

Prayer Book of 1552, and has never been restored. Would it not have been more accurate and fair, either to state these facts, or else to have omitted any reference to the Holy Spirit in connection with the consecration of the elements ?

3. " Bread and wine become for our souls His Body and Blood." Again, there is an entire absence of authority from New Testament or Prayer Book for this word "*become*." How can bread and wine " become " our Lord's Body and Blood ? The elements of bread and wine and the Body and Blood of Christ are always kept distinct in connection with the Holy Communion, and are never to be identified in any way whatever. There is a constant and beautiful parallelism between them at every point, but the one never " becomes " the other.

4. " We verily and indeed receive His Sacred Flesh and Blood." But our Lord spoke of His " Body," not His " Flesh," and as the Lord's Supper is always associated with the Lord's Death, and never with His glorified life in heaven, it is impossible to speak of receiving His " blood " except in the sense of the spiritual efficacy of the Atonement on Calvary. Bishop Westcott's testimony is to the point here :—

" One grave point I am utterly unable to understand—how the Body broken and the Blood shed can be identified with the Person of the Lord. I find no warrant in our Prayer Book, or ancient authorities, for such an identification The circumstances of the institution are, we may say, spiritually reproduced. The Lord Himself offers His Body given and His Blood shed, but these gifts are not either separately (as the Council of Trent) or in combination, Himself."¹

5. " The Doctrine of the Real Presence." The phrase, " Real Presence " is not found in any of the Anglican formularies. It is unknown earlier than the Middle Ages, and the compilers of our Prayer Book objected to its novelty and ambiguity. All presence of Christ must be real, and a spiritual presence is not less real because it is spiritual, but it is altogether inaccurate to say that the only " real presence " can be a presence in the elements by virtue of consecration. The reception by us of the spiritual efficacy and power of Christ's Atonement is independent of His local presence

¹ Westcott, *Life and Letters*, Vol. II., p. 351.