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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

is at once absurd and blasphemous," and so is the idea of pretending to add anything in the way of virtue to the perfect efficacy of the One Sacrifice offered by our dear Lord upon the Cross.

But what I rather want to press and what I shall be able to prove from Holy Scripture, as received by the undivided Church is:

(1). "That when our Lord Jesus Christ took Bread and Wine and blessed them, and said: "This is My Body: This is My Blood," He then, of His own free Will, offered Himself a Sacrifice for the sins of the world, and became as the True Paschal Lamb, the one and only Saving Victim for all our sins.

(2). That what our Lord did, when He thus offered Himself a Sacrifice for our sins, He commanded His Apostles to do, when He said, "Do this," or offer this "in remembrance of Me," or for My Memorial.

(3). That the Apostles obeyed their Master's dying command, and that, moreover, (acting upon the authority of their Lord) they ordained faithful men, to succeed them in the priestly Office, by presenting and pleading the same one acceptable Sacrifice of the Body and Blood of Christ, using as the outward sign or sacrament the elements of Bread and Wine.

(4). That our ever blessed Lord, the great High Priest, is ever re-presenting His once offered but ever enduring Sacrifice in Heaven, and that thus He is ever pleading and interceding for our pardon and for all other benefits of His Passion.

(5). That what our Lord is doing in Heaven, His Priests are commissioned and expected to do upon earth, i.e. to re-present and plead Himself, the One Saving Victim, using as the outward sign the commanded elements of Bread and Wine."

Thus, in the Holy Communion, besides adoring our blessed Saviour, who comes invisibly to give His Body for the Feast, and besides receiving His precious Body and Blood for the strengthening and refreshing of our Souls, we do the same thing upon earth, that Christ our Head is doing in Heaven, we present, i.e., and plead the one inestimable Sacrifice, and although we do it humbly and by way of Memorial yet we do it very really and effectually to the pulling down of the strongholds of Satan and to the building up of the City of God.

At the same time, it must be clearly understood, that we have no thought of a new sacrifice, but only of the offering of a sacrifice, which is a re-presentation of the offering of the first Eucharist, and of the offering of the Great Sacrifice of the Cross—a sacrifice, which is moreover the means of applying the merits of the Sacrifice of the Cross to individual souls, and indeed to the whole Church of God. And of course my Reverend Brethren, the value of this offering arises entirely from the blessed fact, upon which I dwell fully four years ago—arises, i.e. from the fact of the true, real, spiritual Presence of our Lord in this Holy Sacrament; for if we are to make an Offering, it is necessary that we should have somewhat to offer.

For, when we say in the 28th Article of our Church that "the Body of Christ is given, taken and eaten in the Supper only after a heavenly and spiritual manner, and that the means whereby the Body of Christ is received and eaten in the Supper is Faith," we assert that, while the necessary condition for beneficial reception is our faith, yet that which is given by the Priests is the Body of Christ and at the same time we assert, that Christ has not in the Eucharist the mode of existence of Bodies, but of Spirits, and that therefore the Body of Christ is eaten in the Sacrament, not corporally but spiritually.

Just, in fact, as the offering of the Paschal Lamb was at the same time a Memorial of the Sacrifice offered on the occasion of the deliverance of Israel out of Egypt and was also itself a Sacrifice, pointing forward to the great Sacrifice of the Paschal Lamb on the Cross, so the Holy Eucharist, while it is a Memorial, bringing before God the Sacrifice of the Cross, is also a re-presenting and pleading of that Holy Sacrifice, and is therefore the offering of a sacrifice in union with and in dependance upon the One Sacrifice of the Cross.

For the essential idea of a sacrifice is to make memorial before God, to bring before God an appointed reminder. In the Old Testament Scriptures, e.g., we are repeatedly told that the Priest made a Memorial before God, a memorial i.e. of man's sin, of which man could not rid himself, and a memorial consequently of the necessity of

a great and inestimable Sacrifice, to be offered in the fulness of time for the sins of the whole world. Yea! it was a memorial of God's abundant kindness; whereby he purposed to redeem mankind, not with corruptible things, but with the precious Blood of Christ, as of a Lamb without blemish and without spot, who verily was fore-ordained for this purpose, before the foundation of the world. And now, in the New Testament Dispensation our Eucharist, our Holy Communion is the re-presentation, the bringing and pleading before God of the precious Body and Blood of Christ, as a Memorial of the one, full and perfect Sacrifice once for all offered for the sins of the whole world.

Hence it is as rightly called a sacrifice, as were the offerings of God's people of old. Indeed, we may truly say, that their sacrifices differed from ours chiefly in this, that theirs was a continuous memorial or *Anamnesis* of sin and a typical showing forth of the true sin offering, while ours is a continuous memorial or *Anamnesis* of sin taken away and still being taken away by the one Saving Victim really present, although veiled by the outward sign of Bread and Wine, just as He is really present, unveiled and glorious as He presents Himself in the highest Heavens.

And here, my Reverend Brethren, much turns upon the meaning of the word *Anamnesis*, the word translated Memorial or Remembrance in our English Bible. This word is only used, as you know, once in the New Testament, apart from its employment with reference to the Holy Communion, i.e., in Heb. x, 3, where we read that in the sacrifices of the Old Testament, there was an *Anamnesis*, a memorial or remembrance of sins, year by year. There was i.e., an ever repeated Memorial before God of the sins, that had been committed, and of the need there was of deliverance. And in the Old Testament the same word is used twice, once with reference to the Frankincense that was ordered to be placed upon the Shewbread, and once with reference to the sacrifices that were to be offered unto God by His people on their solemn days. In both cases these things were to be a Memorial before God, or something to be

placed before God to put Him in mind. And this is also the exact meaning of the word *Anamnesis*, when it is used in reference to the Holy Communion, as when our Lord says "Do this" or "offer this as my Memorial or Remembrance." "Yea, take and break this Bread, which, when duly set apart is My heavenly Spiritual Body, take also this Cup, which, when duly set apart, is in a deep and true sense My Blood, and, by presenting and pleading before God these Holy Mysteries, make before God My Memorial, offer i.e. a Memorial Sacrifice. For, since there is only One Sacrifice, which has in itself power to take away sin, so all our Eucharists derive their virtue from being Memorials, re-presentations, showings forth of the one inestimable Sacrifice on the Cross, and hence these Eucharists are not in any sense fresh or independent Sacrifices, but they are all of them Sacrifices, offered in perfect union with and as elements of the One Sacrifice, offered by our Lord (1) in the first Eucharist, (2) in His wondrous Death upon the Cross, (3) in His perpetual presentation of His Sacrifice in Heaven; all these things being successive stages or elements of His one infinite and all prevailing Sacrifice for man.

Now, that there is thus a sacrificial side to our Christian Worship is shown, e.g., by the Psalms, which are quoted freely by our Lord and His Apostles, and are clearly intended to be used by Christian people. For these Psalms are full of language suggesting a religion of sacrifices, so much so that only those can rightly use and appreciate these Divinely inspired Hymns who accept the fact that their worship is sacrificial. "The Lord hear thee in the day of trouble, send thee help from the sanctuary, and strengthen thee out of Zion, remember all thy offerings and accept Thy Burnt Sacrifices." "I will wash my hands in innocency, O Lord, and so will I go to Thine Altar." "I will go into His House with Burnt Offerings, I will offer in His Dwelling an oblation with great gladness."

Here we have given us to use language which is certainly sacrificial. And so is the prediction of the Prophet Malachi, when he says, "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."—words telling most distinctly of Sacrificial Worship to be offered in these latter days by all the nations of the world.

To all this we must add that our Lord Himself often spoke in such a way as to indicate, as the worship of the Jews had been sacrificial, so the worship of Christians would be sacrificial too. When e.g., our Lord speaks of a man bringing his gift to the Altar, either He is referring to something which could only take place while the Jewish system lasted, or He is referring to something which might and would take place amongst His own followers in all the ages to come. Well, we know that these words of our Lord's have been invariably understood to have reference to the conduct of Christians when they are proposing to come to the Holy Communion, and hence we fairly conclude that our Lord taught that there would be in the worship of Christians an Altar, and if there is an Altar, there must be a Sacrifice, and there must also be a Priest. And indeed, if time would permit, it would be easy to show that our Lord's words used in instituting and ordaining His Holy Mysteries were in their entirety Sacrificial words; but I should like at any rate to point out that when our Lord sends word by His two Disciples and says to the Host in the City of Jerusalem "I will keep the Passover at thy House with My Disciples," He uses the Greek verb *poiein*, and that when, having taken Bread and Wine at that Passover Feast, He says, "Do this as My Memorial," He again uses the same Greek verb *poiein*. Now certainly there is very strong presumption that our Lord would use the word in both phrases in the same sense, and if so, then it comes to this, viz., that our Lord says, "I will offer the Passover at thy House with my Disciples," and He says later, "Offer this as My Memorial," and this is especially probable when we remember that this verb *poiein* is very generally used with this signification, when it is used in reference to Sacrifices. At the same time, my Reverend Brethren, there is no need that we should insist upon this

interpretation; for whether our dear Lord said "Offer this" or "Do this as my Memorial," since in either case He was commanding us to re-present before God His most precious Body and Blood—His one inestimable Sacrifice, His command, although given in a slightly different form, amounts to precisely the same thing. And, at any rate, if we turn to the Epistles, you know how in 1 Cor. x., S. Paul so speaks of the Table of the Lord; the Altar of the Jews and the Table of the Devils, i. e., the Altar of the Heathen, as to shew that at each an offering is made, and that at each the worshipper eats with like consequences, and thus S. Paul teaches that each of these Tables is an Altar. I should like also to point out to you that in Rom. xv, 16, S. Paul speaks of himself as *leitourgon hierourgounta* and that *leitourgon* is often used in the LXX for the Hebrew word *cohen*, for which at all other places in the LXX we find the Greek word *hierous* or Sacrificing Priest, whence we derive our English word "Hierarchy," signifying a Sacerdotal or Priestly race; and since S. Paul, when he wanted to describe himself, added to the word *leitourgon* the qualifying word *hierourgounta*, which means "one exercising Priestly duties," we may fairly say, as Bishop Hicks does in the seven-teen century, that the meaning of the whole expression is "a public Minister discharging Priestly duties," or "a Liturgising Priest." And to this we must add the strong, plain declaration of the Apostle in the Epistle to the Hebrews, when he says, "We have an Altar, of which those may not eat who serve the Tabernacle." I am quite aware, of course, that many good men have tried to escape from the natural, straightforward meaning of this passage; but really, unless we wish to wrest the meaning of the word of God, so as to make it square with our human opinions, we must acknowledge that the Apostle is here speaking of the Holy Table, at which we offer the Holy Eucharist, a Holy Table of which, of course, the Jew, who did not accept the Lord Jesus Christ, and who did not consequently put his trust in His great Sacrifice, could not by any possibility be permitted to partake.

The space at my command will not permit me, my Reverend Brethren, to

adduce a great number of other passages; all shewing that the writers of the Epistles and Acts of the Holy Apostles considered that we are still living under a system which, in a deep, true and spiritual sense, is as truly sacrificial as was the old Divinely ordained sacrificial system of the Jews. For I must hasten on now to shew that our blessed, glorious, Eucharistic Sacrifice has the sanction and witness of the Primitive Church. And first of all I would remind you that the structure of wood or stone, on which the Holy Eucharist was offered, was, in the earliest ages, universally called an Altar. The learned Mede, quoted by Bingham in his "Antiquities of the Christian Church," says: "It was called an Altar for the first two centuries," and adds that "the term Table is not to be found in any author of those ages now remaining," an assertion which is not quite correct, for there are just three or four instances in which we meet with the term Divine Table. And Wheatley in his "Commentary on the Book of Common Prayer," after saying much the same thing, adds that "from the fourth century onwards both names came to be used promiscuously, the one having," as he says, "respect to the oblation of the Eucharist, the other to our participation." "But," he adds, "it was always placed Altarwise, in the most sacred part of the Church, and fenced in with rails to secure it from irreverence and disrespect." Now this universal use of the word Altar in the earliest ages of the Church shews how completely the minds of the primitive Christians were saturated with the idea of sacrificial worship, for the very meaning of the word "Altar" is a structure upon which to offer sacrifice, a structure upon which to present an oblation.

Now, therefore, with this preparatory remark, I will offer you a brief series of quotations taken from the works of early writers, who, although they are not infallible, are more likely to know our Blessed Lord's meaning and intention as regards His Holy Mysteries than we are, and who certainly reflect the feeling and opinion of the early days in which they lived.

(1) Justin Martyr (died 165), in giving us a full account of early Christian worship, and in referring to the

Prophet Malachi's promise that the pure offering (Minchah) should be offered throughout the world, says in his Dialogue with Trypho the Jew. "As to the Sacrifice offered by us Gentiles in every place, i. e., of the Eucharistic Bread and Cup, the Prophet foretold it in this place."

(2) S. Irenaeus (died 202), a Disciple of S. Polycarp, who, as you know, was a Disciple of S. John, says: "This oblation of the Church, which our Lord by His Prophet Malachi commanded to be offered through all the world, is accounted a pure Sacrifice with God and is accepted by Him."

(3) Tertullian (died 200) writes. "No man, who hath a rancorous mind against his brother, shall offer his gift at the Altar, unless he turns to patience, and is first reconciled to his brother."

(4) S. Cyprian, Bishop of Carthage, (died 258) says: "If Jesus Christ our Lord is Himself the Chief Priest of God the Father, and has first offered up Himself a Sacrifice to the Father, and has commanded this to be done in commemoration of Himself, certainly that Priest truly discharges the office of Christ who imitates what Christ did; and he thus offers a full and true Sacrifice in the Church to God the Father when he proceeds to offer it according to what he sees; Christ Himself to have offered."

(5) S. Athanasius, the great champion of Orthodoxy at the Council of Nicea, A.D. 325, says: "Melchisedec was the first example of offering the Unbloody Sacrifice, viz., Bread, and Wine, and therefore it was said to our Saviour, "Thou art a Priest for ever after the order of Melchisedec."

(6) S. Cyril of Jerusalem (died 350) says: "Then, having sanctified ourselves by these Spiritual Hymns, we call upon the Merciful God to send forth His Holy Spirit upon the Gifts lying before Him, that He may make the Bread the Body of Christ, and the Wine the Blood of Christ. For whatsoever the Holy Ghost has touched is sanctified and changed. Then after the Spiritual Sacrifice is completed (the bloodless Service upon that Sacrifice of Propitiation) we entreat God for the common peace, for the Church, for the tranquillity of the world, for Kings, for soldiers and allies, for the sick, for the afflicted, and, in a word, for all who

stand in need of succour, we all supplicate and offer this Sacrifice."

(7) Augustine, Bishop of Hippo, (died 396), speaking of the Eucharist, says: "This Sacrifice succeeded all those Sacrifices of the Old Testament, which were immolated also as a shadow of that to come, fulfilling the Prophecy of the fortieth Psalm, as it is quoted in the Epistle to the Hebrews: "Sacrifice and offering Thou wouldst not, but a body hast Thou prepared me," because for this Sacrifice Christ's Body is offered and is ministered to the Communicants."

(8) S. Chrysostom (died 396) says: "It is that High Priest of ours, who has offered the Sacrifice, which cleanses us. And we offer, even now, that Sacrifice, which was then too offered, the inexhaustible Sacrifice. It is not a different Sacrifice; as the High Priest presented in former times; for we offer always the same, or rather we perform a Memorial of that Sacrifice."

(9) S. Gregory of Nyssa (died 396) says: "This Holy Altar, at which we stand, is by nature a common stone, but after it is consecrated to the worship of God, and has received His blessing, it becomes an holy Altar, an unpollutable Altar, not to be touched by every one, but only by Priests, and such Priests as fear God."

(10) And lastly, Theodoret (died 460) says: "We have an Altar, much more excellent than the old one under the Law, for that was but a shadow of this. That was an Altar for Sacrifices void of reason, but this is an Altar for Spiritual and Divine Sacrifice, of which none of the Jewish Priests could partake, unless they were first converted to faith in our Lord."

In addition to such words as these, my Reverend Brethren, I would simply ask you to get for yourselves, if you are curious upon this subject, a copy of Dr. Neale's early Liturgies of the Church, and you will see that in all of them the sacrificial idea is expressed in the strongest possible manner.

In the Liturgy of S. James, e. g., which is one of the very earliest of these treasures of the ancient Church, immediately after the act of Consecration, i. e., after the solemn setting apart of the Bread and Wine to be the Body and Blood of Christ, the Priest is directed to proceed as follows:—
"Wherefore, having in remembrance

our dear Saviour's life-giving Passion, salutary Cross, Death, Burial and Resurrection on the third day from the dead, and His Ascension into Heaven, and His sitting on the Right Hand of Thee, His God and Father, and His second bright and terrible appearing, when he shall come with glory to judge the living and the dead, and shall render to every man according to his works, we sinners offer to Thee, O Lord, this tremendous and unbloody Sacrifice; beseeching Thee not to deal with us after our sins, nor reward us according to our iniquities, but according to Thy clemency and unspeakable love to mankind, overlook and blot out the handwriting that was against Thy Servants, and grant us Thy heavenly and eternal rewards, such as eye hath not seen, nor ear heard, neither hath entered into the heart of man, even such as Thou hast prepared for them that love Thee." And this, my Reverend Brethren, is only a sample of what we find in all the rest; for again in the Clementine Liturgy, (e. g.) the Priest says: "We offer unto Thee, our King and our God, according to His (i. e. Christ's) Institution, this Bread and this Cup, giving thanks unto Thee through Him, that Thou hast thought us worthy to stand before Thee, and to sacrifice unto Thee."

Now I need not, I am sure, remind you that such evidence as this is most important; for here we have brought before us not merely the dicta of individual Fathers, but the very Services which were actually in daily use in very early times. Yes, we are here taught how, i. e., with what holy sacrificial words members of the undivided Church of Christ were wont to make their approaches unto God.

The feeling and drift, therefore, of these early Liturgies, which is certainly unmistakable, cannot possibly be neglected.

Moreover, Brethren, at the first great General Council of the whole Church of Christ, the Council of Nicea, held in the year 325, a Council, whose decisions bind all and every branch of the Holy Catholic Church, we gather incidentally in several places what was the feeling and opinion of that august Body with regard to the Holy Eucharist, and especially we gather this from the eighteenth Canon, which runs as follows:—"It has come to the know-

ledge of the Holy, Sacred Synod, that in certain places and cities, Deacons administer the Eucharist to Priests, although it is contrary to the Canons and customs to have the Body of Christ distributed to those, who offer the Sacrifice, by those who cannot offer it."

Hence we learn three things :

(1) That the Council of Nicea held and taught that there is distributed in the Eucharist the Body of Christ.

(2) That the Council called the Eucharistic Service "the Sacrifice."

(3) That it allowed to Bishops and Priests alone the power of Consecration.

Oh ! why, why then, my Reverend Brethren, when the Eucharistic Sacrifice has all this authority, why, let us ask next, is there any possible question about it ? You know why it is as well as I can tell you, for you know that during the middle ages such false and idolatrous additions were made to the Catholic Faith that at length men were startled, and began to revolt against these sad superstitions, and then, instead of winnowing the chaff from the wheat, they began to burn up wheat and chaff alike ; yea ! men began to say alas, that there is no real or true Presence of Christ in the Eucharist, and indeed that there is nothing sacrificial in Christian worship, and consequently that there is no Priest, no Altar and no Sacrifice. And we can hardly wonder at this, when we remember that men were called upon to accept "ex animo" the mediæval definition of Transubstantiation, and were also expected to believe not only that their Masses were Sacrifices, separate and distinct from the wondrous Sacrifice of the Cross, but also that the Sacrifice of the Cross was merely effectual for the remission of original sin, whereas the Sacrifices of their Masses were absolutely necessary for the remission of all actual sin ! So terrible and shameful, indeed, was the departure of the Church from Primitive Truth, that it is only the fact that the Holy Spirit Himself watched over and guided those who purified our Offices of religion, and produced our Book of Common Prayer, it is only this fact surely which can possibly have preserved, in those dangerous days, to our dear Church of England, the Holy Catholic Faith, so that we have preserved to us in our

Prayer Book the whole round of Catholic teaching, and above all the great Doctrine of the Eucharistic Sacrifice, of which I am speaking especially at the present time.

And, in order that we may see together that this is so, let us now look, my Reverend Brethren, at our own Communion Service—the Service of the Supper of our Blessed Lord. And, first of all, I would remind you that we find it over and over again insisted upon in our Prayer Book that we shall in the Church of England hold everything that is taught by Holy Scripture and the Primitive Church. If, therefore, as we have seen, the Eucharistic Sacrifice is taught in the Bible, and is also the constant teaching of the early Fathers of the Primitive Church, and is moreover endorsed by the first General Council as well as by the texture of the earliest Liturgies of the Church, we should certainly expect to find that this Holy Sacrifice is taught and upheld in our Book of Common Prayer. And although an attempt was made, and to some extent successfully made, in 1552, in the second Prayer Book of Edward the Sixth's reign to get rid entirely of this great and essential aspect of this Holy Sacrament of Christ's Body and Blood, by the taking down of Altars, by changing the words of administration, and by the removal of the full and definite words of Oblation, which had been retained in the first English Prayer Book of 1549, yet, thank God, all this mischief has been remedied since. For in the revisions of the Prayer Book, which took place in Queen Elizabeth's reign, in James the First's reign and after the Restoration of Charles II., we have a full return to every essential of Catholic worship. Yes ! we have the old words of Administration given back to us, we have the word "Oblations," which had been excluded in 1552, pointedly restored in 1662, (the idea being taken from the Prayer Book of the Church of Scotland, where there is a Rubric ordering the Priest to offer up the Bread and Wine). We have, moreover, the Ornaments Rubric, making lawful all the ornaments of Churches and Ministers, which were in use in the second year of Edward the Sixth's reign, so as to enable us, if we wish to do so, to emphasise by outward signs the Sacrificial aspect of the great

Service of the Church. And this last was done, be it remembered, in the very teeth of the Puritans, who complained that "this Rubric seemeth to bring back the Cope, Albe and other Vestments forbidden by the Prayer Book of 1552." It is true that we still say the Prayer of Oblation, i.e., the first of the two Thanksgivings which used to be said immediately after the Consecration and before Reception, it is true that we say this Prayer of Oblation after our people have received the Holy Communion; but, nevertheless, we do say it, and we say it, I hope, all of us, with a full intention of offering unto God the "Sacrificium Eucharisticum," taking care always to use the first form of Thanksgiving, which is a part of the old Canon in the old Service Books of the Church rather than the second, which was composed as an alternative, and we have moreover the whole of this glorious oblation in its old and more perfect form in the Prayer Books of Scotland and of the United States. In our Church Catechism, moreover, in answer to the question why was the Sacrament of the Lord's Supper ordained, our children are taught to say not in order that we might be able to receive the Holy Communion of the Body and Blood of Christ, but for the continual remembrance or Memorial before God of the Sacrifice of the Death of Christ and of the benefits which we receive thereby. And if anyone should suggest that we have not the word Altar restored to us in our Prayer Book except in the Coronation Service, we are able to reply that although the word Altar was the word almost exclusively used for the first two centuries, yet seeing that the Bible assures us that we have an Altar, and seeing that the Holy Eastern Church, another great and ancient branch of the Holy Catholic Church, uses as well as ourselves almost universally the usual Bible term the Table of the Lord, the Holy Table, we are quite content. And if anyone points to the thirty-first Article of our Church, which condemns the Sacrifices of Masses, in which it was commonly said that the Priest offered Christ for the quick and the Dead, to have remission of pain and guilt, we hail that Article, seeing that we are able to shew that this Article was not directed against the Doctrine of the Eucharistic Sacrifice or of the Sacrifice of

the Mass as it had been called, but was intended to combat the notion that Masses are Acts of Sacrifice apart from and supplementary to the one Sacrifice of Christ once offered, and all-sufficient for the sins of the whole world; for such notions are most truly blasphemous fables and dangerous deceits.

Indeed, without attributing to Her Majesty's Court of Privy Council anything in the nature of spiritual authority, it is evident that men of the highest legal acumen, although their natural bias was all in the opposite direction, yet considered that to hold and teach the great Catholic Doctrine of the Eucharistic Sacrifice does not contravene either the thirty-first Article or any other authorized Formulary of our Church; for in the case of *Shepherd v. Bennett*, which was heard not many years ago, the great jurists then composing Her Majesty's Court of Privy Council were obliged to admit that the following statements, if made by Clergymen of the Church of England, are legally tenable:

(1) That in the Sacrament of the Lord's Supper there is an actual Presence of the true Body and Blood of our Lord in the consecrated Bread and Wine by virtue of and upon the consecration, without or external to the Communicant, and separately from the act of reception by the Communicant.

(2) That the Communion Table is an Altar of Sacrifice, at which the Priest appears in a sacerdotal position at the Celebration of the Holy Communion, and that, at such Celebration, there is a great Sacrifice of our Lord by the Ministering Priest, in which the mediation of our Lord ascends from the Altar to plead for the sins of men.

(3) That adoration is due to Christ present upon the Altar or Communion Table of our Churches in the Sacrament under the form of Bread and Wine, on the ground that under their veil is the Body and Blood of our Lord.

Now although some of the above language appears to me to be most unguarded, yet from this ruling of the Court of Privy Council, taken together with those other considerations to which I have now briefly referred, it is evident that within the four corners of our Prayer Book we find a full setting forth of the great Catholic Doctrine of Eucharistic Sacrifice.

And if, my Reverend Brethren, we now turn to the last section of our

subject, and endeavor to pass in review the teaching of the great Doctors of the English Church, limiting ourselves to the works of those who have flourished since the Reformation, we shall all agree with the learned Archdeacon of this Diocese in his recent most careful and able defence of the Orders of our Church, when he says that "with regard to the Eucharistic Sacrifice, the teaching of our representative Divines, and of those who gave us our Ordinal, amounts just to this. "We do certainly deny and reject the Roman Sacrifices of Masses for the living and the dead, as being unscriptural and un catholic, and we also deny the dogma of Transubstantiation, on which these Sacrifices are grounded. But the true Catholic Doctrine of the Eucharistic Sacrifice, as it was held in the ancient and undivided Church we hold and venerate. And the Eucharistic Sacrifice, which our Lord instituted, and His Church celebrated in her Primitive days, *this* is most truly and distinctly contained in our Eucharistic Rite."

Allow me then, my Reverend Brethren, to fortify this position by offering you just a few important passages. But before I do this I must first of all point out, as Archdeacon Roe has pointed out, that we shall find some of our great Divines declaring that the Sacrifice, which we offer, is propitiatory, while others declare, with equal distinctness, that it is not propitiatory. Now the reason for this difference, as Archdeacon Roe well suggests, is just this, viz., that this word "propitiatory" is used in the passages, which I shall bring forward, in two entirely different senses, so much so that we shall find the very same writer saying that the Sacrifice is propitiatory in one sense but not in another. We shall find, in fact, that all our Divines reject the idea of a propitiatory Sacrifice in the sense of a new and separate Sacrifice apart from and adding to the all-sufficient virtue of the Sacrifice of the Cross, and yet we shall find that they all agree that "the Eucharistic Sacrifice is a propitiatory Sacrifice in the sense that, by the re-presenting of the Sacrifice of the Cross, it impetrates or obtains from God an application of the merits of the sacred Passion of our Lord and Saviour Jesus Christ." When our great Anglican divines say, there-

fore, that the Eucharistic Sacrifice is propitiatory or satisfactory, they simply mean that "it impetrates or obtains for us by our re-presentation of the Sacrifice of the Cross remission of guilt and punishment." They agree in fact that "our Lord instituted the Sacrament of the Altar in order that His Sacrifice, made once for all upon the Cross, might be re-presented and its memory remain to the end of the world, and its saving virtue be applied;" and at the same time they would agree with Hooker when he says, "We have no proper Sacrifice," and that, because Hooker is plainly attributing to the term "proper Sacrifice" the idea of a Sacrifice, that has in itself essential merit, apart from the Sacrifice of the Cross, for the putting away of sin. Our divines, I say, would agree that, in this sense of the word proper or propitiatory, there is not and there never has been from the beginning of the world any truly propitiatory Sacrifice, except only the wondrous Sacrifice offered by our dear, infinite Saviour Himself. : And yet the same divines would hold the Eucharistic Sacrifice to be propitiatory in the sense that, just as the Sacrifices of the Old Testament represented and were elements of the all-sufficient Sacrifice offered from the foundation of the world, and were fraught with blessing, through Christ, to those who offered them, so ours is a Sacrifice in connection with and depending upon the one inestimable Sacrifice, and is consequently fraught with blessing to those who offer it. Our Eucharistic Sacrifice has, in fact, an intrinsic value, to which the Old Testament Sacrifices made no pretension whatever, for the Old Testament Victims were only types or pictures of the great and wondrous Sacrifice to be offered on the Cross. But, in offering the Eucharistic Sacrifice, we have no longer any new or separate victims, which are to serve as types or pictures of the infinite Sacrifice offered by our loving Lord. No! my Reverend Brethren, in our Eucharistic Sacrifice our Blessed Lord Himself is the Victim as well as the Priest. Yea! it is He Himself who says 'This is My Body, this is My Blood.'" We have therefore just to take Him at His word, and to believe that we are permitted to present and to plead, after a Heavenly

and spiritual manner, the Body and Blood of Christ—the one full, perfect and sufficient Sacrifice for the sins of the whole world.

Bearing all this in mind, let us now see how this teaching is exemplified in the following brief quotations:—

(1) Archbishop Cranmer (died 1556) in his answer to Dr. Smith, says: "The controversy is not whether in the Holy Communion we make a Sacrifice or not, for herein both Dr. Smith and I agree with the aforesaid Council of Ephesus, but whether it be a propitiatory Sacrifice or not. I say there is a Sacrifice, but that the same is propitiatory neither I nor the Council do say."

Here Cranmer uses the word "propitiatory" in the sense of having a value of its own, apart from the Sacrifice of the Cross.

(2) Bishop Jewel (died 1574) says: "We have abandoned neither Priesthood nor the Sacrifice that Christ appointed."

(3) Bishop Bilson (died 1616) says: "The Fathers, with one consent, call the Lord's Supper a Sacrifice, which we both willingly grant and openly teach."

(4) Bishop Andrews (died 1626) says: "The Eucharist ever was and by us is considered both as a Sacrament and as a Sacrifice."

(5) Bishop Jeremy Taylor (died 1667), the Shakespeare of English Theology, in his "Worthy Communicant" says: "Now what Christ does in Heaven, He hath commanded us to do on earth, i. e., to re-present His Death, to commemorate His Sacrifice by humble prayer and thankful record; and by faithful manifestation and joyful Eucharist to lay it before the eyes of our Heavenly Father, so ministering in His Priesthood, and doing according to His Commandment and example, the Church being the image of Heaven, the Priest the Minister of Christ, the Holy Table being the copy of the Celestial Altar, and the eternal Sacrifice of the Lamb slain from the beginning of the world being always the same. It bleeds no more after the finishing of it on the Cross, but it is wonderfully re-presented in Heaven, and graciously re-presented here; and the effect of it is this, that, as Christ, in virtue of His Sacrifice on the Cross, intercedes for us with the Father, so does the

Minister of Christ's Priesthood here, that the virtues of the Eternal Sacrifice may be salutary and effectual to all the needs of the Church, both for things temporal and eternal. And, therefore, it was not without great mystery and clear signification, that our Blessed Lord was pleased to command, that the re-presentation of His Death and Sacrifice should be made by the breaking of bread and the effusion of wine."

(6) Archbishop Bramhall (died 1677), writing in 1653 in answer to a Roman Catholic controversialist of his day, says: "You say, we have renounced the Sacrifice of the Mass. If the sacrifice of the Mass be the same with that of the Cross, we place our whole hope of salvation in it. But, if you understand another propitiatory Sacrifice, distinct from that, any new meritorious satisfaction to God, or any new supplement to the merits of Christ we renounce your Sacrifice indeed. We profess a commemoration of the Sacrifice of the Cross, a re-presentation of that Sacrifice to God the Father, an impetration or obtaining of the benefit of that Sacrifice, an application of its virtue. To make it a supplementary Sacrifice, to supply the defects of the Sacrifice of the Cross, I hope both you and I abhor."

(7) Robert Nelson, (died 1715) the author of the Fasts and Festivals of the Church in a work entitled "The Great Duty of Frequenting the Christian Sacrifice" says: "When the Saviour Jesus Christ celebrated the Jewish Sacrifice of the Passover with His Disciples a little before His sufferings, He substituted the Sacrament of His Body and Blood, as the true Christian Sacrifice, in the room of the Passover and ordained it as a Rite to invoke the Father by, instead of the manifold bloody Sacrifices of the Law, and to be the means of supplication and address to God in the New Testament, as they were in the Old. We therefore re-present to God the Father the Passion of the Son, to the end that He may, for His sake, according to the Tenor of His Covenant with Him, be favorable and propitious to us miserable sinners, that, as Christ intercedes for us in Heaven, by presenting His Death and satisfaction, so the Church on earth, in like manner, may approach the Throne of Grace by re-pre-

senting Christ unto the Father in these Holy Mysteries of His Death and Passion."

(8). Wheatley, (died 1742) in his "Illustrations of the Book of Common Prayer" says: "The Holy Eucharist was from its very first institution esteemed and received as a proper Sacrifice, and solemnly offered to God upon the Altar, before it was received and partaken of by the Communicants."

(9). Bishop Wilson, (died 1755) in his "Sacra Privata" gives as a Prayer for Priests before the Holy Communion: "May it please Thee, O God, who hast called us to this ministry to make us worthy to offer unto Thee this Sacrifice for our own sins and for the sins of Thy people. And he gives as a Prayer to be offered upon placing the Bread and Wine and Water upon the Altar: "May I adore Thee, O God, by offering to Thee the pure and Unbloody Sacrifice, which Thou hast ordained by Jesus Christ." And in his "Holy Bible With Notes" on the words "which is shed," given in S. Matthew xxvi, 28, he says: "He then, at that instant, gave His Body and Blood as a Sacrifice for the sins of the world, He then offered as a Priest, Himself, under the symbols of Bread and Wine, and this is the Sacrifice, which His Priests do still offer, and he it observed, that Jesus Christ did this, before He was apprehended, when He was at His own disposal; it was then that He offered Himself a Sacrifice unto God."

And now, my Reverend Brethren, having shown that this teaching is not, as some would allege, the outcome of the Oxford movement, but that, on the contrary, the Doctrine of the Eucharistic Sacrifice has been held in the English Church by our greatest Divines in every age, down to the present century, I will add just a few testimonies from the writings of men of our own time.

Bishop Philpotts, of Exeter, in a Pastoral Letter, issued in 1851, says: "The Holy Eucharist, considered as a Sacrifice, is commemorative and propitiatory, commemorative of the our Great Sacrifice consummated on Mount Cavalry, and the way of re-presenting it, as a solemn Memorial to God the Father, propitiatory not in the sense of making a new propitiation, which can never be, but in that of obtaining

the favor of God by pleading the Death of His Son "showed forth" in this Sacrament.

As then, the Sacrifice is continuous, its propitiatory virtue is continuous also, and the fulness of the Propitiation is pleaded for the whole Church, whensoever the Commemoration of it is exhibited in the Eucharist."

And Bishop Hamilton of Salisbury in one of his charges says: "The Apostles and those who have received their commission from them, have ministrations entrusted to them, through which the Bread and Wine become at the Holy Communion the Body and Blood of Christ, and the Church presents before the Throne of Grace that, which is present, viz., Christ's Body and Blood in the Sacrament, and by such offering pleads with Christ and through Christ with the Father, or, in other words, gives expression in her highest Act of Worship, Praise and Adoration, to the full meaning of those words, with which we ever close our prayers, whether supplication for ourselves or intercession for others, viz., through Jesus Christ our Lord."

Now it would be easy, my Reverend Brethren, to offer similar declarations, some of them very grand and beautiful from the pen of Bishops Harold Browne and Forbes, as well as from the writings of Keble, Pusey, Church and Liddon. But I must forbear, and I will merely further remind you by way of showing that our English Prayer Book was held by those who had used the old Mass Books to be truly Catholic, that out of 9400 Clergy who had ministered under the Pope in the reign of Queen Mary, only 189 refused to use the Prayer Book of Queen Elizabeth and that for a large part of Queen Elizabeth's reign all the people of England used that Prayer Book, and that, moreover, Pope Pius IV. sent his Nuncio to the Queen, and announced his approval, and his willingness to accept the English Prayer Book, with permission to the Clergy to marry, and agreeing to Communion in both kinds, if only the Queen would acknowledge the Pope's supremacy, and it was only when the Queen obdurately refused this dangerous condition, that at last Pope Pius V. ex-communicated the Queen and called upon all, who held to him to withdraw from their Parish Churches and to worship under the care of

Priests, appointed by himself. Thus the Roman Catholics in England became dissenters from the Catholic Church in England, or in other words Schismatics, seeing that it has been frequently allowed, even by Roman Catholics, that our faith and practice are in full or sufficient accord with ancient Catholic tradition. It is within my own memory, e.g., that the well known Roman Catholic writer and archaeologist, Mr. Welby Pugin, said: "There is no question in the abstract, that the Book of Common Prayer is exceedingly Catholic, and that the Rites of the Church of England, when solemnly administered, are close approximations to the ancient Services. All theologians will admit, moreover, he continues, that the old Priests, who used the present Communion Service with intention, consecrated most truly, and, consequently, the true Service was celebrated under the new form in hundreds of Parochial and other Churches, long after the accession of Queen Elizabeth to the throne."

Now since true and effectual consecration depends, as Hooker says, not on the Priest's private mind, but upon the known intent of the Church," therefore all this and much more of the same nature, coming as it does from Roman sources is testimony indeed, and concedes really every important point.

Since then, my Reverend Brethren, we have now seen (1) from the teaching of the Sacred Scriptures (2) from the belief of the Primitive Church (3) from our own Formularies (4) from the declarations of great Doctors of our dear Anglican Church, that we are expected, not merely to administer the Holy Communion, but also to offer the great and glorious Eucharistic Sacrifice; I would beg of you finally, not to accept my word merely for all this, but to take care not to fail to accept the well-considered determination of our two present noble Archbishops of Canterbury and York, given, as you know, recently in their most carefully prepared answer to the Bishop of Rome. "We make provision" write the Archbishops. "with the greatest reverence for the consecration of the Holy Eucharist, and we commit it only to properly ordained Priests, and to no other Ministers of the Church. Further we truly teach the Doctrine of

the Eucharistic Sacrifice, and we do not believe it to be a "nude Commemoration of the Sacrifice of the Cross," an opinion, which seems to be attributed to us by the quotation made from the Council of Trent. But we think it sufficient in our Liturgy, which we use, in celebrating the Holy Eucharist, while lifting up our hearts to the Lord, and when now consecrating the gifts already offered, that they may become to us the Body and Blood of our Lord Jesus Christ, to signify the Sacrifice, which is offered at that point of the Service, in such terms as these. We continue the perpetual memory of the precious Death of Christ, who is our Advocate with the Father and the Propitiation for our sins, according to His precept until His coming again. For first, we offer the Sacrifice of Praise and Thanksgiving. Then next, we plead and re-present before the Father the Sacrifice of the Cross, and by it we confidently entreat remission of sins and all other benefits of our Lord's Passion for all the whole Church, and, lastly we offer the Sacrifice of ourselves to the Creator of all things, which we have already signified by the oblation of His Creatures. This whole action, in which the people have necessarily to take their part with the Priest, we are accustomed to call the Eucharistic Sacrifice. But, inasmuch as this matter ought to be treated with the highest reverence, and to be considered a bond of Christian charity, rather than an occasion for subtle disputations, too precise definitions of the manner of the Sacrifice or of the relation, which unites the Sacrifice of the Eternal Priest and the Sacrifice of the Church, which, in some way, certainly are one, ought, in our opinion, to be avoided, rather than pressed into prominence."

Without, therefore, overmuch definition, my Reverend Brethren, let us all act upon the fact, that we have a great and mysterious Sacrifice to offer in union with, and in dependance upon the Sacrifice of the Cross, and, considering our consequent and most serious responsibility, let us pledge ourselves to make, as is most due, a continual and prayerful study of all, that we can find written concerning this Holy Mystery, in Holy Scripture and in the works of the early Fathers of the Church; and let us also determine to

make a more thoughtful and careful preparation for all the frequent and blessed opportunities, which we have of offering the Unbloody Sacrifice. Yea! let us do all we possibly can to teach our people the exceeding value of this our dear Lord's own Institution. Let us learn to give notice, not only that the Holy Communion will be administered, or that there will be an Administration of the Holy Communion, as if we were merely to come to the Lord's Supper to receive a precious gift. No, let us learn to say. "There will be a Celebration or an Offering of the Holy Eucharist or of the Eucharistic Sacrifice, so that we may teach our people that they come to represent and to plead the inestimable Sacrifice of their dear Lord and Saviour Jesus Christ." And let us learn ourselves to come, and to teach others to come with some special intention, i.e., seeking, through the one inestimable Sacrifice now being re-presented and pleaded, some special boon. Let us, moreover, cultivate a spirit of real reverence in our care of the Holy Table and Sacred Vessels, and in our preparation of the elements of Bread and Wine, remembering, that these things are to be offered as Gifts to God. Let us take care that a new Loaf, lightly baked, is prepared, so that we ourselves, can cut the Bread, which should be thin and very exactly marked, so that it will easily break without crumbling. Let us take care too to have a Water cruet, so that the ablutions may be duly made at the close of the service either at the Altar or in the Vestry. A little water too mingled with the Wine wil' only be a following of the mingled Cup used by our ever blessed Lord. Rough, stale, crumbling bread, sticky Altar Vessels, and soiled Altar linen are all of them signs of an entire lack of appreciation of the sacred character of our Most Holy Feast. And let us teach by our example, as well as precept, the offering of special Thanksgiving after Holy Communion to the great God our Saviour for His wondrous mercy and condescension towards us in thus providing for us a way whereby we may acceptably approach the Throne of the Divine Majesty on High, as well as a wondrous means for the Spiritual feeding of our souls.

Oh! my dear Reverend Brethren, if only from this time forward we can all be stirred up to a fuller appreciation of this Holy and Wonderful Sacrament, which is in very truth one of the deep things of God, then, indeed, it will be one great step towards a new and increased spirituality of life, arising from the fuller pleading of the one inestimable Sacrifice and from a more profitable and general feeding upon the Body and Blood of Christ to the strengthening and refreshing of our souls. And thus our Ministry will be fraught with blessing to ourselves, as well as full of help, spiritual help to our people, while our labors will redound evermore and more to the honor and Glory of God.

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DISTRICT NEWS.

PENINSULA AND LITTLE GASPE.

Owing to poor health it has been necessary for the Rev. N. M. Bayne to leave this mission and settle in the Eastern Townships at Way's Mills, being succeeded by the Rev. A. W. Dutton, B.A.

During Mr. Bayne's incumbency a commodious and comfortable parsonage has been built as well as a very good barn. St. Matthew's Church has also been largely renovated, and on Sunday, September 3rd, the occasion of his last service as Incumbent, he was presented with the following address signed by the congregation:

Rev. N. M. Bayne, Incumbent of St. Matthew's Church.

Rev. and Dear Sir,—The congregation being, as you are aware, in poor financial circumstances, and unable to present you with a purse as they would greatly desire to do, beg you to accept these few lines as expressing the sentiments of the hearts of the people, amongst whom you have labored so faithfully for nearly six years.

It is with the deepest regret we bid you adieu, for your social nature and friendly manner have been the means of making friends, wherever you have gone, and of all with whom you have had intercourse. You have been with us in joys and bereavements, and by many your words of comfort and encouragement in the hour of trial will

never be forgotten. Your presence will be greatly missed; but if your new sphere of life and work may prove a benefit to your health, we are willing to make the sacrifice. May the Giver of all good grant you health and strength to set forth the doctrine of the Church of England, the Church of God in another place as you have done here, and may the seed you have sown bring forth fruit in us and redound to the honor and glory of God.

We now wish you "Good-bye," praying that the blessings of Almighty God may ever attend you and yours, and asking you to remember that you will always have the best wishes of the little flock of your first pastorate."

At the last meeting of the Ladies' Guild, of which she was President, Mrs. Bayne, was the recipient of a beautiful silver teapot and biscuit jar from the members. The gift was presented together with an address expressing appreciation of her willing and untiring efforts on behalf of the Guild and Mission, as well as good wishes for the future.

Mrs. Bayne, Sr., also received from the Guild, of which she was an active member, a kind letter of "Farewell," accompanied by a pretty souvenir in silver.

WATERVILLE.

The Rev. R. C. Tambly writes:—

Waterville.—A member of our Congregation, a farmer, recently had his span of working horses killed by lightning. In his loss he found how numerous were his friends, for they readily "chipped in" to the amount of nigh eighty dollars.

The Model School has re-opened after vacation and I have resumed assistance in Bible History.

On Thursday evening, October 5th, we had our Harvest Thanksgiving. The Church was nicely and appropriately decorated and the incumbent of the newly formed Mission of Johnville, Sandhill and Milby, gave us an excellent Sermon. We congratulate our neighbours on the appointment of the Rev. J. Wayman, B.A., as their first Resident. Clergyman. Dominion Thanksgiving Day was marked by a Celebration of the Holy Eucharist.

North Hatley.—A handsome Altar Cross of burnished brass has been

placed in St. Barnabas' Church by Miss Jennie Daves as a memorial to her father—the late Edward Graham Daves, of Baltimore, Md.

Harvest Thanksgiving Service was held here on Thursday evening, September 28th. The decorations were very pleasing, particularly the perspective effect of the archings of maize foliage. There were some Americans present and they were much interested in the Service and thought the fruits of the field were so much more appropriate for such an occasion than simply floral decoration, to which they are accustomed. Dominion Thanksgiving Day was marked here by an evening Service and a fine Sermon by our good Archdeacon.

Eustis and Capelton.—The exterior of the Church here has been painted and we are all pleased with its improved appearance. A hearty Thanksgiving Service was held on Sunday evening, October 1st, with a Congregation of 123. The Church was strikingly decorated; chiefly with autumnal foliage. Grapes and a loaf of bread are always to be seen on these occasions, holding a special place among the Altar manifestations of gratitude in the Churches of this Mission.

The Thanksgiving offertories throughout the Parish were, as usual, for the Clergy Pension Fund of the Church Society of the Diocese.

POSTSCRIPT.

The Editor begs to acknowledge the following additional subscriptions received for 1899:—

Rev. J. Prout. Rev. Canon Foster (22), Mrs. W. Price, Mrs. R. H. Smith (2), Mr. J. Laird, Mrs. W. S. Sewell, Mrs. Hill, Miss M. Eno, Quebec, Mrs. Henring, Neilsonville, Mrs. H. D. Green, Albany, N. Y., Mrs. Stevens, Kirkdale, Mr. C. Patterson, Mr. G. T. Annett, Peninsula.

Also for 1898:—Mr. J. Laird, Mrs. Hill, Miss M. Eno, Mrs. Stevens.

Also for 1900:—Mr. J. Laird, Miss M. Eno.

All items of news, etc., intended for the December Number should reach us on or before November 22nd.