

asking Him to help us to use them as His, and so to offer all to His Divine Majesty, and asking Him at the same time to inspire the whole brotherhood with the spirit of truth, unity and concord—could the relations between 'Capital and Labour' be as they now are? Indeed, this opening act of our Holy Eucharist has an intensely practical bearing on the daily lives of all men at the present time.

Such is the high mark that is set before us in the opening act of this service. But it is the Sacrament itself which tells us how we can reasonably give thanks for all men, how we can offer all we have, and are, to God's Divine Majesty. If the service went so far and stopped short there, as in a measure it does when there is an offertory but no celebration of the Holy Communion, we might well feel that the offering of the alms and oblations symbolised a splendid idea, but one impossible to live by. And so we must go on to see how the Sacrament itself is essentially our Holy Eucharist.

The Sacrament itself tells us that God takes our gifts, the bread and wine, and all that they represent, all indeed in life that we offer to Him, and gives *Himself* to us in *them* and through them. O glorious Gospel! They shall call His Name Emmanuel—God-with-us. Bethlehem is everywhere; O come let us adore Him. We may verily live Eucharistic lives—lives which, as St. Paul bids, are 'giving thanks always, for all things, in the Name of our Lord Jesus Christ to God, even the Father' (Eph. v. 20). Except for this Gospel which God proclaims to us, when He takes the bread and wine that we offer him, and makes it for us the very life of Christ to us, how could we give thanks in all things? But this Gospel, this Revelation of the Blessed Bread and Wine, tells us that there is more than we see in all human things, that all life is sacramental, so that 'whatsoever we do in word or in deed we may do all in the Name of the Lord Jesus, giving thanks to God the Father through Him' (Col. iii. 17). What meaning, what hope, is thus breathed into all human affairs! We need not hand over the greater part of human life to anarchy, as we do. All life, social and industrial, may be spiritual, done in the Name of the Lord Jesus, built upon facts which call for thanksgiving. 'In everything we may give thanks, for this is the will of God in Jesus Christ toward us' (1 Thess. v. 18).

Is God such, is earth such, as we assert in these Eucharistic words? The assertion of faith concerning God and the things of earth is, that in God, through Christ, all things are so constituted that thanksgiving for all things and all men is the basis of the true use of all things. The world's maxim, the maxim of merely carnal sense, is rather that one may be thankful if one is successful. The Christian assertion is that we must be so sure of certain truths concerning God and all things in Christ that we begin with thanksgiving; that things are not wrongly made, that the wrong is our misdoing; that things are made by the Father, redeemed by His Son.

And the Eucharistic witness of the Sacramental bread and wine is the only full and adequate witness to this truth concerning all things, for what is done with the bread and wine in this Sacrament is symbolical of what God does with all the things of human use. The bread and wine which we offer to God at the beginning of our service as our oblations, or first-fruits, of our week's food and drink—the elements of our bodily subsistence—these, by the consecration which our Lord authorized in the institution of this Sacrament, become to the faithful such that all Christians, differ as they may in theories of the Sacrament, can agree to say as that bread and wine are administered, 'The body and blood of our Lord Jesus Christ, which were given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on

Him in thy heart, by faith, with thanksgiving. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.'

'Feed on Him with thanksgiving.' 'Be thankful.' With thanksgiving we offer our simple gifts of bread and wine to Him. With thanksgiving we receive them back from Him, mystic food, Himself. And we ask Him mercifully to accept this our sacrifice of praise and thanksgiving, i.e., all that we have done from the time when we put our oblations of bread and wine upon the altar until now that, having first consecrated and then eaten and drunken the holy mysteries, we are assured thereby of God's favor and gracious goodness towards us.

Some such glad unchanging witness concerning persons and things we do indeed want. There is so much around us and within us which makes us despair of persons and things. There is so much to make us fear, there are so many who tell us that the world is so constituted that most of us cannot have what we all yet rightly wish to have. There is so much to make us think, there are so many who say, that you cannot change the human nature, which makes life so largely wretched for most of us at present. That this is not the true view of things, that things are not thus constituted, the Sacrament of the Eucharist should witness to us week by week. And when it is our highest act of public worship to celebrate the Eucharist in this spirit and to this end, when we allow this Sacrament to be not merely a private consolation to the individuals who receive it, but still more our Lord's Eucharistic witness concerning the whole human nature which He has taken, and the whole world which the Father made and loves, then we shall be inspired and nerved to approach all the problems of life in no despairing mood with the victory that overcomes the world; we shall show forth at all times and in all places, not only with our lips but in our lives, the faith that earth as well as heaven is full of the glory of God. Lord, we believe. Help Thou our unbelief. G. S.

#### A TOUCHING ADDRESS.

The aged and beloved Bishop Whipple, of Minnesota, sent from his sick bed his address to the Diocesan Council which was held last month. In concluding he used these wise and loving words:—

As it is eventide with your old Bishop, and as every year binds you and your flock in more tender ties to his heart, bear with me a few words of loving advice. As the years go by the subject of the re-union of Christians grows very dear, for our blessed Lord has told us it is a *condition of convincing an unbelieving world*. And surely when every form of infidel philosophy and ancient forms of heathenism, and even apostles of the false prophet have come to our land to beguile unstable souls, it is time to pray as we never prayed before that they who have been baptized into Christ shall *join hands together under the banner of the old primitive creeds to win men to Christ and His Church*. I know that many look upon this as the distempered vision of an enthusiast's heart. It is not. It was a thought very near the heart of our Divine Master that night when He made the prayer of oblation of Himself for the sacrifice of the Cross. I do not ask any of you to lay plans or to depart a hair's breadth from loyal obedience to the voice of the Church. But I do ask that you shall all pray day by day for that spirit of charity, the greatest of all gifts, which will love all that Christ loves, and speak no word and do no act which will widen our sad divisions.

As I look back on forty-four years of my ministerial life, poor and miserable as much of it

looks to me, I find no comfort save only in the thought that there have been times when my own poor heart has been so near to Christ that I could tell His love so as to reach other burdened hearts. I have found my greatest help in my ministry, next to the influences of the Holy Spirit, in those blessed words of our Lord which He spake to the bewildered Philip, who had asked that Jesus would show him the Father, "He that hath seen Me had seen the Father." And I have always been thankful that when St. Paul, who wrote as no other man ever wrote of the things of God, had told the story of man's redemption in Christ, of his mediation in Heaven, of his Church and means of grace on earth, he ends the story of love, "Jesus Christ the same yesterday, to-day and forever." And in that vision which came to St. John in Patmos, no words are sweeter than those of the Son of God, "I am He that liveth and was dead, and am alive forever more, and I have the keys of hades and death."

I send you my love and blessing. God the Father, God the Son, God the Holy Ghost, preserve you and the flock committed to your care until the day of His appearing.

#### "ITALIAN MISSION" IMPUDENCE.

The "Pastoral Letter" recently issued by Cardinal Vaughan and his fourteen titular Bishops on the occasion of the Pope's new device of pretending to consecrate England to the patronage of the Blessed Virgin Mary and St. Peter, is a truly marvellous document. It bristles with impudent self assertion, and positive misstatements. The Pastoral begins by asserting that St. Peter, was supreme over the Apostles. This is directly contrary to Holy Scripture. Next it states that he was Bishop of Rome. Of that there is no proof whatever. Thirdly, that the Pope is the successor of St. Peter and supreme autocrat of the faith and morals of Christendom. To this assertion can be opposed both history and fact. No trace of such a claim can be found for several hundred years after the death of St. Peter, when forged Canons and false Decretals were put forward. The Church of France struggled for years against the Papal Supremacy, the Church of France struggled for years against the Papal Supremacy, the Church of England did the same, and only submitted under protest. She threw off the yoke again at the first opportunity which presented itself, namely, at the Reformation. The ancient Churches of the East never submitted to the Pope's Dominion at all, or recognised it in any way, but remain to this day a living protest against the false claim of supremacy put forward by the Bishop of Rome. Yet in spite of all this we have the Pastoral affirming that the English Church "unhappily changed its religion." The answer to this is that the English Church did not change on any vital point. Neither at the Reformation, nor since the Reformation, did she change the Word, or the Threefold Order of the Ministry, or the Sacraments, or the Creeds. But Rome has changed. She has denied the cup to the laity in flat contradiction to our Lord's words, and she has invented the monstrous figment of the Papal Infallibility, and the un-Catholic doctrine of the Immaculate Conception of the Blessed Virgin. Yet this is the infallible Church which seeks to arrogate to itself the title of the Catholic Church in England! The continuity of the Anglican Church is a matter of history. The presence of the Italian Mission in our midst is a violation both of Christian unity and Apostolic order. The impudent assertions of Cardinal Vaughan is no way explain away unanswerable facts.—(*Family Churchman*.)