

England when these words of the late Bishop's were penned. And this, my reverend Brethren, is the reason why I think it right to bring this subject before you here today; not because I hold, or because I desire that we should all think just exactly alike upon this matter, but in order that we may perfectly understand one another, and in order that we may try and see together, what is definitely laid down in the teachings of our Church, and also what was the teaching of the whole Church of Christ from the earliest days.

Now in treating of this subject, it seems to me, that it will be convenient to look, first, at the sacred Scriptures themselves; secondly, at the teachings of the early Fathers, thirdly, at the growth and meaning of the doctrine of Transubstantiation; fourthly, at the opinions of our Reformers; fifthly, at their work, as it is exhibited in the Articles and Liturgy of our Church; and lastly, at the writings of the great Anglican Divines.

You will say that this is a wide field, and I am well aware, my reverend Brethren, how very inadequate my treatment of such a vast subject must necessarily be, and yet, I have some hope, that my words may form an epitome of sound teaching, not altogether devoid of interest and real usefulness.

First, then, let us turn for a few moments, to the Holy Scriptures of God, and in doing this let us at once dive into that most wonderful discourse of our blessed Lord's, given in the sixth chapter of the Holy Gospel according to S. John. "Now, in this discourse," [as Archdeacon Roe says, in a sermon preached as long ago as 1863 in S. Matthew's Church, Quebec.] "Our Blessed Saviour sets Himself before us as 'the Bread of Life,' 'the Living Bread, which came down from Heaven to give life unto the world.' He says: 'He that eateth Me, even he shall live by Me,' and again 'the Bread that I will give is my Flesh, which I will give for the life of the world.' He says: 'Who-soever eateth of this Bread shall not die, shall live for ever, nay, hath eternal life'; and on the Jews objecting and saying: 'How can this man give us His Flesh to eat'? He repeats what He has said very solemnly, and says: 'Verily, verily. I say unto you, except ye eat the Flesh of the Son of Man and drink His

Blood, you have no life in you. Whoso eateth my Flesh and drinketh my Blood hath eternal life, and I will raise him up at the last day. For my Flesh is Meat indeed, and my Blood is Drink indeed.'" "Now, no one denies," continues the Archdeacon. "As no one can deny, that our Saviour, in this discourse, does promise to give us, in some real and true sense, His Flesh to eat, His Blood to drink." I am aware that one interpretation is, that Bread signifies the doctrine of Christ, and that consequently all that is meant by eating the Flesh of Christ and drinking His Blood is receiving and taking in His doctrine, believing and meditating upon it. But this I cannot believe. I am persuaded that, if this were all that our Saviour meant, He would have said so, that He would have explained His meaning to those Jews, who were offended at His words, and would not have suffered them to leave Him. There is, I think it is plain from this discourse, a feeding upon Christ, an eating of His Flesh and a drinking of His Blood, which is something quite different from believing and receiving His doctrine, and very far above mere faithful contemplation and pious, loving, adoring thoughts of Him. That it is not Rome's gross, carnal way, of orally—with the mouth and teeth—feeding on His natural Flesh and Blood, I shall presently demonstrate. But with the whole Catholic Church from the beginning, and with our own Church since the Reformation, I do interpret it to signify a spiritual feeding upon Christ, by faith, in the Holy Communion."

Now this, which was the deliberate view of our good Archdeacon more than thirty years ago, is precisely my own view of this great matter to-day. And, in order to this Spiritual Presence here vouchsafed, I would simply add, that our dear Lord must, in a manner beyond our understanding, keep His great promise, and must come and be in our midst, to give His Body for the Feast; and therefore, when His holy Mysteries are celebrated, I know that my Saviour comes amongst us, and, while I naturally treat the consecrated Elements with reverent care, believing them to be in some way, above my understanding, the Body and Blood of Christ, I am well aware that these Elements remain still in their very natural sub-