

at any given place or time. The Body as "given" for us and the Blood as "shed" did not exist at the time of the Institution, and do not exist now, and therefore cannot be locally present. Yet they are "given" by God in spiritual force and blessing through faith. The Atonement of Calvary is not and cannot be present now, and yet we continually partake of its vital efficacy and blessing. But for this no special mode of the presence is necessary. Scripture and the Prayer Book will be searched in vain for any indication that the presence of our Lord in the Lord's Supper means any presence attached to, or identified with the elements.

6. "This Reality is the Body and Blood of Christ present in the Sacrament under the form of bread and wine." Once more we ask for the Scriptural and Anglican authority for any presence "under the form of bread and wine." Bishop Andrewes, the great Caroline Divine, repudiated this idea with scorn, as the late Bishop of Edinburgh (Dr. Dowden) has convincingly shown, and Dr. Dowden himself, one of our greatest liturgical authorities, writes as follows :—

"One thing is absolutely certain : It is no part of the doctrine of our Church that there is an adorable presence of our Lord's body and blood *in* or *under* the forms of bread and wine. Such language is undiscoverable in the doctrinal standards of our Church, and wholly unknown to the Church of the early Fathers."¹

Bishop Westcott uses similar language :—

"It seems to me vital to guard against the thought of the presence of the Lord in or under the form of bread and wine. From this the greatest practical errors follow. The elements represent the human nature, as He lived and died for us under the conditions of earthly life."²

7. The Bishop of Birmingham says that in the Declaration on Kneeling, and, "what is more important, in the form of consecration," the doctrine of a presence in the elements is "plainly evaded, and not asserted."³ Is not this a surprising and significant admission? We believe that the truth would be better expressed by saying "plainly avoided," for the compilers of our Communion Office were not the men to "evade" a question of this kind, and

¹ Bishop Dowden, *Define Your Terms*. An Address to his Diocesan Synod, 1900, p. 21.

² Westcott, *Life and Letters*, Vol. II., p. 351.

³ Gore, *The Body of Christ*, p. 321.