

ating elemental rite in the sacramental system, absolution is the restorative and remedial, and the eucharist is the food and sustenance of previously existing life. That the priest has this power of absolution in some sense, declarative or otherwise, is implied in the Anglican form of ordination in which the bishop says, "Receive the Holy Ghost for the office and work of a priest in the church of God now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained."

The Sacrament of the Supper is the divinely appointed means for the constant cultivation and nourishment of the life received in baptism, that is, for the continual enduement of the Spirit for the maintenance of a holy life, and strength and wisdom for the performance of all Christian duty. The proper observance of this ordinance requires two things :

There must be the consecration of the elements by the priest, the organ of the priestly church, empowered by sacred ordinance to perform that rite on whose celebration none else may intrude. This consecration does not mean merely the setting apart of the elements from a common to a sacred use. That was done in the Anglican service after they were placed upon the table. His object in the words of institution is to effect, through the power of the Holy Ghost, that descent of the spiritual presence of the Lord upon the elements, so that they become to the faithful the veils and organs of a true substantial presence of the body and blood of Christ.

The other essential part of this sacred rite is that the church in its people must be there to receive in repentance, faith and charity, what by her priest she consecrates and offers. It is of the very essence of the rite that it should be a communion.

This sacrament is the most precious and efficacious of all the means whereby the grace of the Holy Spirit is imparted to each separate soul which has been planted into the body of Christ by baptism. The partaking of it is the condition of the assurance of eternal life. The souls of men, divided in out-