

CHARGE

DELIVERED BY THE BISHOP OF QUEBEC AT HIS VISITATIONS HELD AT NEW CARLISLE, SHRRBROOKE, RICHMOND, LEEDS, COATICOOK, COOKSHIRE, AND S. MATTHEW'S CHURCH, QUEBEC CITY, AUGUST-NOVEMBER, 1898.

It is a great pleasure to us to have the opportunity of publishing this Charge, so that those who heard it and many others may be able to read it for themselves. The reader will observe that many works have been consulted and quoted; we greatly regret that we have not been able to give in our GAZETTE the references which occur in the original.

Some of you will remember, My Reverend Brethren, that the subject of our visitation Charge, in 1891, was the great mysterious fact of the Presence of Christ in the Holy Eucharist, and you may remember too, how I then said, there were certain other aspects of this most Holy Service, which we must consider at some future time.

It will therefore be with the chief of these other aspects, that I propose, in all reverence, to deal to-night.

I propose, viz., to show, that, besides discerning the Lord's Body, besides recognizing consequently our Lord's true Presence in His Holy Mystery, and besides offering to our dear Lord who comes invisibly into our midst an Act of lowly adoration and praise, we must see in the Holy Eucharist our Christian Sacrifice, and we must present, and plead that Sacrifice for our selves and for the whole Church of God.

And I propose, my Reverend Brethren, to bring this great and mysterious subject before you, just as I did the subject of four years ago. Yes! after setting forth what we mean by our Eucharistic Sacrifice I will show you.

(1). Upon what Scripture authority this teaching of the Holy Catholic Church distinctly rests.

(2). How the early Fathers received these Scriptures, and what they taught.

(3). How this Catholic teaching became overlaid by false and superstitious additions in the middle ages.

(4). How the true teaching was providentially preserved in the reformed Service Books of the English Church.

(5). What has been the teaching of our best known Anglican Divines.

First of all, then, I shall begin by reminding you, my Reverend Brethren, that throughout the Bible, from be-

ginning to end, the great and divinely ordered means, by which sinners are permitted to approach a pure and holy God, is set forth and called by the name of Sacrifice! As regards the Old Testament, there is no need to offer proof of this, for all Christians are agreed that in the old days men approached their Maker by offering sacrifices, and that these sacrifices derived their real virtue from the inestimable Sacrifice of a Deliverer to come, even our dear Lord and Saviour, Jesus Christ. But there are many modern Christians, who think, that, when these sacrifices were fulfilled in the great Sacrifice of the Cross, there was from that moment an end to the system of approaching God by offering sacrifices; and they consequently teach, that now there is no sacrifice, properly so-called, and that there is therefore now no Altar and no Priest, and they hold, that to insist, that we still have a sacrifice to offer, tends to lead men to think, that something more is necessary, beyond the infinite and all prevailing Sacrifice of the Cross.

Now, if this were true, my Reverend Brethren, then we might indeed hesitate to assert, that our system of religion is still sacrificial, for the very root of Christianity is, that our Salvation depends upon the fact, that the Sacrifice of the Cross is a full, perfect and sufficient Sacrifice for the sins of the whole world. But if to believe, that we have still a sacrifice to offer, depending upon and referring back to the Sacrifice of the Cross, takes nothing whatever from that infinite Sacrifice but is rather the appointed and only way of adequately setting forth the Sacrifice of the Cross, "as the great magnet of attraction," which alone has power to draw all hearts" unto Christ crucified, then we must dismiss from our minds all our natural prejudices, and try and see whether, and in what sense the Holy Communion is our Christian Sacrifice, and we must learn each one of us to present and plead that Sacrifice in behalf of ourselves, of our people, and of the whole Church of God.

But before we go further, pray let me say at once, that we must not limit our idea of the term sacrifice to an immolation, to a sacrifice, i.e., with Blood; and we must make it clear, that we do not dream of "any renewal at our Altars of the sad and bloody Sacrifice on the Cross, such a notion