

The Sunday School paper already referred to has also the following statements :—

" That we thus may be able to feed upon Him, He has given to His Church authority to consecrate, by the power of His Holy Spirit, bread and wine to become for our souls His Body and Blood. When we receive the bread and wine thus consecrated, we verily and indeed receive His sacred Flesh and Blood according to His Divine method."

" This is what is known as the doctrine of the Real Presence. The term ' Real Presence ' signifies the presence of a Reality. This reality is the body and blood of Christ present in the Sacrament under the form of bread and wine."

" We should never speak of receiving bread and wine in the Sacrament, but rather of receiving the Body and Blood of Christ which are hidden beneath the bread and wine."¹

Whether these words truly and properly represent New Testament teaching may be tested by the following considerations.

1. Where may we find the warrant for the statement that " He has given to His Church authority to consecrate " ? There is some confusion of thought here, for our Lord's words at the time of the first Institution of the Communion were not words of consecration at all, but words of *administration*. He did not consecrate, He administered, using certain words and actions at the moment of doing so. Of course we to-day in using our Lord's words and reproducing His actions may rightly be said to consecrate the elements by setting them apart to the sacred purpose of the Lord's Supper. But this is very different from saying that " He has given to His Church authority to consecrate." It is never safe to make a general statement involving matters of great importance without being able to support it by proper authority.

2. " To consecrate, by the power of His Holy Spirit." Here again, we naturally ask for proof of the statement. No reference to the Holy Spirit appears in the New Testament in connection with the institution of the Lord's Supper. No reference to the Holy Spirit is found in the prayer of Consecration in the Communion Office. An Invocation of the Holy Spirit on the elements was found in the Prayer Book of 1549, but was omitted in the

¹ See above, p. 1.