

formity with the teachings of the Catholic Church in those ages to which the Church of England directs us as "most pure and uncorrupt," and of "the old godly doctors," to whom she has in many ways referred us,—declaring hereby both what we repudiate, and what we believe, touching the said doctrines.

(1) We repudiate the opinion of a "corporal presence of Christ's natural flesh and blood"—that is to say, of the presence of His Body and Blood as they are in heaven ; and the conception of the mode of His presence, which implies a physical change of the natural substances of the bread and wine, commonly called, "Transubstantiation."

We believe that, in the Holy Eucharist, by virtue of the consecration, through the power of the Holy Ghost, the Body and Blood of our Saviour Christ, "the inward part, or thing signified," are present really and truly, but spiritually and ineffably, under "the outward visible part or sign," or "form of bread and wine."

(2) We repudiate the notion of any fresh sacrifice, or any view of the Eucharistic sacrificial offering as of something apart from the one all-sufficient sacrifice and oblation on the cross, which alone "is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual," and which alone is "meritorious."

We believe that, as in heaven, Christ, our Great High Priest, ever offers Himself before the Eternal Father, pleading by His presence His sacrifice of Himself once offered on the cross ; so on earth, in the Holy Eucharist, that same Body, once for all sacrificed for us, and that same blood, once for all shed for us, sacramentally present, are offered and pleaded before the Father by the Priest, as our Lord ordained to be done in remembrance of Himself, when He instituted the blessed Sacrament of His Body and Blood.

(3.) We repudiate all "adoration" of "the sacramental bread and wine," which would be "idolatry ;" regarding them with the reverence due to them because of their sacramental relation to the Body and Blood of our Lord : we repudiate also all adoration of "a corporal presence of Christ's natural flesh and blood"—that is to say, of the presence of His Body and Blood as they "are in Heaven."

We believe that Christ himself, really and truly, but spiritually and ineffably, present in the sacrament, is therein to be adored.

Furthermore, in so far as any of the undersigned, repudiating and believing as hereinbefore stated, have used, in whatever degree, a ritual beyond what had become common in our churches, we desire to state that we have done so, not as wishing to introduce a system of worship foreign to the Church of England, but as believing that, in so doing, we act in harmony with the principles and the law of the Church of England, and as using that liberty which has, in such matters, been always allowed to her clergy and her people : having at heart the promotion of the glory of God in the due and reverent celebration of the Holy Eucharist as the central act of divine worship.

In making the above statement we desire expressly to guard ourselves against being supposed to put it forth as any new exposition of the faith ; nor do we seek to elicit from your Grace, or from our right rev. fathers in God the Bishops of your province, any declaration in regard to the subjects upon which we here have stated our belief ; we wish only thus publicly to make known this our profession of faith, for the quieting of the minds of others and for the satisfaction of our own consciences.

BUTLER, W., Vicar of Wantage.
CARTER, T. T., Rector of Clewer.