have already seen that the "prophets" were styled

"chief priests." In St. Ignatius we first meet with the word "altar." "Be ye careful to observe one Eucharist (for there is one flesh of our Lord Jesus Christ and one cup unto union in His blood; there is one altar as there is one bishop, together with the presbytery and the deacons, my fellow-servants), that whatsoever ye do, ye may do it after God" (Phil. 4). It is necessary, however, to add that the word translated "altar" (*thusiasterion*), being literally "the place of offering," also means the enclosure in which the altar stood, that is, the court of the tabernacle, and that it is elsewhere used by St. Ignatius in this latter sense. If (as Bishop Lightfoot affirms) this be its meaning here, the passage does not refer to the "Holy Table," but is an additional witness to the Church of the threefold ministry, as being, to the exclusion of all other bodies, the only lawful "place of offering."

In order to understand some of the expressions of St. Ignatius on this important subject, it is necessary to bear in mind that the chief heresy of his day was the assertion that our Lord's human body was only a phantom. Otherwise, if dissociated from their historical context, his words might be taken to prove the baldest Transubstantiation. He says: They abstain from Eucharist and prayer, because they allow not that the Eucharist is the flesh of our Saviour Jesus Christ, which flesh suffered for our sins, and which the Father of His goodness raised up" (Smyr. 6). These words are strictly parallel with the words of institution, "This is My Body," and "This is My Blood." One sect of Gnostics rejected the memorials of His blessed Body and Blood, because they said He never had a real body, but only seemed to be. It would be dishonest, therefore, to press these words to prove a view which was foreign to the question under discussion.

But St. Ignatius says elsewhere that the due breaking of bread in unity is a potent means of grace. "Assemble yourselves together in common, every one of you severally, man by man, in grace, in one faith and one Jesus Christ . . . to the end that ye may obey the bishop and the presbytery, without distraction of mind; breaking one bread, which is the medicine of immortality, and the antidote that we should not die but live for ever in Jesus Christ" (Ephes. 20). So also, when contemplating his own death, he compares the coming joys of heaven to those of the Holy Eucharist: "My lust hath been crucified, and there is no fire of material longing in me, but only water living and speaking in me, saying within me, Come to the Father. I have no delight in the food of corruption or in the delights of this life. I desire the bread of God, which is the flesh of Christ who was of the seed of David; and for a draught I desire His blood which is love incorruptible" (Rom. 7).

### 10. The administration of the Sacraments.

St. Ignatius says: "Let no man do aught of things pertaining to the Church apart from the bishop. Let that be held a valid Eucharist which is under the bishop or one to whom he shall have committed it. Whosoever the bishop shall appear, there let the people be; even as where Jesus may be, there is the universal Church. It is not lawful apart from the bishop either to baptise or to hold a love-feast; but whatsoever he shall approve, this is well-pleasing also to God; that everything which ye do may be sure and valid" (Smyr. 8). —*Irish Ecclesiastical Gazette.*

We cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, to somebody. Beware of too much good staying in your hand! —*Emerson.*

## AN INTERESTING EVENT.

On Jan. 1, 1894. Bishop Nichols in the presence of an enormous crowd of spectators, unveiled and presented to "Golden Gate Park" San Francisco, the "Prayer Book Cross"; the gift of Geo. W. Childs, Esq., of Philadelphia, in commemoration of the first Christian Service in English on the Pacific Coast. The *Public Ledger* of Philadelphia, referring to the event says:

Three hundred and fourteen years ago the English navigator, Sir Francis Drake, made a landing from his ship, the Golden Hinde, at what has since been known as Drake's Bay, and Francis Fletcher, a priest of the Church of England and chaplain of the Golden Hinde, conducted the first service and preached the first sermon in the English tongue on the Pacific coast. To-day, in Golden Gate Park, this historical event was commemorated by the dedication, with impressive exercises, of a beautiful monument erected and presented to the Park by George W. Childs, of Philadelphia. Two years ago Bishop Nichols, of the Episcopal Diocese of California, with a small party, visited Drake's Bay and on a hill near the shore erected a wooden cross, using a short stake. The placing of a substantial stone cross was contemplated, and in the summer of last year George W. Childs wrote to Bishop Nichols, saying: I have seen from time to time some mention made of your efforts for a monument," and adding, "if you will go ahead with the matter so near your heart and have it done to your entire satisfaction, I will cheerfully pay all the expenses."

It was at first intended to have the monument erected at Drake's Bay, but when the Park Commissioners tendered a site on an elevation of upwards of 300 feet above the ocean, where the monument would be visible to observers from the ocean, from the Golden Gate and from the city, and be a conspicuous land mark, it was decided to accept the offer. The monument is in the shape of a Celtic cross, and is known as the "Prayer book Cross." The cross is 57 feet in height, and the column underneath the arms is 30 feet high and is built of three pieces of stone. The arms are 15 feet in height and 23 feet across. The column above the arm is nine feet high. The dedicational inscription is engraved on the column on the east side and reads:

"A memorial of the service held on the shores of Drake's Bay, about St. John the Baptist Day, June 24, A. D. 1579, by Francis Fletcher, Priest of the Church of England, Chaplain of Sir Francis Drake, chronicler of the service."

On the west side of the column space is divided into four tablets, with the following inscriptions:

"First Christian service in the English tongue on our coast."

"First use of the Book of Common Prayer in our country."

"One of the first recorded missionary prayers on our continent."

"Soll Deo Sit Semper Gloria."

On the base the following is inscribed:

"Gift of George W. Childs, Esquire, of Philadelphia."

It stands on a knoll but a short distance from the principal buildings of the Midwinter Exposition.

At 2 o'clock, when the exercises began, great crowds surrounded the towering memorial, and evinced a deep interest in the ceremony. Many prominent people were present, including the Mayor and other municipal officials of the Exposition and members of the clergy. The Midwinter Fair Band furnished the music for the occasion.