

certainly been permitted, by the help and presence of the Holy Spirit of Grace, to make some progress in our portion of the Vineyard of the Lord for the good of souls and the glory of God.

At our last Visitation, you will some of you remember, how I strove to shew that, if we accept the teaching of the Sacred Scriptures, as interpreted by the early Church, by our Church of England Formularies, and by the great Anglican Divines, we must believe, that, although there is in the Holy Communion no change of substance, there is nevertheless after Consecration, a true and real Spiritual Presence of our Saviour, ready to be beneficially appropriated by every faithful soul, but to the wicked for lack of faith unreceivable to their good, and indeed owing to their irreverence really hurtful.

And now today it was my intention to bring before you another side of this great and Holy Mystery, and to show you from the Sacred Scriptures, the Early Fathers, our own Church of England Formularies and the declarations of our leading Divines, that, every time we celebrate the Holy Eucharist, we are permitted to offer and plead our great Memorial Sacrifice, presenting before our Heavenly Father here on earth, what our risen and ascended Lord points to and pleads perpetually in Heaven viz. the one effectual and life-giving Sacrifice offered to take away the sins of the whole world. But, since, during this last six months, there is another subject, which has pressed itself again and again upon my mind, I must content myself, my Reverend Brethren, with begging of you all to look thoughtfully into this matter of the great Christian Offering for yourselves, and to take care to set apart the Sacred Food, not merely with a view to the spiritual feeding of your people with the precious Body and Blood of Christ to the strengthening and refreshing of their souls, but also with a view to offering, presenting and pleading the one inestimable Sacrifice, thus securing all the blessings, which are assured to those, who come unto the Father in the divinely appointed way, i. e., in and through our very Lord and Saviour, Jesus Christ. For there can be no doubt whatever, that our intention to do what our Lord and what His Apostles did, and what the first Fathers of the Church did, i. e., to present and plead the one inestimable Sacrifice of Christ our Saviour for the sins of the whole

world, is a matter of the very first and highest importance to ourselves, to our Congregations and to the whole Church of God.

I leave this great subject, however, for this time, because I am most anxious to seize this most precious opportunity of speaking to you all, my Reverend Brethren, concerning our work in behalf of the young Lambs of Christ's flock, the dear, simple, children of God. For I cannot forget that, in my old Parish in England, we had a plan, which was certainly attractive to the children, and which also seemed to be greatly blessed of God, causing a considerable proportion of our young people to grow up, so that they really lived afterwards for His Service and praise. Under this plan our Sunday School children grew in number from one hundred to fourteen hundred in the whole Parish originally committed to my charge, under this plan moreover we were permitted to present from eighty to one hundred and sixty Candidates every year to be Confirmed, and under this plan our Communicant roll grew in the whole District from about twenty to about fifteen hundred.

And if you ask me to tell you, in one word, what this plan was, I shall answer, that it was a system of perpetual Catechising, from the time that our children were six or seven years old until they were grown up and became gradually dispersed. Nay, even from three or four to six or seven years of age, our infant children, as we called them, were questioned every Sunday by their Teachers and Superintendents—and, as soon as they were six or seven years of age, they were catechised every Sunday by the Clergy in Church. But how were they catechised? And how were they able to answer the questions that were put to them? I would answer: they were able to do their part, simply because they had been carefully and thoroughly taught. Every month I prepared the Catechisings of the four or five coming Sundays, every month I went through these Catechisings with my Sunday School Teachers, who felt obliged to come to our meetings for the simple reason that the written or printed Catechisings did not give them sufficient information to enable them to teach, unless they had themselves received my oral lessons. And in these lessons, I need not say that we did not give our whole strength, (as all