

senting Christ unto the Father in these Holy Mysteries of His Death and Passion."

(8). Wheatley, (died 1742) in his "Illustrations of the Book of Common Prayer" says: "The Holy Eucharist was from its very first institution esteemed and received as a proper Sacrifice, and solemnly offered to God upon the Altar, before it was received and partaken of by the Communicants."

(9). Bishop Wilson, (died 1755) in his "Sacra Privata" gives as a Prayer for Priests before the Holy Communion: "May it please Thee, O God, who hast called us to this ministry to make us worthy to offer unto Thee this Sacrifice for our own sins and for the sins of Thy people. And he gives as a Prayer to be offered upon placing the Bread and Wine and Water upon the Altar: "May I adore Thee, O God, by offering to Thee the pure and Unbloody Sacrifice, which Thou hast ordained by Jesus Christ." And in his "Holy Bible With Notes" on the words "which is shed," given in S. Matthew xxvi, 28, he says: "He then, at that instant, gave His Body and Blood as a Sacrifice for the sins of the world, He then offered as a Priest, Himself, under the symbols of Bread and Wine, and this is the Sacrifice, which His Priests do still offer, and he it observed, that Jesus Christ did this, before He was apprehended, when He was at His own disposal; it was then that He offered Himself a Sacrifice unto God."

And now, my Reverend Brethren, having shown that this teaching is not, as some would allege, the outcome of the Oxford movement, but that, on the contrary, the Doctrine of the Eucharistic Sacrifice has been held in the English Church by our greatest Divines in every age, down to the present century, I will add just a few testimonies from the writings of men of our own time.

Bishop Philpotts, of Exeter, in a Pastoral Letter, issued in 1851, says: "The Holy Eucharist, considered as a Sacrifice, is commemorative and propitiatory, commemorative of the our Great Sacrifice consummated on Mount Cavalry, and the way of re-presenting it, as a solemn Memorial to God the Father, propitiatory not in the sense of making a new propitiation, which can never be, but in that of obtaining

the favor of God by pleading the Death of His Son "showed forth" in this Sacrament.

As then, the Sacrifice is continuous, its propitiatory virtue is continuous also, and the fulness of the Propitiation is pleaded for the whole Church, whensoever the Commemoration of it is exhibited in the Eucharist."

And Bishop Hamilton of Salisbury in one of his charges says: "The Apostles and those who have received their commission from them, have ministrations entrusted to them, through which the Bread and Wine become at the Holy Communion the Body and Blood of Christ, and the Church presents before the Throne of Grace that, which is present, viz., Christ's Body and Blood in the Sacrament, and by such offering pleads with Christ and through Christ with the Father, or, in other words, gives expression in her highest Act of Worship, Praise and Adoration, to the full meaning of those words, with which we ever close our prayers, whether supplication for ourselves or intercession for others, viz., through Jesus Christ our Lord."

Now it would be easy, my Reverend Brethren, to offer similar declarations, some of them very grand and beautiful from the pen of Bishops Harold Browne and Forbes, as well as from the writings of Keble, Pusey, Church and Liddon. But I must forbear, and I will merely further remind you by way of showing that our English Prayer Book was held by those who had used the old Mass Books to be truly Catholic, that out of 9400 Clergy who had ministered under the Pope in the reign of Queen Mary, only 189 refused to use the Prayer Book of Queen Elizabeth and that for a large part of Queen Elizabeth's reign all the people of England used that Prayer Book, and that, moreover, Pope Pius IV. sent his Nuncio to the Queen, and announced his approval, and his willingness to accept the English Prayer Book, with permission to the Clergy to marry, and agreeing to Communion in both kinds, if only the Queen would acknowledge the Pope's supremacy, and it was only when the Queen obdurately refused this dangerous condition, that at last Pope Pius V. ex-communicated the Queen and called upon all, who held to him to withdraw from their Parish Churches and to worship under the care of