

Service of the Church. And this last was done, be it remembered, in the very teeth of the Puritans, who complained that "this Rubric seemeth to bring back the Cope, Albe and other Vestments forbidden by the Prayer Book of 1552." It is true that we still say the Prayer of Oblation, i.e., the first of the two Thanksgivings which used to be said immediately after the Consecration and before Reception, it is true that we say this Prayer of Oblation after our people have received the Holy Communion; but, nevertheless, we do say it, and we say it, I hope, all of us, with a full intention of offering unto God the "Sacrificium Eucharisticum," taking care always to use the first form of Thanksgiving, which is a part of the old Canon in the old Service Books of the Church rather than the second, which was composed as an alternative, and we have moreover the whole of this glorious oblation in its old and more perfect form in the Prayer Books of Scotland and of the United States. In our Church Catechism, moreover, in answer to the question why was the Sacrament of the Lord's Supper ordained, our children are taught to say not in order that we might be able to receive the Holy Communion of the Body and Blood of Christ, but for the continual remembrance or Memorial before God of the Sacrifice of the Death of Christ and of the benefits which we receive thereby. And if anyone should suggest that we have not the word Altar restored to us in our Prayer Book except in the Coronation Service, we are able to reply that although the word Altar was the word almost exclusively used for the first two centuries, yet seeing that the Bible assures us that we have an Altar, and seeing that the Holy Eastern Church, another great and ancient branch of the Holy Catholic Church, uses as well as ourselves almost universally the usual Bible term the Table of the Lord, the Holy Table, we are quite content. And if anyone points to the thirty-first Article of our Church, which condemns the Sacrifices of Masses, in which it was commonly said that the Priest offered Christ for the quick and the Dead, to have remission of pain and guilt, we hail that Article, seeing that we are able to shew that this Article was not directed against the Doctrine of the Eucharistic Sacrifice or of the Sacrifice of

the Mass as it had been called, but was intended to combat the notion that Masses are Acts of Sacrifice apart from and supplementary to the one Sacrifice of Christ once offered, and all-sufficient for the sins of the whole world; for such notions are most truly blasphemous fables and dangerous deceits.

Indeed, without attributing to Her Majesty's Court of Privy Council anything in the nature of spiritual authority, it is evident that men of the highest legal acumen, although their natural bias was all in the opposite direction, yet considered that to hold and teach the great Catholic Doctrine of the Eucharistic Sacrifice does not contravene either the thirty-first Article or any other authorized Formulary of our Church; for in the case of *Shepherd v. Bennett*, which was heard not many years ago, the great jurists then composing Her Majesty's Court of Privy Council were obliged to admit that the following statements, if made by Clergymen of the Church of England, are legally tenable:

(1) That in the Sacrament of the Lord's Supper there is an actual Presence of the true Body and Blood of our Lord in the consecrated Bread and Wine by virtue of and upon the consecration, without or external to the Communicant, and separately from the act of reception by the Communicant.

(2) That the Communion Table is an Altar of Sacrifice, at which the Priest appears in a sacerdotal position at the Celebration of the Holy Communion, and that, at such Celebration, there is a great Sacrifice of our Lord by the Ministering Priest, in which the mediation of our Lord ascends from the Altar to plead for the sins of men.

(3) That adoration is due to Christ present upon the Altar or Communion Table of our Churches in the Sacrament under the form of Bread and Wine, on the ground that under their veil is the Body and Blood of our Lord.

Now although some of the above language appears to me to be most unguarded, yet from this ruling of the Court of Privy Council, taken together with those other considerations to which I have now briefly referred, it is evident that within the four corners of our Prayer Book we find a full setting forth of the great Catholic Doctrine of Eucharistic Sacrifice.

And if, my Reverend Brethren, we now turn to the last section of our