

be accompanied by sacrifice. Under the Old Dispensation the bloody sacrifices daily offered could never take away sin, except through the coming sacrifice of Christ to which they all pointed. That this great Sacrifice, once offered, could never be repeated, but was to be continually pleaded not only in our daily devotions, to make them acceptable, but particularly in the holy Eucharist of Christ's Body and Blood, to be continually pleaded as our memorial of Him until He come. We could see in this the fulfilment of Malachi's prophecy:—  
 "From the rising of the sun even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering: for My Name shall be great among the heathen, saith the Lord of hosts."

Our new pastor also met a long-felt want, experienced by humble minded and conscientious souls, not only amongst ourselves but our neighbours. "Comfort ye, comfort ye, My people, saith the Lord," "The priest's lips shall keep knowledge." Therefore in one of her solemn exhortations and advice to conscientious souls desirous but afraid to approach God's holy Table, our Church requires her priests to say, after a salutary warning as to the danger of unworthy approach to this great mystery:—"Because it is necessary that no man should

come to the Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

Our pastor's hearers saw at once that in him they had a man who had carefully studied his Prayer Book, and finding its close applicability to spiritual needs, and the identity of its teachings with those of the primitive Church and holy Scripture, was not ashamed of any part of it, even those most disputed, nor inclined to speak of them with bated breath, or to deny his priesthood or its responsibilities, and thus to reduce the Catholic Church to the level of a modern sect. So, as a thinking person, even as a child in school, willingly follows the instructions of a qualified and confident teacher, even so were the teachings of our priest accepted and followed by his hearers.

This is the reason, joined with many others arising from our clergyman's manner of life and conversation, for the increase in spiritual strength, and numbers, in our formerly halting and wandering congregation,—and I think, gentlemen, it answers your question as to the increase of High Churchmanship in our parish. Our quondam Dissenters will be only too happy to give you further information if required.