

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 uncatholic, 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