

t done? Little more than to divide up things which we knew before into their parts and give us more names to remember, burdening our memories and making life not one with brighter or more hopeful. As far as men have gone as yet our partial knowledge only makes our ignorance look blacker, as some vast buildings seen in a way by the faint light of night becomes utterly black and awful if you light one candle in it. Truly "we know in part." So, too, with our knowledge of ourselves. What are we? How do we know? What are our powers? How are they exercised? If outside nature is vast and awful as we try to look close, we ourselves are the greatest puzzle of all to ourselves as we think of ourselves. But through the darkness of nature comes a brightness of most true, most real, flashing out with glory, while all around is dark: that right is good, that truth is good, that love is good, this is the witness of our hearts; the voice that speaks with an absolute command within us; a voice not as of opinion which one man might hold and another refuse, but as of a Spirit—of the Spirit which, as the wind, with the same force, with the same utter independence of man's ways or man's wishes, "bloweth where it listeth, and thou hearest the sound thereof and canst not tell whence it cometh." So is man, born of the Spirit.

The Sacrament of the Lord's Supper is just a part of that mighty system of the Spirit, that unseen world that thus claims our whole being. In that unseen world the Father has placed the Son. "He is before all things, and by Him all things consist"—everything and everybody stands in Him, and the connection He has with us St. Paul declares is that of a quickening Spirit—"the last Man Adam was made a quickening Spirit." And the Sacrament of the Lord's Supper was left by that same Second Adam in the world that all men might have a given, appointed, solemn way of joining themselves to that life giving body of Christ, Who said Himself, that "except we eat the flesh of the Son of Man and drink His blood, we have no life in us." It is true that God does many things for us in Holy Communion which we don't understand. If we know only in part about the commonest things of our every-day life—things that we have to do with each moment that we live, is it likely that we shall understand all the working of the Spirit, though in some way He speaks with such a true, such a commanding voice? Mystery there will ever remain. It is part of our being to be creatures to whom only a part is told. The discipline of our life—nay, the truest glory of beings made such as we are—consist in this sense of mystery—this half knowledge—this knowing only "in part." We must then willingly, gladly, even cheerfully accept any mystery that may be proposed to us by God. I don't know that He has honored any other of His creatures with such a dignity; not the lower animals—they are not conscious of ignorance, have no sense of a half-hidden truth. It had been our glory transferred to them if they could have framed the word Mystery. Not, I think, the angels; they admire the creation—then "all the Sons of God shouted for joy"; but since the new spiritual creation in Christ began, the angels are only messengers, desiring to look into what they bring as a message. It is our glory, then, to receive this Holy Sacrament as a mystery. If it were anything else we might be held to doubt whether it had come from God at all, but being a mystery it falls exactly into that general dealing of God with us which we know otherwise. And I would desire to insist on this, because our temptation is great to rebel against mystery. We think that it is a lowering of us to ask for belief in a half-hidden truth, and people on this side and on that beg the Church to part with the dignity of that Holy Mystery and to reduce

"that Divine and comfortable thing" to a thing either of the senses or of the understanding. Some say Christ wished—nay, commanded—don't you hear His own words—"This is My body, this is My blood"—that men should—hundreds, thousands, millions of times, in all sorts of places and times of the world's history, on to the Last Day, in thousands of places at the same time—change bread and wine into His body and blood, so that that body should leave the realm of spirit and come at altars into this world of sense—a miracle to be repeated as often as priests choose to repeat it. Thus a mere earthly wonder is substituted for the Heavenly Mystery, and while the priest in words says "Lift up your hearts," by the teaching of his Church he says, Bring Christ down again that you may have Him on earth; instead of you, by faith, reaching out into the world of spirit, he says bring Christ down and bind Him for a time upon the altar. Oh God, save us from thus dishonoring ourselves and from thus dishonoring Thee! So do men try to drag down the Church's belief, as bad companions strive to lure away an innocent young man or young woman from a life of purity and truth. And there are other bad companions, too, who will not allow the dignity of a holy mystery to the Holy Communion. These are they who say that Christ left this Sacrament as a memorial to make people remember His death upon the Cross of Calvary 1900 years ago. As a dying man gives little keepsakes to those around his death-bed, knowing that even a small thing will stimulate the memory, so did Christ give the bread and wine, only to remind us of what is past, as the sacrifice of the Jews pointed on to what was to come. You see at once the temptation—a temptation as old as Mother Eve: you can understand all—it is only your memory, not a spiritual part of your nature at all, and the bread is only bread, not a heavenly spiritual thing at all. Oh! Jesus, is it thus that men would treat Thee—Thou that didst, when Thou hadst overcome the sharpness of death, "open the kingdom of Heaven"—art Thou thus to be shut out of Thy kingdom, and made take a place with any one of Thy martyrs whose memories we cherish? Not so can we treat our Lord. We do not create Him afresh, as it were, on the altar, that afresh He may be offered again and again as long as the world lasts, thus bringing Him under the dominion of time and space. We do not push Him out of His kingdom and feel the cold winds of nineteen centuries blowing between His Cross and us. But as the electric wire bears its messages for us truly, and we know nothing really about it, so does the sacrifice of Calvary, once offered, remain as an eternal thing in the world of spirit—ever fresh; and so has Christ given us the Holy Communion, and pledged Himself that as often as we do these things, "the cup of blessing which we bless is the Communion of the Blood of Christ, the bread which we break is the Communion of the Body of Christ.—*The Family Churchman.*

EDITORIAL NOTES.

BROTHERHOOD OF ST. ANDREW.—The 5th Annual Convention of the Brotherhood in the U.S., to be held at Philadelphia, commencing Oct. 16th next, already promises to be a success, as many of the leaders of The Church, both among the clergy and laity have accepted invitations to be present and to speak at the public meetings then to be held. We trust that the newly framed Canadian Brotherhood may be represented, as well by delegates as in the list of speakers.

AMONGST the names announced in the prospectus already issued we find those of the Bishops of Pennsylvania and New York, Revs.

G. R. Vandewater, D.D., W. S. Rainsford, D.D., R. A. Holland, D.D., W. H. Robert, D.D., Lindsay Parker, D.D., J. O. S. Huntington, O. H. C., A. C. A. Hall, S. J., and some of the leading laity of the Church in the U.S.; amongst them Hon. Seth Low, President of Columbia College, N. Y., and James L. Houghteling, Esq., of Chicago. To the latter is owing much of the success which has attended the Brotherhood of St. Andrew.

THE subjects too to be discussed are most practical. For example we find the following topics mentioned: Conflict of Interests in a Young Man's Life; The Brotherhood Idea, [a] Sons of one Father, [b] citizens of one Kingdom, [c] Brothers one of another; Laymen in community; Christian Manhood: [a] in the Home, [b] in the State, [c] in The Church; The social crisis of The Church's opportunity.

CHURCH SCHOOLS FOR GIRLS.—We learn with much pleasure and thankfulness that the scheme for opening a distinctively Church School for girls at Windsor, N.S., is working well, and that there is a prospect of the school going into operation at an early day. The need of such an Institution was undeniable: indeed Churchmen throughout the Ecclesiastical Province have been too negligent in regard to making due provision for the education of girls in particular. In several of the dioceses included in that Province excellent Boys schools have been in existence for years doing admirable work, and leaving an impress ineffaceable on the rising generation of the male sex. Amongst such institutions may be named Trinity College School, Port Hope, Diocese of Toronto; Bishop's College School, Lennoxville, for the Dioceses of Quebec and Montreal; the Collegiate School, Windsor, N.S. The Diocese of Toronto also rejoices in the possession of at least two excellent schools for girls, viz.: Bishop Strachan School and St. Hilda's College, Toronto: of both which Toronto Churchmen may well be proud. In the Diocese of Quebec, *Compton Ladies' College* has, under the management of Miss Prince, taken a new start, and promises well; but in that of Montreal, the only school for girls possessing anything of a *Diocesan* character—*Dunham Ladies' College*—has for years been anything but a success: and in the great Commercial Metropolis of Montreal no *diocesan* school is to be found. This was the case also, we believe, in the Dioceses of Nova Scotia and Fredericton. Surely it is time that this state of affairs should be remedied; unless, indeed, The Church is content to relegate to private and individual effort, one of the most important of her duties. Excellent *private* schools conducted by Churchwomen have existed and do exist in many places, e.g. Miss Machin's School for Young Ladies at Quebec City, than which probably no better exists, and which we fear is not appreciated as it ought to be; that of Miss Symmers and Miss Smith, Montreal; but these have their own peculiar field, and do not aim at filling the place which a *diocesan* institution should occupy.

There are also Boys schools, not *diocesan* doing good work, e.g., *St. John's School*, Montreal; *Bishop Stewart School*, Frelighsburg, both under control of skilled educationists. But the Church needs larger institutions conducted not so much for *revenue* producing purposes as for that of giving a good sound education at the lowest possible cost, so as to compete with the