

infidel. Almost everywhere the public schools have become purely secular. Setting aside the fact that simply to ignore religion is inevitably to undermine it, there is not infrequently a positive influence of an anti-Christian character.

There are three methods by which the Church has undertaken to meet the difficulty. Some time ago there was in various quarters an attempt to organize and maintain parish schools. But for reasons chiefly economical, this was seldom successful. It was often regarded as a sad of the rector, who finding himself unable to make the school a self-supporting institution, and hard-pressed by the competition of the public school, was generally obliged after a losing struggle, in which he had little sympathy from the well-to-do members of his parish, to bring his venture to a close.

Family religion is the next expedient. Certainly here is an influence which ought to be strong and constant. But unfortunately, nothing is more evident and more deplorable than the decay of religion as a positive element in family life. In a vast number of Christian households, there are no religious observances, even so much as grace before meat, and there is no religious instruction. The priest or other religious teacher upon whom may devolve the spiritual care of children and young people, becoming aware of the abysmal ignorance of the Bible and of the first elements of Christianity too sadly common among these members of even cultivated families, is tempted to ask: "Where are the mothers of the present generation of children?"

Even in New England, where we might expect to find, if anywhere, the old family traditions preserved, the state of things seems as bad as anywhere else. A few months ago, leading representatives of education in that locality, undertaking to explain the lack of literary culture among candidates for admission to college, attributed it in large measure to the decline of Bible teaching at home. This book they regarded as the prime basis of mental cultivation, on account of the degree in which it has moulded and permeated all English thought and literature. But, indirectly, this is a strong testimony to a great change in the atmosphere of many Christian homes. We feel sure that the clergy might pave the way to a great reform by preaching more often upon the subject of religion in the family. If, in the household of every Churchman, the old observances of family prayer, and systematic instruction in the Bible and the primary duties of the Christian life could be revived, the gain to the Church in her work for Christ would be incalculable. Reform to be effective must begin here. In our semi-paganized life, amusement, business, and physical comfort and indulgence, push religion into a corner or exclude it altogether. Rightly considered, it is religion which ought to give the law to the household.

It is only when the family life is thus dominated by religion, when God is recognized first of all, that the third expedient can produce any good results. In that case, the Sunday school comes in to supplement and complete the work of the home, and form the connecting link between the family with its natural ties and the united corporate life of the Church of God. But as a substitute for the training both of school and home, it must needs be weak and ineffective, how ineffective the comparisons presented in Mr. Stoddard's sermon very plainly prove.

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## THE ELEMENTS IN THE HOLY COMMUNION.

FROM THE "DIOCESE" OF SPRINGFIELD.

It seems necessary for these times to make a plain statement in reference to the elements necessary, absolutely necessary, to constitute the Holy Communion a valid sacrament.

First, there must be bread either leavened or unleavened. In regard to this, the usage of different branches of the Church varies, some employing unleavened, and other leavened, bread, and still others making use of the one or the other indifferently, but all agree that bread must be used.

Second, there must be wine either diluted with water or undiluted. In regard to this again, the usage of different branches of the Church varies, some employing undiluted, and others diluted wine; and still others making use of the one or the other indifferently, but all agree that wine, the fermented juice of the grape, must be used.

On this latter branch of the subject a few words must be added. From the best of motives, there are those among us in the ranks of the clergy, as well as among the laity, whose zeal in a righteous cause exceeds their knowledge, or unbalances their judgment, so that they, through prejudice, accept as true erroneous conclusions, and put in practice usages which contradict our Lord's express commands.

These persons, through a dread of suggesting or encouraging the sin of intemperance, substitute for wine in the celebration of the Blessed Eucharist, the unfermented juice of the grape, or some other liquid. This neglect to conform to our Lord's command, or attempt to supersede it, and improve upon it, is fatal to the validity of the sacrament as a whole, and raises a very serious question whether when such an omission occurs there can be any sacrament.

Where such liberties in our communion are taken with Christ's explicit directions, our case becomes far worse than that of the Romanists, who deny the cup to the laity.

In the Roman Church the priest celebrates in both kinds, and receives himself in both kinds, but administers to the laity in one kind, bread only. With us, however, where some other liquid than wine (the fermented juice of the grape) is substituted, there is no consecration in both kinds, and neither the priest nor the people receive in both kinds.

The doctrine of concomitance, which means that as every particle of flesh contains some blood, so every fragment of bread contains some of the other element, this doctrine relieves the conscience of the Roman Catholic laity, and reconciles them to their apparent deprivation, since they are taught to believe that they receive both the Body and the Blood under one species. No such doctrine, however, can bring relief when our Sacrament is mutilated from beginning to end. There is no consecration in both kinds, no reception in both kinds, and no presence of both kinds. There seems to be no place under such conditions for the doctrine of concomitance to be applied.

It is scarcely necessary to say more. Let none be deceived. Unfermented juice of the grape, raisins and water, currants and water, molasses and water, and such concoctions, are not wine. The attempt to use them in the celebration of the Holy Eucharist is, whatever may be the intention, a violation of Christ's express command, and so vitiates the sacrament as to seriously raise the question whether in such a travesty of our Lord's institution any vestige of the sacrament remains.

It must be remembered that things, which we commonly abuse to our detriment and ruin,

are not in consequence intrinsically bad, and hence we must not condemn them as evil in themselves. The fault lies in us, not in them, and we may therefore subject ourselves to wholesome discipline; but we must be careful while we lay the yoke of punishment upon ourselves, not to seem to imply that the blame originated with them. For this reason the primitive Church, while she recommended abstinence, and even total abstinence, in her children, obliged them publicly to acknowledge that wine and marriage were not evil in themselves. The Apostolical and other early canons which allow, and even in some cases, for the clergy, at least, encourage total abstinence from intoxicants, and the taking vows of celibacy, at the same time compel those, who thus place themselves under restraint, to affirm that wine and the relations of the sexes are not in themselves evil, and are in no wise to be refused, except for purposes of self-discipline and advancement in the spiritual life.

Let not our zeal pervert our judgment, nor our enthusiasm in a good cause carry us beyond the bonds of reason, or a due and proper reverence for the laws of God.

With the view of placing within the reach of our people the sense of the Anglican Episcopate upon the necessity of the use of wine in the celebration of the Blessed Eucharist, we subjoin extracts from the encyclical letter of the bishops assembled at Lambeth, in 1888, to the faithful of our Communion throughout the world, and the second of the resolutions which were adopted at the same conference.

*Resolution 2.*—"That the bishops assembled in this Conference declare that the use of unfermented juice of the grape, or any liquid other than true wine, diluted or undiluted, as the element in the administration of the cup in Holy Communion, is unwarranted by the example of our Lord, and is an unauthorized departure from the custom of the Catholic Church."—*Lambeth Conference page 277.*

(Extract from the Encyclical Letter of the Lambeth Conference of 1888.)

"*Temperance.*—Noble and self-denying efforts have been made for many years, within and without the Church, for the suppression of intemperance, and it is our earnest hope that these efforts will be increased manifold. The evil effects of this sin on the life of the Church and the nation can scarcely be exaggerated. But we are constrained to utter a caution against a false principle which threatens to creep in and vitiate much useful work. Highly valuable as we believe total abstinence to be as a means to an end, we desire to discountenance the language which condemns the use of wine as wrong in itself, independently of its effects on ourselves or on others, and we have expressed our disapproval of a reported practice (which seems to be due to some extent to the tacit assumption of this principle) of substituting some other liquid in the celebration of Holy Communion."—*Lambeth Conference, page 265.*

## SILENT INFLUENCES.

We are touching our fellow-beings on all sides. They are affected for good or evil by what we are, by what we say and do, even by what we think and feel. May-flowers in the parlor breathe their fragrance through the atmosphere. We are each of us as silently saturating the atmosphere about us with the subtle aroma of our character. In the family circle, besides and beyond all the teaching, the daily life of each parent and child mysteriously modifies the life of every person in the household. The same process on a wider scale is going on through the community. No man liveth to himself, and no man dieth to himself. Others are built up and straightened by our unconscious deeds; and others wrenched out of their places by our unconscious influence.—*Congregationalist.*