

# A CHARGE

DELIVERED TO THE CLERGY OF

THE DIOCESE OF ARGYLL  
AND THE ISLES,

AT THE SYNOD HELD IN

St. John's Church, Oban,

*On THURSDAY, 22nd AUGUST, 1889.*

BY

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EDINBURGH :  
ST. GILES' PRINTING COMPANY.

LONDON :  
MASTERS & CO., NEW BOND STREET, W.



## A CHARGE.

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MY REVEREND BRETHREN,—

Once more through the grace and under the protection of our Lord Jesus Christ we are gathered together for our annual Synod. May the Eternal Father be graciously pleased to direct and rule our hearts, by the light and guidance of His Holy Spirit.

Since we last met, one of the priests of this Diocese has been taken from amongst us by the hand of death. I allude to the Rev. Robert Macpherson, the amiable and respected Incumbent of Glencoe, who, after nearly twelve months of patiently endured sufferings, entered into rest a little before last Christmas. From the Rev. Forbes Winslow, the Rector of St. Paul's Church, St. Leonard's-on-Sea, who visited him towards the close of his illness, I received the following comfortable assurance:—"The last time I saw him, I gave him the Blessed Sacrament, and his mind was at perfect peace, resting on the merits of our Lord and Master."

May our departed brother repose in peace, in Christ, through Whose redeeming love, may he be brought to a blessed resurrection, and be presented faultless before the presence of His glory with exceeding joy!

Though Mr. Macpherson died in England, his remains were brought back to the house of his widowed mother, near Duror, whence they were conveyed to the family burying place, under the shadow of St. John's, Ballachulish. Those who attended the funeral will not soon forget its solemnity—the great company of mourners who followed on foot, and who almost filled the church—the solemn strains of the *Dies Iræ*, sung by the kneeling congregation, and the last benediction and farewell in the quiet church-yard.

Since Mr. Macpherson's death, the Holy Eucharist has

been frequently celebrated in his church by the Rev. Donald Cameron and by the Rev. John Wedderburn. The other services, together with the visitation of the flock, I have intrusted to the Rev. Alexander Macinnes, who has been chosen by the people of Glencoe as their future Incumbent. I look forward with much hope to the time when Mr. Macinnes will be able to enter upon the duties of the priesthood. In the meanwhile I have reason to believe that he is using the office of deacon well, and that he will, in due time, be prepared both for the higher ministries of the Church in general, and also for the particular duties of the important charge for which he has been designated.

Last December I ordained the Rev. John Wedderburn to the Priesthood, after a Diaconate of nearly three years. He has, as we all know, both as a Lay-Reader, and in Holy orders, worked diligently in the Diocese, and has especially devoted his energies to promoting the dignity and beauty of Divine worship amongst us. The material improvements in several of our churches (notably at St. John's, Ballachulish), and especially with regard to many of our altars, bear witness to his zeal in this direction. But I have reason to hope that he has been called also to aid in the higher work of building up the spiritual house by his earnest preaching.

Last Trinity Sunday I ordained Mr. Lachlan Macdonald, a graduate of the University of Glasgow, to the Diaconate, for work in the Island of Islay, where he had already been acting as licensed Lay-Reader for more than a year. The Islay mission, which is being carried on in connection with the Incumbency of Campbeltown is, I hope, likely to prove a valuable development of Church work. Services are now held, not only in St. Columba's, Bridgend, which was consecrated last September, but also, as a rule, every Sunday at Bowmore, where Mr. Macdonald has taken up his residence, and where a regular congregation seems to be forming.

#### NEW SCHOOL AT OBAN.

I rejoice to record the erection of a new and handsome Church school at Oban. For this, a carefully prepared con-

stitution has been drawn up, to insure, as far as human foresight can, the permanence of distinctively religious teaching within its walls. Such provisions are not superfluous. For experience has taught that there have been schools, both in Scotland and England, nominally connected with the Church, in which religious instruction has been reduced to a minimum, and where Catholic or Christian influences seem never to have been brought to bear effectually upon the scholars, who might almost as well have been attending avowedly secular places of education. Such institutions are often worse than useless, and certainly they furnish those opposed to religious education with an argument against Church schools.

#### CONFIRMATION.

To pass to a kindred subject, I may here say that the number of candidates for Confirmation has again been a cause for thankfulness, and a token, as I hope, for good. After the large increase which I had to record at last year's Synod, it would not have been surprising had the numbers fallen, to, at any rate, what they were during the three years before I made the stricter rule as to the admission of converts. But, on the contrary, the numbers are this year greater, by one third, than in 1885 or 1887, and more than double what they were in 1886.

I think, my Rev. Brethren, this result should encourage us not only to be particular with regard to the previous Baptism of the candidates, but also with regard to their preparation. Ill prepared or half-hearted candidates run a great risk in coming to Confirmation. For one thing, they throw away a means of grace which can never come to them again, and, what is worse, they may involve themselves in the sin of profaning, by an unworthy reception, a holy and sacred ordinance of Christ's Church. I know the temptation that many a priest must feel, in his zeal for increasing the numbers of his flock, to accept converts too readily, and even to persuade unwilling persons to present themselves for Confirmation, and for the reception of the Blessed Sacrament of the

Body and Blood of Christ. And in some cases persuasion may be lawful, as, for example, when persons are holding back from the Church, through a misapprehension of her teaching, or through a sense of personal unworthiness. But, as a general rule, I believe persuasion with regard to the reception of any sacrament is attended with much danger, and results often either in unreality, or even in hypocrisy. We may persuade people to read their Bibles or to hear instruction : we may and we must, remind them of their danger as sinners, setting before them Jesus Christ as their One and only Hope—we may even (in due subordination to those other truths, without the knowledge of which, all Sacramental teaching will be fruitless) tell them about the constitution of the Church, about Holy Baptism, about Confirmation, about Absolution, and about the Blessed Sacrament of the Altar. But having given due instruction in these matters, according to our own ability to teach and according to the ability of our hearers to learn, we should be slow to go further, till we have perceived a real evidence of desire on their own part. A person who has been *persuaded* to receive Baptism, or Confirmation, or Communion, may be in a very unsatisfactory or even dangerous condition. Such additions to our numbers do not really increase the strength of the Church.

Above all things let us aim at being *thorough*. The smallness of our numbers should be a help to us in this respect. In great cities, where the numbers presented for Confirmation are reckoned by scores and hundreds, there may be some excuse for giving only such teaching as can be conveyed in classes and public instructions. But in all *our* small charges there are abundant opportunities for preparing candidates singly, or, at any rate, two at a time. Ten minutes of private instruction, with *viva voce* questions to ascertain how much or how little has been understood, is often worth far more than half an hour or longer devoted to a whole class. During a class, the attention is almost as sure to wander as it is during a sermon, and I am persuaded we may often meet with children who, as members of a class,

have had the whole Faith explained to them, week after week, and who yet, at the end, have little or no grasp of its most primary dogmas. Besides, short individual instructions have this great advantage over classes, that they give the Pastor opportunity, both for adapting his teaching to the greater or less capacity of his candidates, and also for dealing, not only with their minds, but also with their hearts and consciences.

#### PREPARATION FOR CONFIRMATION.

Notwithstanding what I have said as to classes for the preparation of candidates for Confirmation, I think it is good that those who have been confirmed recently, as well as others, should be invited to assemble in Church from time to time for devotional preparation before each Communion. It has been, in some congregations, a custom of long standing, to have such preparation services for all the communicants on the Fridays and Saturdays, before each great Communion, as, for example, before the Communions of Christmas, Easter, Whitsunday, and Lammas. Services of this kind tend greatly to edification, and may also help to provide against those careless or unprepared Communions which, it is to be feared, have been so common. And we must ever bear in mind that unworthy Communions are not only fruitless, but that they are positively harmful to those who make them, besides being a dishonour to the Lord Himself.

The form of preparation which, as the result of experience, I would recommend, should include an address or reading, which will naturally end in an exhortation to self-examination and repentance. After this, one or other of the Confessions in the Prayer-book will very appropriately follow, and had best be said, clause by clause, after the priest, who should then pronounce the Absolution from the Communion Service, with or without the Comfortable Words, and the Prayer of Humble Access. Such a service, combined with hymns, if possible, and a Scripture Lesson, need not occupy more than half-an-hour.

## SIMPLICITY IN WORSHIP.

I would now turn to another subject in connection with our ordinary services. If these are to be acceptable to God in Heaven, and edifying to those who take part in them on earth, they ought, I am persuaded, to be congregational. I have again and again urged the importance of following a careful and exact ritual, especially in the offering of the Holy Sacrifice of the Eucharist, and in all that regulates our behaviour in the Presence of the Blessed Body and Precious Blood of our Lord Jesus Christ, in His Holy Sacrament. But a seemly ritual at the altar, in no way involves a florid service in the choir, from which the congregation are debarred from taking any part, except as listeners. Indeed, is it not sometimes the case that in churches where music of an elaborate nature prevails, the Holy Eucharist is robbed of those accessories wherewith they who discern the Lord's Body, delight to surround it? And in such churches is not the Blessed Sacrament often treated with coldness, if not with actual irreverence?

Let it be our endeavour, my Reverend Brethren, to associate with us in the worship of God, so far as we can, *all* the faithful laity. Plain-song chants and, above all, hymns of prayer and praise with words and tunes familiar to most devout persons, are far more edifying than Anthems and elaborately arranged Canticles, sung by a few, and only listened to by the rest.

Futher, if, for the sake of the people, we have to aim at *simplicity*, that *solemnity* which ought to characterise the worship of the Almighty, must also be maintained. Now if Anthems and elaborately arranged Canticles are uncongregational, it is equally certain that, to many, even the Psalm chants that are often made use of, seem wanting in dignity and reverence. They may be pretty, they may be pleasing to the ear. But whether we compare them with the solemn and plaintive tones of some of the old Presbyterian hymns, or with the Gregorian chants of earlier days, we must, I fear, confess that they are hardly worthy to be used in the worship of the



Most High. I know that what are commonly called Cathedral services, when introduced into ordinary churches, are often popular, and attract large congregations. But can those who attend, to gratify themselves by listening to a musical service, be called worshippers, in the true sense? We often tell our people they should not come to church for the sake of sermons. But surely it is better to come to hear the preaching of God's Word, than in order to listen to the sounds of an organ, or to the voices of a choir, especially when (as, for example, in the General Confession, and in the Litany), the musical rendering of very solemn words, tends to take away from their reality as the utterances of penitent sinners to their Saviour and their God.

#### THE SCOTTISH LITURGY.

I have now, my Reverend Brethren, to call your attention to the pastoral letter which has been recently addressed by the Bishops to the Presbyters of the Scottish Church—especially to that part of it which relates to a revised form of our National Liturgy. This proposed revision, which has been the result of much prayerful study and earnest consideration, is now before you. Allow me to say at the outset, that I am in favour of all the more important changes that have been made in the text, and also that there is nothing in the present revision to which I am opposed. In saying this, I am saying much. For the last twenty years; in fact, during nearly the whole of my sacerdotal ministry, it has been my privilege, very frequently, to a great extent daily, to celebrate the Holy Eucharist according to the Scottish Rite. How much I have loved that Rite, and the doctrines that it embodies, God knows. Such being the case, I think you will believe, my Reverend Brethren, that I never could have persuaded myself to consent to any change which might even seem to detract from the merits of this priceless inheritance of our fathers, or to any modification which in aught obscured the witness that our Liturgy has hitherto borne to the ancient Eucharistic teaching of the Catholic Church.

It is true that we have, in the form for the Invocation of

the Holy Spirit, changed the word "become" into "be." But in so doing, let it be observed, we have substituted for a term, not to be found in any of the principal Liturgies of the Primitive Church, an exact counterpart of what our Blessed Lord Himself uttered at the table of the first Eucharist. "This *is* My Body," said He. That it may *be* His Body, we pray.

Not that we are now opposed to the wording of the Invocation we have so often uttered, and that has been made use of by our predecessors, for more than a century. The suggested alteration is, on the contrary, an attempt to express the very same truth as to the objective Presence of the Lord's Body and Blood that was expressed in the Invocation of 1764, only in terms more in accordance with the Primitive Liturgies, and more exactly in conformity with the words of our Lord's own Holy Institution.

But, if there be no doctrinal change intended, why alter, it may be asked, a form which has, at any rate, the sanction of more than a century's use, and one, which, to quote the words of the Bishop of St. Andrews, is "in itself perfectly defensible upon the plainest scriptural and theological grounds?"

We would reply, that we have changed the wording of the Invocation of 1764, simply because that Invocation has been misunderstood and misinterpreted, to such an extent that the Scottish Church has been thereby, to a great extent, hindered in the fulfilment of her special mission, which, we may venture to believe, has been to bear witness to the Catholic Faith with regard to the doctrine of the Real Presence of our Lord Jesus Christ in His Holy Sacrament, and with regard to the truth of the Eucharistic Sacrifice. And on the principle that the *lex precandi* is the *lex credendi*, the Scottish Church has borne this witness mainly by aiming at the formation of a Liturgy which (again to use the words of the same distinguished Prelate) should be "a form of Communion Office more full, and as we have good reason to believe, more primitive than that of the present Office of the Church of England."

I have said that the Bishop of St. Andrews has spoken of

the Invocation of 1764 as "perfectly defensible." But he has added that it was chosen "not judiciously." I think without any shadow of disrespect towards the memory of those "learned and orthodox bishops" of the last century, to whom we owe a debt of gratitude that we can never repay, we may venture to say that the great end they had in view, might have been more effectually accomplished, had they expressed the truth that was so dear to them, in somewhat different words. For that the words of the Invocation, as they now stand, have been again and again misapprehended both by friends and foes, we cannot deny.

Those who humbly accept our Blessed Lord's declaration, This is My Body, This is My Blood, in its true and literal sense, have again and again expressed their amazement at our praying to the Eternal Father, *after those words have been pronounced*, that what we designate His "gifts and creatures of Bread and Wine" should become (as if nothing had yet been effected in the way of consecration) the Body and Blood of His most dearly beloved Son. On the other hand, there are those who accuse us of teaching transubstantiation; of affirming, that is, not merely that the Body and Blood of Christ are really present under the forms of Bread and Wine, which is the doctrine of the Fathers and of the Catholic Church, but of implying that the Bread and Wine cease to exist, through being transmuted into the Body and Blood of the Lord. And that the word "become" *is* often used in such a sense we cannot deny; as for example, when we speak of stone *becoming* bread, of water *becoming* wine, and of the rod in the hand of Moses *becoming* a serpent.

Against both of these objections, perfectly satisfactory explanations may be brought forward, and have been brought forward again and again. In designating the Bread of Life and the Cup of Salvation, God's "Creatures of Bread and Wine," we have never intended to imply any want of belief in the Divine power of our Lord's own consecrating words. On the other hand, when we have prayed that the Holy Gifts might become His Body and Blood, we have never meant to suggest that after the sacramental change, effected

by the Holy Spirit, the outward and visible signs of Bread and Wine ceased to exist, and to remain still in their very natural substances. For, we believe, with our whole hearts, and we confess to all men, that as there are two distinct Natures in the Adorable Person of Christ our Lord, so there are two distinct Realities in the Blessed Sacrament, or, to adopt the words of St. Irenæus, we hold that "the Bread which is produced from the earth, when it receives the Invocation of God, is no longer common bread, but the Eucharist, *consisting of two realities, heavenly and earthly.*"

We no more affirm that the Bread and Wine are transmuted into the Body and Blood of Christ, so as to lose their own proper substance, than did the ancient Church of Rome, as represented in the fifth century by her chief Bishop, Gelasius. For that Pope, when contending against the Eutychian heretics (who taught that Christ's Manhood was absorbed into His Deity), made use of the true doctrine of the Real Presence as analagous to the true doctrine of the Incarnation. His words, as recorded in his work, *De duabus Naturis in Christo*, are worthy to be called to mind. They are as follows :—"The Sacraments of the Body and Blood of Christ which we take, are a Divine thing, insomuch as, through them, we are made partakers of the Divine Nature, *and yet the substance and nature of the Bread and Wine ceases not to be.* And certainly an image or similitude of the Body and Blood of Christ are celebrated in the act of the Mysteries. It is then plainly enough shown to us, that the same thing is to be thought of in our Lord Jesus Christ, that we profess, celebrate, and take in His image. And as they (the Bread and Wine), by the operation of the Holy Spirit pass into this substance, a Divine one, *and yet remain in the propriety of their own nature;* so is that principal Mystery itself, the essence and virtue of which they represent to us."

This primitive doctrine is what we teach, and what our predecessors in the Scottish Episcopate have taught before us. Again and again, with regard to the word "become," we have pointed out the analogy between the consecration of the Sacrament and the creation of Adam, as recorded in the

Book of Genesis. God (as we are there told) "formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man *became* a living soul." *He became a living soul.* The inspired record does not say that man, formed out of the dust, was *changed* into spirit, but that he *became* a living soul, *i.e.*, consisting, at first, of that which was only outward and visible, God infused into him that which was inward and spiritual. And thus man *became*, but was not *changed into*, a living soul.

So also, when talking of the Mystery of the Incarnation, we often say, "God *became* Man," and that without any danger of being misunderstood. None accuse us of teaching that God was *changed* into Man. All know that we mean to assert the Catholic doctrine, that our Lord became Man, not by the conversion or transubstantiation of the Godhead into flesh, but by taking of the Manhood into God.

Yet, notwithstanding all this, when, in the Liturgy, we pray that through the power of the Holy Spirit, the Bread and Wine may "become" the Body and Blood of Christ, there are those who misunderstand us, or who apply a wrong meaning to words which I think have been abundantly proved to be "in themselves, perfectly defensible upon the plainest scriptural and theological grounds." And thus, alas, misunderstandings have continued, and the more general adoption amongst us of what is perhaps the noblest Liturgy that has come into existence since primitive times, is hindered, and the witness of the Scottish Church to Eucharistic truth is grievously circumscribed. Even to such an extent have opposition and prejudice prevailed, that for the last twenty-six years we have had to endure the grievous humiliation of being compelled on all important occasions, such as Ordinations, Consecrations, and Synods, to celebrate the Holy Eucharist according to a form which, as a matter of fact, is not only less full, but also "less perfect,"—not only less national, but what is far worse, less primitive.\*

Must this always be so? I trust not. The present position

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\* See Bishop of St. Andrews' Charge on Eucharistical Offices.

of the Scottish Liturgy is intolerable in the opinion of many Scottish Churchmen. By its own merits, it is true, it has, of late years, gained ground to a very great extent. But yet, so long as, what are termed in the Bishops' Pastoral Letter that has been issued, "the unworthy restrictions of its present canonical status" are in force, there cannot be any satisfactory settlement. The question has now been reopened. The Bishops of the Scottish Church have spoken unanimously. Whatever may be the result arrived at in the approaching General Synod, all true Scottish Churchmen must now resolve *never* again to let the matter rest, till the unfortunate legislation of 1863 has been reversed, or, till, at the least, perfect equality of position is accorded to our national Liturgy. With less than this we cannot rest content. Those, moreover, who desire the peace of the Church, should be among the first to promote a speedy settlement of this question by the removal of a grievance, in the continuance of which we can no longer acquiesce.

Towards this end, the present revision is, I believe, a most important contribution. Even those of us, who, through old and hallowed associations, are strongly attached to the exact wording of the Liturgy, as we have it now, and especially to the Invocation introduced in 1764, may, it is to be hoped, gladly welcome the adoption of another form of that same Invocation, which, though embodying exactly the same Catholic truth, expresses that truth in language less liable to misinterpretation. This may be all the more confidently looked for, when it is taken into consideration, that the Liturgy as set forth in 1764 will be formally secured by Canon to all those congregations in which there is a desire to retain it.

But it must not be imagined that the only object of the present revision has been to remove what has appeared to be a hindrance to the extended use of the Scottish Liturgy, and consequently to the extended witness of the Scottish Church with regard to the primitive doctrine of the Eucharistic Sacrifice. Positive improvement has been aimed at. In the Invocation itself, the substitution of "this Bread and this Cup" for "these, Thy Gifts and Creatures of Bread and

Wine," will, I think, be welcomed by many as an unmixed gain. For though the wording to which, through long use, we have all become accustomed, may be explained and fully justified, it certainly does, to those not well acquainted with our Liturgy, sound somewhat harsh, especially to persons who happen to know that "these, Thy Gifts and Creatures of Bread and Wine" was, in the original Scottish Liturgy, the phrase used to denote the unconsecrated elements, *before* the words of Christ's Institution had been uttered. Concerning "this Bread and this Cup," the now suggested words, as referring to the Bread of Life and to the Cup of Salvation, there can be no ground for the smallest objection. For these words, in this particular part of the service, have not only the sanction of the Primitive Liturgies, but they represent exactly the language of the inspired Apostle when he wrote, concerning the Blessed Sacrament, "Let a man examine himself and so let him eat of that Bread and drink of that Cup."

Then again, in the revised Invocation, we have followed the primitive models in praying simply for the benediction and sanctification of the Holy Spirit. The introduction of the expression, "Thy Word," in this place is certainly not in accordance with the ancient liturgies. And independently of this consideration, "Thy Word," like "these, Thy Gifts and Creatures of Bread and Wine," was an expression more fittingly used in its original position, *i.e.*, before the words of Institution, as in the earlier Scottish and English Liturgies, than as at present transposed.

But now let us turn to minor alterations and improvements. And before considering these in detail, let me assure you, my Reverend Brethren, that none of them have been made at random or without earnest and prayerful consideration. Moreover, we have not been guided merely by our own wishes, but the conclusions arrived at have been the result of much study, of much consultation beyond the limits of our own circle, and of much consideration for the expressed or unexpressed wishes of Churchmen in general.

At the end of the Summary of the Law, it will be observed that the *Kyrie*, as in the First Prayer Book of Edward VI.,

has been re-introduced, to serve as an alternative response.

Two new sentences for the Offertory have been added with a special view to offerings intended for the poor or the sick. A slight change in the wording and in the position of the form to be used at the offering of the alms had been effected. That form may now be always employed without any want of appropriateness, even when there has been no collection of money.

Proper Prefaces have been compiled from various sources, for the Season of Advent, for the Feast of the Epiphany with its Octave, for the Feasts of the Purification and of the Annunciation, for the Feasts of Apostles and Evangelists, and for the Feast of All Saints'. This enrichment should be acceptable to all who desire to surround the offering of the Eucharist with everything calculated to increase its dignity and solemnity.

To the Prayer of Oblation a very important addition has been made, and one which should commend itself to every pious Christian, both for its own sake, and also because it brings us here into harmony with the corresponding form as it appears in most, if not all, the Primitive Liturgies. I allude to the mention, before the Eternal Father, of that blessed hope with regard to the glorious Appearing of our Great God and Saviour Jesus Christ, which has been the support and comfort of His Church in every age, and especially during those periods of sorrow and persecution, through which it has been her lot to pass. It is surely most fitting that when we are celebrating the Mysteries of Christ's Blessed Passion and Precious Death we should look on with the eye of Faith to His Second and Glorious Appearing, and thus proclaim the Lord's Death "*till He come.*"

At the commencement of the prayer, "For the whole state of Christ's Church," our revised Liturgy omits the words relating to Alms and Oblations. The mention of Alms in the Scottish service of 1637, and of Oblations at the corresponding place in the present English Book of Common Prayer, is most appropriate. But the case is altogether different with us, on account of the different arrangement of our Scottish



Liturgy. The "Great Oblation" has been made—we have in spirit entered within the Veil—we are showing the Lord's Death, and we are pleading, in our "Great Intercession," the merits of His Perfect Sacrifice, on behalf of all. Clearly, then, from a Liturgical point of view, the time has gone by for the presentation of those Oblations of Bread and Wine, now only to be thought of as the veils of that Glorious Presence in which we are worshipping. Certainly the time has passed for the presentation of our poor Alms, whose very mention seems out of place in the midst of those highest Mysteries, with which, at this part of the service, we are concerned. The proper place for the offering of both Alms and Oblations is in the pro-anaphoral part of the Liturgy, viz., at the Offertory, where it is provided for. This omission, then, to which I have called your attention, should commend itself to all who value liturgical dignity and propriety.

In the Invitation to the Communicants, the words "with faith" have been inserted—"Draw near *with faith* and take this Holy Sacrament to your comfort." I think this addition hardly needs a word of commendation to those who realise how essential faith is, in any worthy approach to the Blessed Sacrament. Without faith, we cannot discern either the Body or the Blood of the Lord. To the eye of sense, naught is apparent but the outward veils of Bread and Wine. Our faith, it is true, neither causes nor hinders the adorable Presence of the Lord. No belief on our part can add to the power of His own consecrating words, nor can any unbelief of ours lessen the reality of His Presence in His Holy Sacrament. Yet, with regard to ourselves, our faith or want of faith, makes the whole difference as to the *effect* of Christ's Presence upon us. Those who draw near in unbelief receive the Sacrament, in which Christ is verily and indeed present, and yet they are in no wise *partakers* of Him. Outwardly and visibly they receive the signs and veils of His Majesty—inwardly and spiritually they not only fail to partake of Him, but they are "*guilty of*" His Body and Blood.

How different is the case of those who draw near with faith! These can discern the Body and Blood of the Lord. What

they hear with their ears, that they believe in their hearts. What they cannot see with the eye of sense, that they perceive with the eye of faith, illuminated by the Holy Spirit. To them their Saviour's Words come in the fulness of their meaning. This is My Body. This is My Blood. They hear and they worship. But not only do they worship—they eat and drink unto salvation. They so eat the Flesh of Christ their Lord, and drink His Blood, that their sinful bodies are made clean by His Most Sacred Body, and their souls are washed through His Most Precious Blood. They abide in Him and He in them. They go from strength to strength. Faith increases faith, and they who have been enabled by the power of the Holy Spirit to discern their Lord in the Blessed Sacrament, are, by the same Spirit, enabled at all times to realize His ascended Glory, and thus to run with patience the race set before them, looking unto Jesus their present Help, and their future great Reward. Well then may we bid Christ's people to draw near *with faith* when they are about to approach His Holy Table.

Another enrichment has been added after the present Prayer of Thanksgiving. I allude to the insertion of an ancient Collect, taken from the *Book of Deer*, to which the Pastoral Letter refers as being the solitary liturgical relic that has come down to us from the Celtic Church of Scotland. In connection with this addition I may call your attention to another Collect from the same source, and to a third from the *Altus* of St. Columba, besides which, we have added the familiar prayer for unity, *Domine Jesu Christe*.

Here I may conclude what I have thought it right to lay before you, my Reverend Brethren, with regard to our proposed revision, a scheme which has been undertaken by the Bishops of the Scottish Church, guided, as I humbly hope, by that Holy Spirit, Whose aid we constantly invoked.

That this, or some similar scheme, must sooner or later be adopted, admits of little doubt. But it is much to be desired, for the tranquility of the Church, that as speedy a settlement as possible should be arrived at. For, as I have already said, the question that has been lately reopened with regard

to the Scottish Liturgy must not be set aside, till "the unworthy restrictions of its present canonical status" have been canonically removed. And to such an issue all who value, not only liturgical excellence, but also our old Scottish ecclesiastical traditions, should unhesitatingly pledge themselves.

But with regard to this and every matter affecting the welfare of the Church, as well as with regard to all that relates to our individual lives, whether as Christian men or as Christian priests, let us ever humbly commend ourselves to the guiding Light and Blessed Protection of that Holy Spirit, Whom Our Lord Jesus Christ, according to His most true promise, has sent unto us from the Father.

