

stand in need of succour, we all supplicate and offer this Sacrifice."

(7) Augustine, Bishop of Hippo, (died 396), speaking of the Eucharist, says: "This Sacrifice succeeded all those Sacrifices of the Old Testament, which were immolated also as a shadow of that to come, fulfilling the Prophecy of the fortieth Psalm, as it is quoted in the Epistle to the Hebrews: "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me," because for this Sacrifice Christ's Body is offered and is ministered to the Communicants."

(8) S. Chrysostom (died 396) says: "It is that High Priest of ours, who has offered the Sacrifice, which cleanses us. And we offer, even now, that Sacrifice, which was then too offered, the inexhaustible Sacrifice. It is not a different Sacrifice; as the High Priest presented in former times; for we offer always the same, or rather we perform a Memorial of that Sacrifice."

(9) S. Gregory of Nyssa (died 396) says: "This Holy Altar, at which we stand, is by nature a common stone, but after it is consecrated to the worship of God, and has received His blessing, it becomes an holy Altar, an unpollutable Altar, not to be touched by every one, but only by Priests, and such Priests as fear God."

(10) And lastly, Theodoret (died 460) says: "We have an Altar, much more excellent than the old one under the Law, for that was but a shadow of this. That was an Altar for Sacrifices void of reason, but this is an Altar for Spiritual and Divine Sacrifice, of which none of the Jewish Priests could partake, unless they were first converted to faith in our Lord."

In addition to such words as these, my Reverend Brethren, I would simply ask you to get for yourselves, if you are curious upon this subject, a copy of Dr. Neale's early Liturgies of the Church, and you will see that in all of them the sacrificial idea is expressed in the strongest possible manner.

In the Liturgy of S. James, e. g., which is one of the very earliest of these treasures of the ancient Church, immediately after the act of Consecration, i.e., after the solemn setting apart of the Bread and Wine to be the Body and Blood of Christ, the Priest is directed to proceed as follows:—"Wherefore, having in remembrance

our dear Saviour's life-giving Passion, salutary Cross, Death, Burial and Resurrection on the third day from the dead, and His Ascension into Heaven, and His sitting on the Right Hand of Thee, His God and Father, and His second bright and terrible appearing, when he shall come with glory to judge the living and the dead, and shall render to every man according to his works, we sinners offer to Thee, O Lord, this tremendous and unbloody Sacrifice; beseeching Thee not to deal with us after our sins, nor reward us according to our iniquities, but according to Thy clemency and unspeakable love to mankind, overlook and blot out the handwriting that was against Thy Servants, and grant us Thy heavenly and eternal rewards, such as eye hath not seen, nor ear heard, neither hath entered into the heart of man, even such as Thou hast prepared for them that love Thee." And this, my Reverend Brethren, is only a sample of what we find in all the rest; for again in the Clementine Liturgy, (e.g.) the Priest says: "We offer unto Thee, our King and our God, according to His (i.e. Christ's) Institution, this Bread and this Cup, giving thanks unto Thee through Him, that Thou hast thought us worthy to stand before Thee, and to sacrifice unto Thee."

Now I need not, I am sure, remind you that such evidence as this is most important; for here we have brought before us not merely the dicta of individual Fathers, but the very Services which were actually in daily use in very early times. Yes, we are here taught how, i.e., with what holy sacrificial words members of the undivided Church of Christ were wont to make their approaches unto God.

The feeling and drift, therefore, of these early Liturgies, which is certainly unmistakable, cannot possibly be neglected.

Moreover, Brethren, at the first great General Council of the whole Church of Christ, the Council of Nicea, held in the year 325, a Council, whose decisions bind all and every branch of the Holy Catholic Church, we gather incidentally in several places what was the feeling and opinion of that august Body with regard to the Holy Eucharist, and especially we gather this from the eighteenth Canon, which runs as follows:—"It has come to the know-