

The tokens of his dying love,
Our great High Priest in glory bears,
He preads his passion on the tree,
He shews himself to God for me.

HYMN 550.

(Invocation of the Holy Ghost.)

Come, Holy Ghost, thine influence shed,
And realize the sign;
Thy life infuse into the bread,
Thy power into the wine.

Effectual let the tokens prove,
And *made by heavenly art*,
Fit channels to convey our love
To every faithful heart.

HYMN 551.

Victim Divine, thy grace we claim.
While thus thy precious death we shew,
Once offered up a spotless lamb,
In thy great temple here below.

Thou didst for all mankind atone.
And standest now before the throne.

Thou standest in the holy place
As now for guilty sinners slain;
The blood of sprinkling speaks and prays
All prevalent for helpless man;
Thy blood is still our ransom found,
And speaks Salvation all around.

The Father still respects thy Sacrifice;
Its savour sweet does always please:
The offering smokes through earth and
skies,
Diffusing life and joy and peace:
To these thy lower courts it comes,
And fills them with divine perfumes.

We need not now go up to heaven,
To bring the long-sought Saviour down;
Thou art to all already given,
Thou dost even now thy banquet crown;
To every faithful soul appear,
And shew thy real Presence here.

I have thus endeavored, my Lord, as faithfully and honestly as lay in my power, to set forth the teaching of our Church upon the Holy Sacrament as contained in her formularies, and in the writings of her popular divines. I think I may venture to hope that I have adduced enough to justify from all charge of Romish error everything that has of late been objected to in the last pamphlet of the so called, but wrongly called, Church Association of Toronto. It has been so confidently asserted—and thus far, never definitely contradicted—that the teaching of the Articles of the Church and the Reformers is opposed to any other view than this, viz., that in the Sacrament the Body and Blood of our Lord are not really present, but only the symbols or memorials of His Body and Blood; that the only presence of Christ is in the heart of the faithful receiver. I believe, my lord, that I have shown that every name of note in the Church cannot be ranked on the side of such an opinion.

I think that no instance of ignorance "of that whereof they affirm" is more noteworthy than where those who adopt the Zuinglian views of the Eucharist quote the well-known rubric in the Prayer-Book after the office for the "Communion of the Sick," where it is said that, "if a man, by reason of sickness or any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him that if he do truly repent him of his sins, etc., he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not