

adhered to that only foundation there would now be no occasion to prove that she is uncatholic and unscriptural, and if she would now at last "look unto the rock whence you are hewn, and to the hole of the pit from which you are dug out" (Isaiah 5, 11, D.V.) we would receive her with open arms and gladly welcome her back to the faith once delivered unto the saints.

The next subject that I have marked out for our consideration is communion in one kind, which will require from me but very few remarks. You are aware that with us both the clergy and the laity receive the Lord's Supper under both its elements of bread and wine, but that in the Roman Catholic Church the clergy receive both elements, but the laity are robbed of one-half of the sacrament. Which of us is right? Which follows the true catholic custom? Listen to the language of the Council of Constance, the very council which at so late a date as the year 1414 robbed the laity of the Roman Catholic Church of their undoubted and scriptural right. "Christ did after supper institute this holy sacrament, and administered it to his disciples in both kinds of bread and wine."* But you may say that the disciples to whom the first sacrament was administered were all clergy, and that consequently this is no proof of the right of the laity to receive the wine. Listen, then, to the same council on the point of the laity receiving the cup: "This sacrament was received by the faithful under both kinds in the Primitive Church," and yet with the possession of this knowledge she dared to change the mode of the administration of the Lord's Supper nearly 1,400 years after its institution, during which period the whole church had received it as Christ had first administered it.

I shall now come to the proof of these assertions, and I will first read to you the account of the institution of the Lord's Supper as given in the 11th chapter of the 1st Epistle to the Corinthians according to the Douay version, "I have received of the Lord that which also I delivered unto you that the Lord Jesus the same night in which he was betrayed took bread and giving thanks broke and said, take ye and eat, this is my body which shall be delivered for you, this do for the commemoration of me. In like manner also the chalice after he had supped, saying, This is the New Testament in my blood, this do ye as often as you shall drink for the commemoration of me, For as often as you shall eat this bread and drink the chalice, you shall shew the death of the Lord until he come. Therefore, whosoever shall eat this bread or drink the chalice of the Lord unworthily shall be guilty of the body and blood of the Lord, but let a man prove himself and so let him eat of that bread and drink of the chalice, for he that eateth and drinketh unworthily eateth and drinketh judgment to himself not discerning the body of the Lord." (1 Cor. xi., 23-29.) Will not the most uneducated amongst us at once perceive that the person who, according to this account, had the right to eat the bread had also the right to drink of the chalice, and that every man, not every priest merely, who proved himself might eat of the bread and drink of the chalice. I shall now give you a single quotation from

* Concl. Constance, Sess. 13, Apud Labb. et Cossart. Tom. 12, p. 90, par. 1672.