

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 Crammer (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 Crammer 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 1571) 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 represent 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-