

is at once absurd and blasphemous," and so is the idea of pretending to add anything in the way of virtue to the perfect efficacy of the One Sacrifice offered by our dear Lord upon the Cross.

But what I rather want to press and what I shall be able to prove from Holy Scripture, as received by the undivided Church is:

(1). "That when our Lord Jesus Christ took Bread and Wine and blessed them, and said: "This is My Body: This is My Blood," He then, of His own free Will, offered Himself a Sacrifice for the sins of the world, and became as the True Paschal Lamb, the one and only Saving Victim for all our sins.

(2). That what our Lord did, when He thus offered Himself a Sacrifice for our sins, He commanded His Apostles to do, when He said, "Do this," or offer this "in remembrance of Me," or for My Memorial.

(3). That the Apostles obeyed their Master's dying command, and that, moreover, (acting upon the authority of their Lord) they ordained faithful men, to succeed them in the priestly Office, by presenting and pleading the same one acceptable Sacrifice of the Body and Blood of Christ, using as the outward sign or sacrament the elements of Bread and Wine.

(4). That our ever blessed Lord, the great High Priest, is ever re-presenting His once offered but ever enduring Sacrifice in Heaven, and that thus He is ever pleading and interceding for our pardon and for all other benefits of His Passion.

(5). That what our Lord is doing in Heaven, His Priests are commissioned and expected to do upon earth, i.e. to re-present and plead Himself, the One Saving Victim, using as the outward sign the commanded elements of Bread and Wine."

Thus, in the Holy Communion, besides adoring our blessed Saviour, who comes invisibly to give His Body for the Feast, and besides receiving His precious Body and Blood for the strengthening and refreshing of our Souls, we do the same thing upon earth, that Christ our Head is doing in Heaven, we present, i.e., and plead the one inestimable Sacrifice, and although we do it humbly and by way of Memorial yet we do it very really and effectually to the pulling down of the strongholds of Satan and to the building up of the City of God.

At the same time, it must be clearly understood, that we have no thought of a new sacrifice, but only of the offering of a sacrifice, which is a re-presentation of the offering of the first Eucharist, and of the offering of the Great Sacrifice of the Cross—a sacrifice, which is moreover the means of applying the merits of the Sacrifice of the Cross to individual souls, and indeed to the whole Church of God. And of course, my Reverend Brethren, the value of this offering arises entirely from the blessed fact, upon which I dwelt fully four years ago—arises, i.e. from the fact of the true, real, spiritual Presence of our Lord in this Holy Sacrament; for if we are to make an Offering, it is necessary that we should have somewhat to offer.

For, when we say in the 28th Article of our Church that "the Body of Christ is given, taken and eaten in the Supper only after a heavenly and spiritual manner, and that the means whereby the Body of Christ is received and eaten in the Supper is Faith," we assert that, while the necessary condition for beneficial reception is our faith, yet that which is given by the Priests is the Body of Christ and at the same time we assert, that Christ has not in the Eucharist the mode of existence of Bodies, but of Spirits, and that therefore, the Body of Christ is eaten in the Sacrament, not corporally but spiritually.

Just, in fact, as the offering of the Paschal Lamb was at the same time a Memorial of the Sacrifice offered on the occasion of the deliverance of Israel out of Egypt and was also itself a Sacrifice, pointing forward to the great Sacrifice of the Paschal Lamb on the Cross, so the Holy Eucharist, while it is a Memorial, bringing before God the Sacrifice of the Cross, is also a re-presenting and pleading of that Holy Sacrifice, and is therefore the offering of a sacrifice in union with and in dependence upon the One Sacrifice of the Cross.

For the essential idea of a sacrifice is to make memorial before God, to bring before God an appointed reminder. In the Old Testament Scriptures, e.g., we are repeatedly told that the Priest made a Memorial before God, a memorial i.e. of man's sin, of which man could not rid himself, and a memorial consequently of the necessity of