

ledge of the Holy, Sacred Synod, that in certain places and cities, Deacons administer the Eucharist to Priests, although it is contrary to the Canons and customs to have the Body of Christ distributed to those, who offer the Sacrifice, by those who cannot offer it."

Hence we learn three things :

(1) That the Council of Nicea held and taught that there is distributed in the Eucharist the Body of Christ.

(2) That the Council called the Eucharistic Service "the Sacrifice."

(3) That it allowed to Bishops and Priests alone the power of Consecration.

Oh ! why, why then, my Reverend Brethren, when the Eucharistic Sacrifice has all this authority, why, let us ask next, is there any possible question about it ? You know why it is as well as I can tell you, for you know that during the middle ages such false and idolatrous additions were made to the Catholic Faith that at length men were startled, and began to revolt against these sad superstitions, and then, instead of winnowing the chaff from the wheat, they began to burn up wheat and chaff alike ; yea ! men began to say alas, that there is no real or true Presence of Christ in the Eucharist, and indeed that there is nothing sacrificial in Christian worship, and consequently that there is no Priest, no Altar and no Sacrifice. And we can hardly wonder at this, when we remember that men were called upon to accept "*ex animo*" the mediaeval definition of Transubstantiation, and were also expected to believe not only that their Masses were Sacrifices, separate and distinct from the wondrous Sacrifice of the Cross, but also that the Sacrifice of the Cross was merely effectual for the remission of original sin, whereas the Sacrifices of their Masses were absolutely necessary for the remission of all actual sin ! So terrible and shameful, indeed, was the departure of the Church from Primitive Truth, that it is only the fact that the Holy Spirit Himself watched over and guided those who purified our Offices of religion, and produced our Book of Common Prayer, it is only this fact surely which can possibly have preserved, in those dangerous days, to our dear Church of England, the Holy Catholic Faith, so that we have preserved to us in our

Prayer Book the whole round of Catholic teaching, and above all the great Doctrine of the Eucharistic Sacrifice, of which I am speaking especially at the present time.

And, in order that we may see together that this is so, let us now look, my Reverend Brethren, at our own Communion Service—the Service of the Supper of our Blessed Lord. And, first of all, I would remind you that we find it over and over again insisted upon in our Prayer Book that we shall in the Church of England hold everything that is taught by Holy Scripture and the Primitive Church. If, therefore, as we have seen, the Eucharistic Sacrifice is taught in the Bible, and is also the constant teaching of the early Fathers of the Primitive Church, and is moreover endorsed by the first General Council as well as by the texture of the earliest Liturgies of the Church, we should certainly expect to find that this Holy Sacrifice is taught and upheld in our Book of Common Prayer. And although an attempt was made, and to some extent successfully made, in 1552, in the second Prayer Book of Edward the Sixth's reign to get rid entirely of this great and essential aspect of this Holy Sacrament of Christ's Body and Blood, by the taking down of Altars, by changing the words of administration, and by the removal of the full and definite words of Oblation, which had been retained in the first English Prayer Book of 1549, yet, thank God, all this mischief has been remedied since. For in the revisions of the Prayer Book, which took place in Queen Elizabeth's reign, in James the First's reign and after the Restoration of Charles II., we have a full return to every essential of Catholic worship. Yes ! we have the old words of Administration given back to us, we have the word "*Oblations*," which had been excluded in 1552, pointedly restored in 1662, (the idea being taken from the Prayer Book of the Church of Scotland, where there is a Rubric ordering the Priest to offer up the Bread and Wine). We have, moreover, the Ornaments Rubric, making lawful all the ornaments of Churches and Ministers, which were in use in the second year of Edward the Sixth's reign, so as to enable us, if we wish to do so, to emphasise by outward signs the Sacrificial aspect of the great