

Lord's table ; and there is nothing in the answer of the bishops to the Puritans, to forbid this being done. In defence of the same practice Mr. Darling further says : " The people should remember that what the celebrant does in every celebration is to imitate, in his humble measure and as Christ ordained, the action of Christ. "In order to this it is important and has ever been the custom of the church," (which Wheatly, Proctor and Blunt positively deny.) "that he should stand at the midst of the holy table, as one leading a commonaction to all, pleading that one only sacrifice with the Saviour continually offered before the Father's throne in Heaven, and which, according to this ordinance we specially commemorate, present and plead in the highest rite of the church." I am quite willing to allow this argument to go for what it is worth, which is very little; and am glad to find, that Mr. Darling indignantly repudiates any idea of "adoration" of the elements. No doubt he is quite sincere in this repudiation; but he will I trust, excuse me, if I remind him of the caution of St. Paul, "Let him that thinketh he standeth take heed lest he fall"—and of the fact that one great error of those, in whose footsteps he seems to me and to many others, to be treading, is this very one—of the adoration of the elements in the Lord's supper. Archdeacon Freeman, whom Mr. Darling so highly lauds, and who has had the advantage of having been *behind the scenes*, and therefore knows well whereof he speaks, says : "Doctrines have been maintained—and practices founded on them, about which, whatever defence may be set up for them, this much, at least, is certain, and can be proved to a demonstration, that they find no recognition in the ritual of the primitive ages. I speak (says he) more particularly of the tenet, that one purpose and a principal one, (to say the least,) of the Holy Eucharist, is to provide for the church an object of Divine worship actually enshrined in the elements, viz., the Lord Jesus Christ—that the church ought to pay towards that supposed personal presence on the altar and towards the elements containing them that worship, which at other times she directs to Him, as seated on the right hand of God. Such is the position laid down and acted on" (by the extreme ritualists). "The altar we are told, is for the time being the majestic throne of God—the presence (I cite the language of the upholders of this view) is of such a nature as to demand at our hands the same worship as we commonly pay to the Holy Trinity in heaven." In "the Directorium Anglicanum" the consecrated wine is styled "*the blood*"—and the unlucky priest, who, through any inadvertence, drops any of it, is required to kneel down and lick it up with his tongue; and, if he cannot by that process entirely eradicate it, he is to scrape it out with his knife, and having burnt the shavings, he is to put the ashes thereof on the altar.