

Priests, appointed by himself. Thus the Roman Catholics in England became dissenters from the Catholic Church in England, or in other words Schismatics, seeing that it has been frequently allowed, even by Roman Catholics, that our faith and practice are in full or sufficient accord with ancient Catholic tradition. It is within my own memory, e.g., that the well known Roman Catholic writer and archaeologist, Mr. Welby Pugin, said: "There is no question in the abstract, that the Book of Common Prayer is exceedingly Catholic, and that the Rites of the Church of England, when solemnly administered, are close approximations to the ancient Services. All theologians will admit, moreover, he continues, that the old Priests, who used the present Communion Service with intention, consecrated most truly, and, consequently, the true Service was celebrated under the new form in hundreds of Parochial and other Churches, long after the accession of Queen Elizabeth to the throne."

Now since true and effectual consecration depends, as Hooker says, not on the Priest's private mind, but upon the known intent of the Church," therefore all this and much more of the same nature, coming as it does from Roman sources is testimony indeed, and concedes really every important point.

Since then, my Reverend Brethren, we have now seen (1) from the teaching of the Sacred Scriptures (2) from the belief of the Primitive Church (3) from our own Formularies (4) from the declarations of great Doctors of our dear Anglican Church, that we are expected, not merely to administer the Holy Communion, but also to offer the great and glorious Eucharistic Sacrifice; I would beg of you finally, not to accept my word merely for all this, but to take care not to fail to accept the well-considered determination of our two present noble Archbishops of Canterbury and York, given, as you know, recently in their most carefully prepared answer to the Bishop of Rome. "We make provision" write the Archbishops, "with the greatest reverence for the consecration of the Holy Eucharist, and we commit it only to properly ordained Priests, and to no other Ministers of the Church. Further we truly teach the Doctrine of

the Eucharistic Sacrifice, and we do not believe it to be a "nude Commemoration of the Sacrifice of the Cross," an opinion, which seems to be attributed to us by the quotation made from the Council of Trent. But we think it sufficient in our Liturgy, which we use, in celebrating the Holy Eucharist, while lifting up our hearts to the Lord, and when now consecrating the gifts already offered, that they may become to us the Body and Blood of our Lord Jesus Christ, to signify the Sacrifice, which is offered at that point of the Service, in such terms as these. We continue the perpetual memory of the precious Death of Christ, who is our Advocate with the Father and the Propitiation for our sins, according to His precept until His coming again. For first, we offer the Sacrifice of Praise and Thanksgiving. Then next, we plead and re-present before the Father the Sacrifice of the Cross, and by it we confidently entreat remission of sins and all other benefits of our Lord's Passion for all the whole Church, and, lastly we offer the Sacrifice of ourselves to the Creator of all things, which we have already signified by the oblation of His Creatures. This whole action, in which the people have necessarily to take their part with the Priest, we are accustomed to call the Eucharistic Sacrifice. But, inasmuch as this matter ought to be treated with the highest reverence, and to be considered a bond of Christian charity, rather than an occasion for subtle disputations, too precise definitions of the manner of the Sacrifice or of the relation, which unites the Sacrifice of the Eternal Priest and the Sacrifice of the Church, which, in some way, certainly are one, ought, in our opinion, to be avoided, rather than pressed into prominence."

Without, therefore, overmuch definition, my Reverend Brethren, let us all act upon the fact, that we have a great and mysterious Sacrifice to offer in union with, and in dependance upon the Sacrifice of the Cross, and, considering our consequent and most serious responsibility, let us pledge ourselves to make, as is most due, a continual and prayerful study of all, that we can find written concerning this Holy Mystery, in Holy Scripture and in the works of the early Fathers of the Church; and let us also determine to