

and refuse them a place in the Book of Common Praise. I think that the wiser and truer course would have been, on the conclusion they originally arrived at (that these hymns should not appear in the book), to have accepted the responsibility, and refused them admission. They thought proper to admit the hymns and cast upon the congregations the responsibility of accepting or rejecting the volume for use in their churches. They left the matter open to their consideration, with, however, their condemnation of the teaching given, in order, it is presumed, to guide the congregations on whom they cast the burden of acceptance or rejection.

#### **IT IS NOW OPEN TO CONGREGATIONS TO DO SO.**

The hymns and their teaching have been so much canvassed that it may be thought scarcely necessary to do so, but in order to show how absolutely justified congregations are to-day in accepting the conclusion of the soundness of the views of those that we might well look to as our leaders, let me point out to you a few which should be conclusive against the reception of such a volume in our Church as the Book of Common Praise, for the same reasons that were assigned when at first they were suggested and objection was taken to them.

#### **THOMAS AQUINAS INTRODUCES TRANSUBSTANTIATION TO THE CHURCH OF ENGLAND.**

Let me, necessarily very shortly, call attention to a few of these thirty-one hymns, of which I earnestly ask your most careful consideration.

No. 248. One of the "Thomas Aquinas" hymns. This is in full harmony with the ceremonial acts of the priest, who, "with his back to the people," manipulates the elements.

So sacred and wonderful is that which is supposed to be