

is truly applied, it is manifest, from these considerations taken together, that remission is conferred in the Sacrament of the Eucharist." And so it is that we pray in our Communion Office, "that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood."\*

Thus full forgiveness of sins is one of the blessings offered to us in this Sacrament.

Another is the sanctifying grace of the Holy Spirit. For inasmuch as the faithful partake of Christ, they must, upon Scripture principles, partake of the Spirit of Christ, who cannot be severed from Him.

Thus in the Eucharist Christ brings with Him the two blessings that we need, the two blessings that we are ever seeking from God,—pardon for the past, and grace for the future. Oh! the marvellous love of God for poor sinners! Oh! the mercy of Jesus towards struggling, feeble, fainting souls! Why, then, such being the mighty blessings, the most comforting supports given to us in this holy Sacrament, why is it treated with such general neglect? Ye men of the world, ye men of business, immersed in cares and active work, and surrounded by temptations, why do you neglect to use this means of strength against temptation, provided by God

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\* And so in the Homily "of Common Prayer and Sacraments" it is said, "Sacraments are visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of *free forgiveness of our sins*, and of our holiness and joining in Christ."