

and by that tremendous Sacrifice we beseech our heavenly Father to apply savingly to our souls all the benefits of the same blessed atoning work.*

But (II) The Holy Communion is also the channel by or through which a divine gift is conveyed to our souls. What is required on our parts that we may beneficially receive this Sacrament? Faith. What is the channel through which a divine gift is conveyed to our souls? The elements of bread and wine, when hallowed by the prayer of him to whom Christ has committed the power. What is the divine gift by this means conveyed to the faithful? The Body and Blood of Christ; as our Master teaches us, when giving the consecrated Bread to His disciples He said, "take eat, this is my Body."

You will remember how well and truly this is put by the Church Catechism. A Sacrament has two parts, the outward and visible sign, and the inward and spiritual grace (or gift). What is the *outward part* (or sign) of the Lord's Supper? Bread and Wine which the Lord hath commanded to be received.

* "In the Eucharist *as a Sacrament* we receive spiritually 'the Body of our Lord Jesus Christ which was given for us,' 'the Blood which was shed for us:' In the same Eucharist *as a Sacrifice*, we in representation plead the one great Sacrifice which our great High Priest continually presenteth for us in heaven. In heaven He presenteth ever before the Father, in person, Himself-mediating with the Father as our Intercessor; on earth He invisibly sanctifies what is offered, and makes the earthly elements, which we offer, to be sacramentally and ineffably—but not in a carnal way—His Body and Blood. For, although once for all offered, that Sacrifice, be it remembered, is ever *living and continuous*, made to be continuous by the resurrection of our Lord. Rev. v. 6, 12." (Bishop Phillpotts Pastoral Letter, 1851.)