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READINGS
UPON THE LITURGY AND
OTHER DIVINE OFFICES OF THE CHURCH
VOL. I.1

ON THE EUCHARIST AND DAILY OFFICES CONNECTED THEREWITH

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BOOK OF THE LITURGY

INTRODUCTORY

THE object of these Readings is to enter upon an examination of the “Book of the Liturgy and other Divine Offices of the Church;“ the construction and mutual relation of the several Offices; the uses or ends for which they are intended; the language employed in the same; and the principal topics and doctrines involved therein The result which we shall aim at will be to convey explanation and instruction; that we may all, in offering up to Almighty God the continual worship of the Church, know what we are about, and worship not only with the spirit, but also with the understanding; and that, whether in the services for daily and weekly worship, or in those services which we are called upon to celebrate on special occasions, we may perceive the reasonableness thereof, and the conformity of the rites observed and of the language used, to the acts wherein we may be engaged.

First let us examine the title of our book - “ The Liturgy and other Divine Offices of the Church.“ The Liturgy, then, embraces, or is the name appropriate to, one or more of the Divine Offices; and besides the Liturgy we have other Offices.

The word Liturgy, in its original sense, means public ministry or service. It is applied in the Old Testament, in various passages, to the service of the Jewish priests in [002] the Tabernacle and the Temple, and particularly to their ministry at the altar: thus, in the passage in Joel i. 9: “the priests, the Lord’s ministers mourn,“ - the LXX. has it, the priests, οι ιερεις οι λειτουργουντες θουσιαστηριω, - who liturgize at the altar.“ In the New Testament the word is expressly so applied in St. Luke’s Gospel (ch. i. 23), in speaking of the days of Zechariah’s ministration (αι ημεραι της λειτουργιας αυτου); and, again, it is used in this sense in the Epistle to the Hebrews (ch. viii. 2), where the Lord is called a Minister or Leitourgos of the Sanctuary, and is said to have obtained a more excellent Ministry (λειτουργια) or Liturgy than that under the Law. The word “Liturgy,“ therefore, in its application to the offices of Christian worship, may be appropriately applied to those which correspond to services offered at the altar under the Law. In accordance with this view, it has been the practice of the Catholic Church not to apply this word to any other offices - whether of Common Prayer, Baptism, Chrism, &c.— but to restrict it solely to the office for the celebration of the holy Eucharist. (Renaudot ad Lit. Copt.Tit.1, p.169) We may hold it as certain, therefore, that the word is improperly applied to of-

fices of Common Prayer unconnected with the holy Eucharist and, accordingly, both the Greek and the Roman Catholic liturgical writers always apply the term to the office for the Eucharist, and to that alone: for their hours of prayer are, in their origin and in the practice of those Churches, wholly unconnected with the Eucharist.¹

It will fall within the scope of this work to point out hereafter the immediate connexion of the Morning and Evening Offices with that of the holy Eucharist. This connexion and the relation of the offices themselves to the daily Morning and Evening sacrifices under the Law, as antitype and type, have been wholly lost sight of in the Church, and have been made known to us again through the light of prophecy thrown in recent years upon the [003] Law, and its application to us; and through the commandments of apostles given in accordance with that light. Assuming, therefore, the connexion between the order for the Eucharist and the offices for Morning and Evening Prayer, we are to understand that the word "Liturgy" in the title to our Look applies to these three

¹ "Apostoli ab Hebraeis accepere horas orandi." "Non esse juris Divini Officium Divinum, sed tantum juris esse canonici communior opinio." - Gavant. in Rubr. Breviar. § 1, c. 2 and. c. 4. The word "Officium" is here restricted to the hours of prayer. See also Durand. Rationale, lib. v. 1; and Renaudot. Ad Lit. Copt., referred to above.

offices, which include all the variations, special prayers, and anthems, prescribed for feasts or other special occasions, whether in the Eucharist or at Morning and Evening Prayer. And it will then follow that the words "other Divine Offices" refer, in general, to the remaining services for worship, and to the order and forms given for administering the various other rites of the Church contained in the Book.

There is one word more in the title which demands our notice; and in its entire bearings it is of such importance that we shall consider it at some length. We refer to the word "Divine," - "the Liturgy and *other Divine* Offices of the Church." The word, therefore, applies both to the Liturgy and to the other offices. We understand by it, not merely that these are offices for the worship of God or for the ministration of His grace, that they concern God, or are addressed to God, and so are called "Divine;" in which respects, however, the application of the word might be fully warranted. It conveys more to us than this. It conveys that God alone can prescribe the way in which He ought to be worshipped; that as all true knowledge of God proceeds from God, so the way of approach unto Him must also be revealed by Him; that God can be known and approached only through Jesus Christ, who is the Way, the Truth, and the Life; and that the Son of God became incarnate as the only

means to this end. These are pregnant truths; and if we examine into them, we shall find that they furnish the evidence and the proof that our manner of worship in all essential particulars must proceed from God and be taught to us by Him.

The Offices of the Church comprise two distinct classes of particulars: - 1. The essential acts or words which constitute any sacrament or act of worship to be what it is: 2. Those accompanying prayers, anthems, and subordinate [004] rites, actions, or words, which are intended to lead to, prepare for, or set forth and carry on, the main action, but are not essential parts thereof. All the particulars comprised in the first of these classes, in order to be true and acceptable, must be prescribed by God. They have been delivered to the Apostles by the Lord Himself previously to His Ascension, or else subsequently revealed to the Apostles and Prophets by the Holy Ghost. With respect to those in the second class, although many of them have not this authority, but come down to us by tradition of Scripture or of Catholic practice, yet it is sufficient that they consist with, concur in, and carry out, the main action, and that they appropriately and becomingly express those affections, thoughts, and desires, which the Holy Ghost inspires in those who, by His grace, “worship God in spirit and in truth.”

The word “Divine,” therefore, applies immediately to that order and form wherein God directs His worship to be conducted. And it is properly, although less directly, applied even in this highest sense to those offices which prescribe the fulfilling of that same Divine order and form of worship in true, consistent, and appropriate words and acts.

It will be a fitting introduction to our further observations, that we should proceed to make some few remarks upon the mode in which God has been pleased to reveal to the Church the true form and order of His sacred worship.

There seems no room to doubt, that man had no sooner fallen than God was pleased to reveal to him the general truth that He was to be approached by sacrifice. He was also pleased to impart sufficiently distinct knowledge as to the kind of things which should be presented in sacrifice, and the way wherein they should be offered. Cain was not rejected merely for an error in judgment, but for the disobedience of unbelief. Abel was accepted in the obedience of faith, and God testified “of his *gifts*.” (Heb.xi.4.).

Passing from Patriarchal times, it is, at all events, certain that, in the Law delivered to Moses, God was pleased to prescribe the appointed mode wherein He

was to be approached under that covenant, into which He entered with the children of Israel. This is not the appointed mode [005] wherein Christians are to approach Him; but we know that the Law contains in its ordinances the types, figures or shadows of those things which it is God's will should be done in the Christian Church. The priests under the Law "served unto the example and shadow of heavenly things," (Heb.viii.5) of which heavenly things the Church (which is the Temple of the Holy Ghost) contains the substance, and of which the things done in the Church are the very image and expression.(Heb.x.1) If the figure and type be of an organic character, and as such be conformed to a certain prescribed order and systematic process, then it is demonstrable that that of which it is a figure and type must also follow a prescribed order and course of proceeding. Not that the things done in the Church are formed upon the model of the Law of Moses, but the things ordained under the Law are conformed to those heavenly things of which they are the example and the shadow, and of which the rites and offices of the Church are the visible image and expression. And as it admits of no dispute, that the institutions commanded by Moses observe a certain order or law, it is, therefore, equally certain that the institutions of the Gospel must also observe a fixed order or law; for if it were otherwise, the one could not be type and the

other antitype. That order or law can proceed from none other authority than that of God. He hath devised and He alone can reveal. "See," said He to Moses, "that thou make all things according to the pattern shewed to thee in the mount." (Exod.xxv.40; Heb.viii.5)

Our last observation refers to the general analogy between the ordinances of the Law and the ordinances of the Gospel: but let us take a larger view of this subject. Man is a creature combining in his being the body or sensitive part; the soul or understanding; and the spirit, the peculiar residence of his individual personality, the centre of consciousness, the seat of reflection and will. All God's dealings or revelations are addressed to man in his threefold being, as a sentient, reasonable, and spiritual creature. Nevertheless, every man in his progress from infancy to manhood has passed through three distinct stages. In infancy there is the incessant energy of animal life, the [006] sensitive faculties are in full activity and employment, but the understanding barely looks out, as it were, from its cradle, and can be exercised only to a very limited extent; and although there are from time to time plain indications of the spiritual existence, yet the higher faculties of the spirit seem to be dormant. As he attains to childhood and youth, the faculties of the understanding become acute and vigorous, and

are constantly occupied upon the objects presented by the senses; while reflection and the exercise of personal determination and will are at first scarcely perceived, and only gradually develop themselves. At last the youth is matured into the man, no longer the creature of mere impulse and unreflecting action, but able to control both the senses and the intellect, correcting the false tendencies of either, and compelling both the one and the other to act in subserviency to his personal will. Somewhat of the same progressive movement appears, also, in the history of the whole race. It is true that man has ever been this threefold creature, and consequently that God's dealings with him have ever embraced his whole being. It is also true that, at every period which has come within our range, we may observe that the animal, the reasoning, and the spiritual parts are variously developed in different individuals. Still there would seem to be, on the whole, a gradual development of the race - first, as a physical or sentient creature; next as a physical or sentient, and also reasoning creature; and lastly, as a sentient, reasoning, and spiritual creature. And it has pleased God to adapt His revelations to man according as the condition of the creature rendered either the senses or the understanding the readiest means of access to the spirit.

In the earliest period of the world's history, it was through his senses that man was immediately addressed; and the Divine rites consisted of the offering to God of animals, to the exclusion even of the fruits of the earth (Gen.,iv.3-4), which under the Law were brought into use in the service of God. Next was the period of the great development of mind, the period of the ideal, commencing with the sensual wisdom of Egypt, and terminating with the wonderful attainments of [007] Greece - attainments which rendered her; even when subdued by arms, victorious by arts and sciences, and which effected and made manifest the conquest of mind over the animal nature. It was during this period, in the earlier part thereof, in the palmy days of sensual Egypt, that God was pleased to deliver the revelation of His Law to Israel, - a revelation which, while still addressed in its main requirements to the lower region of man's being, is yet, as a system of laws, an admirable development of reason, and calculated to call forth its faculties into exercise. And, looking upon the Old Testament as a whole, we shall perceive how, through the lips of Moses, of David and Solomon, of Isaiah and the other Prophets, there is an increasing appeal to man as a reasonable being, and the gradual development of the spiritual nature of God's revelation, thus proving the development of that creature to whom it is addressed. At length the fulness of time arrived when the Son of

God became incarnate; and through His death and resurrection, and the outpouring of the Holy Ghost, it became possible that the Father and the Son should dwell by the Holy Ghost in the regenerated spirit of man, and that the Church, the mystical Body of Christ, should become the Temple of the Holy Ghost, to the intent that, in the Church, all things should be fulfilled according to the will of God. This has been the period of the spiritual development of man, which, for good and evil, seems now approaching to its consummation.

But, although this is the nature of the new dispensation of grace in Jesus Christ, yet neither the senses nor the reason of man are omitted therein, nor their use in subservience to the spiritual part neglected. It is through the washing of water that we are admitted to this grace; and bread and wine are ordained to be used, not for food, but for the purpose of symbolic and mysterious agency: thus establishing the fact, that the use of material things as symbols of spiritual truth has not ceased in the dispensation of the Gospel. And as to the reason and understanding of man, the whole of Scripture is given to us, and the New Testament is expressly addressed to us, not, indeed, as a [008] Law in the letter, but still for the apprehension of the understanding, that our service and

sacrifice may be reasonable in order that it may be acceptable.

For God, in an advanced stage of His work, never leaves behind that which was accomplished in any former stage. Physiologists point out the fact, that man, although endowed with reason and constituted by the inspiration of the Almighty a living soul, still combines in his frame those forms of merely organic life which are the property of vegetables, as well as those peculiar to, and characteristic of, that animal life which the brutes enjoy; just as in the brute creation are combined both vegetable and animal organization. And in the progress of that spiritual work, which commenced after the fall in the intercourse of God with man at the entrance to Eden (perhaps we may say even in Eden itself), and which finds its perfect development in the mystical Body of Christ, that which God wrought in each earlier stage is brought forward and finds its place in the succeeding stage, although invariably directed to higher ends. The rites of the Patriarchal religion consisted, so far as is revealed, in sacrifices of material things. Under the Law, the use of material things was still continued; but Revelation was committed to writing, and man was addressed more directly as a reasonable creature. In the dispensation of the Gospel, although spiritual regeneration and the gift of the Holy Ghost constitute

and render perfect the spiritual man, yet the very first ordinance in order of time, the very means for inducing faith, is preaching (Rom.x.14-17) ; and material things, as we have seen, are still ordained to be used in the worship of God. All these, however, both the means addressed to sense and those to reason, are employed after a higher and more spiritual manner: yet they are all employed; and God directly addresses and seeks access to man through every part of his being, and claims to be worshipped and honoured, as well as served, by the whole man, body, soul, and spirit. And while every man is thus addressed, there are, in this Divine economy, means for applying truth to every class and condition of men; so that the merely carnal and sensual man may be laid hold of and advanced in the exercise of his [009] rational and spiritual faculties; that the rationalist may, on the one hand, be humbled to the obedience of faith, and, on the other hand, may learn that there is something higher than logic; and that the spiritual may be guarded from that delusive mysticism, which would reject the aid of the senses and of the understanding, and which, when indulged, may enable its votary to lose himself in the contemplation of spiritual or heavenly objects, but will incapacitate him from effecting one active deed or abiding work for the service of God, and from bearing his part in acts of social and common worship.

It is, therefore, no denial of the spirituality of the Gospel dispensation, nor of the true spiritual nature of Christian worship, that the rites and services whereby God would be worshipped in the Christian Church shall have to do with material things; or that material things shall be employed therein for symbolic purposes; or that times and seasons shall be observed; or that there shall be an exact and prescribed order in the several parts of the worship: for these things must be so, if the spiritual power whereby the Holy Ghost works in the Church takes up and continues man in the integrity of his nature, advancing him in every part of his being, but extinguishing and annihilating nothing.

From what has been said we may derive warning as to the principal errors against which we have to guard. We may perceive how greatly we should mistake if we were to confine the rites of religion to mere outward acts, or, what is equivalent, to celebrate them in a tongue unknown to the congregation; or, in general, if we were to endeavour to debar men from the due exercise of their reason, to place restrictions upon, or interpose obstacles to, the perusal of the Sacred Scriptures, or to permit them to remain in ignorance of them. So, also, as to private devotion: - if we were to restrict men, or to encourage them to restrict themselves, in their religious observances, to outward

acts of reverence, or to the rehearsal of prayers in an unknown tongue, or to the endless repetition, let us say, of one name, however sacred, or to a short sentence, however holy the words, repeated perhaps one hundred times as an act of private and personal devotion - this would be, not merely to go back to the Law, but [010] to treat man as in a condition of inferior development to that which Israel under the Law had attained. It is not even Jewish, but it is Pagan both in its origin and in its spirit.

On the other hand, it would be erroneous to consider Christianity as merely addressed to the reason; to eschew outward rites or the use of material things as superstitious and unworthy of the understanding, because not immediately and directly addressed thereto; and to consider preaching as the only, or the chief, public ordinance in the Church, which, after all, however necessary in all periods of the Christian life, is not in itself an act of worship, but a means whereby man may be made a true servant and acceptable worshipper of God.

It is equally an error to reject both these, and also the use of the rational faculties themselves, on the assumption that Christians are spiritual, and that, receiving the power and inspiration of the Holy Ghost, they are freed from the observance of outward

acts, and from the necessity of using the reasoning faculties.

In the mode of communicating His will, as well as in the nature of the things communicated, God has always adapted His acts to the condition in which man was found. In His intercourse with the Patriarchs, He addressed Himself to their senses, coming to them in the appearance or form of angel or of man, or speaking to them by a voice from heaven in their own tongue. In His subsequent revelations through Moses and the Prophets, although He neither altogether ceased to manifest His visible presence, nor to speak to His servants by word, yet there is this distinction, that His revelation was also committed to writing. But now that our Saviour is ascended to the right hand of God, and hath received the promise of the Father, although it is recorded that He has appeared in visible form and spoken in audible words (Acts vii.55;ix.4.&c.), and although He has also been pleased to commit to the Church the several inspired books of the New Testament; yet, besides these, which are common to one or both of the preceding dispensations, there is one mode of revealing His will peculiar to this, that is to say, by the presence and energy of the Holy Ghost in living ordinances - His [011] gifts, the ministers of Christ, by whom the Church is to be guided, edified, and perfected

(Heb.ii.3-4; 1Pet.i.22; Gal.iii.5; Eph.iv.8-12). He not merely reveals His mind by visible presence and audible voice, or by imparting the gift of inspiration to individuals; but being present in the Church, which is the Body of Christ, by the Holy Ghost, His mind is expressed and fulfilled by the members thereof, through means of gifts, ministries, and operations.(1Cor.xii.;Eph.iv.).

Those heavenly things of which the Law was the shadow and the things prescribed under the Law were the examples or patterns - those heavenly things are ours in Christ Jesus by the Holy Ghost. The due rites and true order of Christ's Church - its worship and its government - are the very image, the phenomena or manifestation of them. They are in themselves the development of God's eternal purpose and order in the Church, the mystical Body of His Christ; and to speak of them in their spiritual reality is impossible. We can but use the forms of speech and the figures which, by the inspiration of the Holy Ghost, the Apostle Paul employs in his epistles, and especially in the epistle to the Hebrews. Employing these, and in humble submission to the mind of God and to the doctrine of the Church, we say that these heavenly things are the form or mode wherein the Holy Ghost (who proceedeth from the Father, His promise, His Gift unto the risen Lord, the Spirit of Christ,) doth energize,

and move, and inspire, and order, all things in the Church. These things could not be manifested before the Incarnation, or indeed before the Resurrection and Ascension of the Lord; for the Church itself, the mystical Body of Christ, had not then been brought into existence: but the figure or type thereof was given under the Law, and the sacrifices under the Law pointed to that future sacrifice, which should open the way to the superseding of that dispensation by the more perfect covenant. At length the true High-Priest, having finished His work on earth, and made an end of sin through His own passion and death upon the cross, entered into Heaven itself, into the very presence of God, with His own most precious blood reconciling all things in heaven and in earth.(Heb.ix; Col.i.20). Through His death and resurrection, and by the gift of the Holy Ghost, the manifestation of these heavenly [012] things, of this glorious order, became possible. He, the risen Lord, seated at the right hand of God, sent down the Holy Ghost upon His disciples, and brought into existence His Church. And those who believe His Gospel, who are regenerated from above, and who are baptized and drink into the One Spirit, do form one mystical Body, of which Christ is the Head, which is quickened by His Spirit, and which by the anointing of the same Spirit moves and acts in all things so as to fulfil the will of God and to express the mind of Christ. This is

the Church which, when complete in all its ordinances, guided by living apostles sent forth from God Himself and not by man, and illuminated, instructed, and fostered by living prophets, evangelists, and pastors, ordained of God through the laying on of apostles' hands - abiding in faith, steadfast in hope, and fervent in charity - grows up unto a perfect man, unto the measure of the stature of the fulness of Christ. This is the Temple of the Holy Ghost, wherein the true rites and the Divine offices of acceptable worship are offered up to God; for by the Holy Spirit all things therein do fall into their true place, and are duly ordered, through means of those ministers of the Temple in whom the Great High-Priest lives and by whom He acts. This is the dispensation which sums up, comprehends., combines, and perfects all the revelations of God to man.

As the vital power in the living and organized body of a man lays hold of external matter, assumes it, assimilates it, reduces it into entire conformity with itself, and brings it, in all respects, within the law of its own organic life; and as the spirit of a man (which alone knows the things of a man, and none other, except God Himself, can be privy to the secrets of that inner chamber), acting from within the deep recesses of his being, puts into exercise that mysterious agency by which the ready thoughts, the powers

and faculties of mind, the speech, the nerves and muscles, the limbs and all the members of the body, promptly obey the impulse given to them, express the resolves of the deliberate judgment, fulfil the determinations of the will, and give forth, in word or act, the workings of the spirit, and, by these means [013] communicate them to other men: so, but by means which are even more difficult of conception, the Spirit of God lays hold upon those who are chosen to be members of Christ, assumes them into the spiritual organization of the mystical Body, fashions them into the living image of the truth, and brings them into willing subjection to the laws which regulate the life and action of the Body. By means proper to Himself, He sets in motion in the Church all the various orders and degrees of regenerate men, and through them makes manifest the things which had been hidden in God from the foundation of the world. And thus by the Church is made known unto the heavenly powers, to angels and spirits as well as unto men, God's manifold wisdom (Eph.iii.10); and in the Church, worship, and praise, and glory, are worthily and acceptably offered unto His name.

We see, therefore, that so soon as the Church was constituted, without any effort after obedience to an external law previously promulgated, but in pursuance of the very law of its being, the eternal order

and mode wherein the Holy Ghost worketh in the Body of Christ began to be developed, and to be expressed through the energy of the same Spirit in reasonable forms. And though that development, and consequently God's purpose in the Church, have, through His forbearance and long-suffering, been postponed, yet, sooner or later, they must proceed; and as the Church advances to perfection, so shall God's purpose attain to its full manifestation.

In the development of these forms, man and material things do all find their true place, and are all employed in ways which may not be deviated from: but this distinction is to be observed, that material things are now no longer merely typical of absent or future things, they are the outward and visible representatives or symbols of things present in the Holy Ghost. The worship of the Church, therefore, is in no respect the continuation of the same mode of worship which was prescribed under the Law. Nor are those material and symbolic things, whose use is perpetuated, employed in the Church *because* they were used in the ordinances of the Law. It is not true that the Church accepts and continues [014], on the authority of the revelation to Moses, the rites, the ceremonial, the titles of office, the vestments, the acts practised, or the material things employed, in the Tabernacle or Temple. She derives her origin from a higher source

than from the Law, and receives immediately from God the impress of her character and the laws of her action. The Law of Moses, as a law regulating the nation or polity of Israel,² was purely an objective law, delivered to the subjects thereof for their unreasoning obedience. But in the Church of Christ this is not the only meaning of law - it is not merely objective. No doubt the rule and order of the Church, whether in matters of worship or in any other respect, are delivered by those ordained to bear rule to those whose part it is to yield obedience; and so far it is an objective rule, prescribed *ab extra*, from without: but it is also true that the law and order of the Church is the result and the manifestation of her life; and when that law is transgressed or departed from, it not only argues disobedience in individual men, but also, in so far as they are concerned, it argues spiritual disease or death. It is the organic law of that Divine nature and new and spiritual life, of which we are individually made partakers in holy Baptism, and which is

² We read in Deut. xxx. 14, "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." But St. Paul adds (Rom. x.8), "that is, the word of faith, which we preach." The "word" of the commandment referred to, therefore, is not the *letter* of the law delivered by Moses, but the Law of Life, the commandment to love God and walk in His ways (15, 10), which could only be fulfilled by individual Israelites through faith in Him that was to come: for "both in the Old and New Testament everlasting life is offered to mankind by Christ."

sealed and confirmed to us in the gift of the Holy Ghost through the imposition of apostles' hands. And when it comes objectively to the perfect Christian, to him that hath been baptized and sealed with the Holy Spirit of promise, he readily, and, as it were by anticipation, embraces it, for it finds him anointed with "that unction from the Holy One" whereby He "knows all things." (1John ii.20.27) And to regard it as a mere objective law, argues that it has indeed ceased to be the law of our life - that life, if not extinct, is weak, and that we have apostatized from our true standing.[015].

This also will explain why it is, that while in the covenant made through Moses, Israel, and especially the priests of Israel, received distinct and minute rules and instructions, in a written code, concerning all things which they were to do in their service and worship of God, He hath been pleased to deal otherwise with us in the Scriptures of the New Testament. All such minuteness of rule and direction would have been foreign to the spirit of the dispensation of the Church. God purposed that the Christian community, the spiritual nation which He hath elected out of all nations, should be a living body, continually connected with the living Head in the heavens, through living apostles on earth, sent forth from Himself, by means of whom, on the one hand, the Holy Ghost

should be ministered, and, on the other hand, the commandments of the Lord should be delivered, and the government of the Church should be conducted.

"This do in remembrance of Me:" (Luke xxii.19) "As my Father hath sent me, even so send I you - Receive ye the Holy Ghost:"(John xx.21-22) "All power is given unto Me in heaven and in earth, Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt.xxviii.18-20) These are the three commissions delivered to the Apostles, and being given, the holy Scriptures of the New Testament are written upon the hypothesis that God had ordained living men to instruct, to guide, and to rule the Church in all things. Therefore the truths concerning the Blessed Trinity, and the distinct offices of the several Persons in the Godhead, and the doctrine of the Church in general, though all contained in holy Scripture, and to be proved thereby, are nowhere delivered systematically. The living teachers were there; and the Scriptures were addressed to those who learned the doctrine from their lips. Therefore no express rules and directions are given as to forms of administering sacraments, concerning the age of persons to whom

those rites were to be administered, or other details. There were the living men [016] to whom had been committed the task of administering those rites. The rules to be observed in the Church were conveyed and enforced, not by written precepts, but by example, by the living practice of the Apostles themselves, before the eyes of those to whom the Scriptures were addressed. These things, therefore, are assumed in holy Scripture, not dogmatically set forth therein. Had it been God's purpose and the way in His Church to have left them without those living ordinances through whom He would continually reveal His will, and lead His people forward to perfection, we may conclude, without presumption, that He would have vouchsafed to them the same aid that He granted to Israel of old; He would have given by inspiration plain and technical directions, committed to writing, how He should be worshipped, and how His Church should be governed.

It is not therefore by a system of rules laid down in inspired Scripture that the Church is instructed in the right order of Divine worship; nor, again, is it by the immediate inspiration of the ministers employed in conducting it. It has been the lot of many of us to have been present at services of Divine worship, wherein nearly the whole has been conducted in the manifest power of the Holy Ghost, supernaturally

moving and exercising the persons ministering; and we have heard what have seemed to be intimations, that, as the temple of Solomon in the day of its dedication was so filled with the cloud of glory that "the priests could not stand to minister because of the cloud," (1King viii.10-11) so, on some future occasion, though under what circumstances we little know, the glory of the Spirit of God shall be so manifested that man shall, as it were, be put aside for the time, and the Holy Ghost, by His immediate inspiration of the ministers of Christ, shall do and utter all. But however glorious such a manifestation may be, and however edifying by its natural effect of rendering us increasingly alive to the presence of God, and so calling forth the highest feelings of adoration and praise, yet this mode of the Divine energy of the Holy Ghost is by no means essential to the expression of the things of God [017] through fitting and appropriate words and acts, prayers, psalms and hymns, rites and ceremonies. Indeed, the only sufficient ground of assurance, that the offices of holy worship in which we engage are according to the mind of God, must be that we receive them from those to whom He gives authority and grace to guide His Church.

"The things of God," as we have been already reminded, "knoweth no man, but the Spirit of God." (1Cor.ii.11) He reveals them to the Church by His

Spirit, and delivers them with authority through His Apostles. And, without entering into detail, it is sufficient in this place to say, that we all believe the several offices in this book to have been delivered to the churches in this Land by competent authority, as a sufficient exposition, and a true expression, so far as they extend, of the perfect way wherein God would be worshipped. They have not been delivered to us as containing everything which God would have practised in His Church, nor are the words in which they are set forth supposed to be the only appropriate words which could be used; but they are delivered to us, and received by us, as in nothing contrary to the will of God, and as holy and appropriate offices containing and expressing the true order and forms of Divine Worship, so far as God has been pleased to give to us the knowledge of His ways. The Church upon earth, until the day of the resurrection, is in a state of development and growth; and it is the very work of God in the Church, and the very end of this dispensation upon earth, on the one hand to gather into the Church all the elect of God, and on the other hand to carry forward the whole body unto perfection: and in matters of worship we look for the same advance and increase, not in the way of new and different forms of worship, but in the more perfect adaptation and development of those revealed to us. And while we humbly and confidently believe that our

Heavenly Father, in reviving the ministries of His Church, revives to us all the ordinances of grace, and gives to us in these offices the true form and method of His worship in their adaptation to the present time, and in all essential points; yet it would be inconsistent with the idea of our growth unto perfection that we should suppose, at any [018] one point of time, an abstract perfection and absolute completeness in the forms of prayer, or plenary inspiration in the words in which they are conceived.

We conclude, therefore, that the offices of Christian worship are perfect, just so far as they embody and carry forth that order, which is according to the eternal purpose and mind of God. They are Divine, not merely because they are the prescribed worship of God, but because in all their essential parts they follow that order which God Himself prescribes for His worship - not merely because by His Spirit He inspires men with true thoughts and holy and pious desires and aspirations, nor because He suggests words which express such thoughts and aspirations - still less because they have an order analogous to that prescribed and delivered by God to Israel by the hand of Moses: but because in their essential forms they are the expression of that Divine order and mode in which the Holy Ghost acts in His Temple, the Church, in fulfilment of the will of God, and according to the

mind of Christ, and for the expressing of which, the same blessed Spirit inspires the minds of the children of God and enlightens their understanding, that they may approve the things which are delivered to them as good and excellent, and may employ all their faculties of mind and body to fulfil the same in their several places in the Body of Christ.

We have been led, from the consideration of the title, into thoughts and disquisitions which are most essential to a right understanding of what a Book of Offices should be, and which are therefore a fitting preliminary to our special work. We shall now proceed in the spirit of these remarks to take up the several Offices - to distinguish between the essential forms or matter of each Office, and those parts which are accessory; - to show the source of authority for the former, and to explain the reasonableness of that which is enjoined; and as to the latter, to show their consistency and congruity, and how, by means of the same, the main action is helped forward or carried on; and, when necessary, to point out the true import of expressions and sentences, and how they embody or illustrate those doctrines of Truth, which are involved in the particular office under consideration [019].

THE HOLY EUCHARIST

IN proceeding to examine the Offices contained in this Book, we shall commence with "The Order for the Celebration of the holy Eucharist and for the Administration of the Communion, on the Lord's day;" on the ground, that the holy Eucharist or Lord's Supper is the foundation on which the other principal Offices are based, or rather, the root from which they spring. Recollecting what the Church is, and whence the order of worship in the Church proceeds, we shall soon arrive at the reason for this connexion and relation. For the Church is intended to be the embodiment of all the works of God; and her history and operations to be the revelation of His eternal purpose, His power, wisdom, and goodness. And therefore there is no difficulty in understanding, that the rites of worship celebrated in the Church must testify to the same things. In the Church are laid up the treasures of God's mercy, forgiveness, and grace; and by her instrumentality they are to be dispensed to all His children.

But all these flow to us through the Cross of Christ, His sacrifice on our behalf, and the acceptance thereof by the Father of mercies. "Christ being come, an High Priest of the good things which were to come," entered by His own blood "into heaven itself" (having obtained eternal redemption), "now to appear

in the presence of God for us.” (Heb.ix.11-12.24) And being seated at the right hand of God, where He abides making intercession for us, and having received the promise [020] of the Holy Ghost, He bestows upon us, by the Holy Ghost, the fulness of the blessing and grace of God. This is the foundation of all our blessings, of all our hopes, and of all God’s actings, through Christ; with us and in us.

Therefore, as all the rites and Services of the Church testify to God’s exceeding grace in Jesus Christ, so the Order of the holy Eucharist is the foundation of all the rest. For this sacrament is ordained to commemorate the death of Christ for our sins, His resurrection for our justification, and the gift of eternal life, which we receive by Him. It is also ordained to be the perpetual means of applying to us these inestimable benefits.

The order we propose to adopt, then, in taking into consideration the several services will not necessarily be that in which they are arranged in “The Book of the Liturgy,” &c.; for there the Offices are arranged in the order most suitable for convenient use. Neither shall we commence with the Office for Baptism, although that Sacrament is the initiatory and precedent rite administered to every Christian: first, because Baptism in its form of administration presupposes the

death and ascension of the Lord, and the gift of grace; whereas the Eucharist does not in its form presuppose, but is expressly ordained to commemorate and represent these acts: and secondly, because, although we are engaged in a practical and catechetical work, yet it is not addressed to those who are looking forward to baptism, but to those who are already admitted to the fellowship of Christ. We purpose, indeed, at a subsequent period, to treat of and explain that Office among others. But inasmuch as we are Christians and members of the Church, and have passed the threshold, there is no necessity for addressing ourselves, in the first instance, to the initiatory act. We are able to pursue our subject analytically, and trace all the forms of worship from their root.

The Office which we are now to examine is not simply for the celebration of the holy Eucharist, but for use on the Lord’s day; and, as appears from the rubric to the shorter Service, it is intended to be used, even on the Lord’s day, only by the Angel of a church [021].

Thus we have presented to us two subjects for inquiry; first, the reason for appointing a special service for the Lord’s day; and, secondly, the reason for restricting the ministration of this special service to the Angel of the Church. The two subjects will be

found, to a certain extent, to be connected with each other, and so far we shall consider both of them. But the second will come under complete review at a subsequent time.

Man is not a purely spiritual creature; his knowledge is not purely intuitive. Material as respects his body, and acquiring the knowledge of the material world around him through his bodily senses, he is by constitution a creature of time ; that is to say, co-existence, succession, and duration, must ever be ideas in his mind, resulting from his communications with sensible things. Therefore God was pleased, previously to creating man, to appoint the lights in the firmament of heaven for signs, and for seasons, and for days, and years.(Gen.i.14) By these means portions of time are distinguished, or are formed by division or multiplication of those which are distinguished, each of which constitutes one whole - an hour, a day, a week, a year. And any one of these portions, being thus complete in itself, is rendered subservient to spiritual uses - prophetic, symbolic, or liturgical; any one of them may be typical and representative of larger periods; and the events taking place, or prescribed to take place, in those of less duration may, with an accuracy and force otherwise unattainable, be rendered representative and symbolical of other events requiring other and much longer peri-

ods for their accomplishment. In the largeness of prophetic discourse, and in the field of the world's history, Almighty God has seen good to make use of even longer dates than those just named - hundreds of years - ages; but these exceed the life of man, and are, therefore, unfitted for liturgical purposes in the present state of the Church on earth. But in the use of those which we have named no such difficulty occurs, and all of them are employed in the Church for her continual task of "declaring the glory of God, and shewing His handywork." (Ps.xix.1)

Of these limited portions of time, then, the week is one; [022] and in respect of the symbolic purposes for which God has been pleased to employ it, it is the most important. Observances which distinguish it are equally enjoined by the Law of Moses and in the Church of Christ. The Ecclesiastical week appointed for observance by Israel terminated with the Sabbath of rest, upon the seventh day; it pointed backward to that week in which the heavens and earth were finished, and all the host of them, and which closed with that seventh day when "God ended His work which He had made," (Gen.ii.2) and rested from it. Since that period the history of man has been a record of sin and misery, of suffering and labour; and the Jewish Ecclesiastical week, and its Sabbath on the seventh day, are in this aspect a memorial of hope, look-

ing forward to that kingdom of peace which shall be established on the earth. But the resurrection of the Lord, on the *first* day of the week, gives new significance to the symbolic use of this portion of time. It is the memorial of the present period of the world's history, and points to that work of the Spiritual Creation which is now proceeding - a period which commences with the resurrection of the Lord, after He had died for our sins and finished the work of suffering - and which will terminate with the destruction of the Man of Sin, and with the ingathering of the full number of God's elect. It also points forward to that new day, that eighth day - the day of the regeneration, the day of redemption - when the period of suffering shall be terminated, and the earnest expectation of the creature, waiting for the manifestation of the sons of God, shall be satisfied; and the new series of the future of ages of glory and blessedness, rest and peace, in the world to come, shall commence their ceaseless course.

“Magnus ab integro seclorum nascitur ordo.“

In this, therefore, as in other respects, the Law is the type, the shadow, and the example of God's purpose and will in the Church. And as the Lord ordained to all Israel, at the one and only altar at which they were permitted to worship, the perpetual obser-

vance of this portion of time from seventh day to seventh day throughout the year, so [023] also He hath appointed that in all the churches of His saints (each with its one central altar) there shall be the perpetual observance of the same period of time from first day to first day, or, as we say, from Lord's day to Lord's day.

The Lord, in separating the children of Israel to Himself as one holy nation and peculiar people, appointed to them one only place where He would be worshipped, and where alone the several sacrifices, rites, and services, ordained by the Law, should be offered and celebrated by the one High Priest and the other subordinate priests, both of the family of Aaron. Thus He gave the shadow and type that altar before the throne of God, in the heavenly Jerusalem, unto which the general Assembly and Church of the first-born was to be congregated. The separated nation, the altar, the one High Priest, the ordained sacrifices and rites, all point to the Church with its Head and High Priest in the heavens; the body with all its members, comprising the several bands of apostles, prophets, evangelists, and pastors; the innumerable company of angels; the holy priests and deacons; the martyrs and confessors; and all the spirits of the just made perfect; of whose glorious worship the Apostle John caught some glimpse, when the door was

opened in heaven and he was caught up in the Spirit, and beheld the things which should be thereafter. (Rev. iv. 1)

The symbol of this, that is to say, services anti-typical to those under the Law, in the Universal Church on earth, can only be set forth or fulfilled in the separate congregations, locally distinct, of the believers: for, in the first place, it is physically impossible that the members of the Universal Church on earth should be congregated into one spot, as the place wherein, during this dispensation, God's worship is to be offered to Him. In the next place, if they were gathered into one, they would not present the appearance of a body united under one head: for, until the resurrection of the just, the One Head of the Church - the God-Man, Christ Jesus - is locally separated from all those members of His body which constitute the Church on earth. He rules the Church and ministers the Holy Ghost by Apostles; [024] and it is contrary to this ordinance of apostleship that any one man, in the absence of the Lord, should claim to be head of the Church on earth. Such a headship can only stand in Christ Himself: he, therefore, who assumes it, assumes to be very Christ. And, moreover, it would give not a true, but a false symbol of what God hath wrought: it would not be the image of the way of God in the Church during this dispensation;

for apostles sent forth immediately of God, and not by man - receiving the Holy Ghost not through man, but from God the Father and from the Lord Jesus Christ, and, as instruments whom the Lord employs, bestowing the gift through the imposition of their hands on all believers, whether for sealing or for ordination - are the true image on the one hand of the Church separated from her absent Head, and on the other the true symbol of His spiritual presence in the Church, His mystical body, by the Holy Ghost: and they are not merely the empty symbol, but the ordained means and instruments whereby His rule is exercised and His grace bestowed.

In the meantime, until that day when the saints shall be gathered bodily unto the Lord, He hath provided that the whole number of the faithful upon earth, under the Apostles, shall be divided into separate bodies or churches, no one of which can assume to itself to be the Church Catholic, but only a member in particular. Each of these, although it may comprise several congregations, larger or smaller, is yet placed under one Angel, who, with many priests under him, ministers at one central altar. And thus provision is made for the observance of the appointed services and the true order of worship in God's house.

Every priest, receiving his mission to fulfil the functions of priesthood under those who bear rule in the Church of Christ, is competent to offer up the gifts and sacrifices, the supplications and prayers, of the people in the assembly of the saints. Wherever there is a congregation of faithful men under the care of a priest, duly ordained to his charge, and subject to the episcopacy of his Angel, the holy Eucharist may be duly celebrated, and all the rites and sacraments of the Church may be administered. But it is only at the [025] Angel's seat, where he is present with the proper ministers in the priesthood under him - elders (ruling with him and under him), prophets, evangelists, and pastors - that the perfect and complete service of God's worship can be offered up. The reason for this distinction is obvious. The true forms of Christian worship, as we have already seen, are the very image of the heavenly things, that is to say, of the way wherein the Holy Ghost acts in His temple, the Church of Christ - in the heavenly places where Christ now abides. Of this Church, a congregation committed to the care of a single priest is a representation and image only in respect of its unity, not of its completeness as one body with many members. But the Lord, in consigning each particular church, with the priests of the fourfold ministry, the deacons, and the other subordinate officers and ministers, to the care and headship of one Angel, doth thereby give a

figure and representation of His One Church, embracing all His saints, as they shall be hereafter gathered into one under Himself; and in a body, thus complete in itself, and comprising under the Angel a fourfold ministry, and other members analogous to those of the true mystical Body of Christ, the worship of God in its exact order and complete forms becomes possible, while in any other body or congregation it is impossible.

Of this worship the foundation is, as we have said, the sacrament of the Eucharist, or Lord's Supper; and the daily services of obligation during the week are connected with the celebration of this sacrament on the Lord's day. The precise relation which it bears to the other offices, and the further reasons why it is to be used only by the Angel at his seat, will more fully appear when we come to the consideration of those daily services. The remarks already made will suffice to impress upon our minds the remembrance that we are now about to consider an office so framed as to be used only on the Lord's day; and on the Lord's day, only by the Angel at the head of the particular church over which he presides [026].

Taking up, then, this Office, our first inquiry is, Where are we to look for the original type or figure of the essential form and order of celebrating the Eucha-

rist? This form and order we shall not find precisely delineated or prefigured in any of the ordinances of the Law.

All the sacrifices under the Law point to the death and sacrifice of our Lord; but each of these represents and prefigures it in some peculiar and partial point of view.

The Sin-offering, for instance typifies the sacrifice of Christ as the atonement for sin. It represents the awful nature of the curse which is the consequence of sin, by the entire destruction of the victim in a place separate and away from the sanctuary of God. It also represents the reconciliation of the holy things through the blood of the sacrifice; that is to say, the possibility of acceptable prayer and worship offered by creatures who have sinned, through the propitiation of the blood of Christ.

The Burnt-offering sets forth the atonement, but points to death as the consequence, rather than as the penalty, of sin; and under the type of consumption by fire signifies the acceptance of the sacrifice, and the introduction of man, through death and resurrection to a new and heavenly life: but the offering is wholly destroyed – it is consumed by fire; and so

fails to set forth the gift and grace of God, which flow to man from the risen Lord.

The Peace-offering sets forth the willingness of Him who gave up Himself unto the death for us all, and points to the joy of the Lord in that service and sacrifice when He offered to God for our sake; it is the type of the Saviour's sacrifice of Eucharist. "I delight to do Thy will, O my God: yea, Thy law is within my heart." (Ps.xl.9.) "My meat is to do the will of Him that sent me, and to finish His work" (John iv.34.) And so the eating of this sacrifice by the offerer points both to the joy of that fellowship in the Holy Ghost which subsists between the Lord and those who believe in Him, and to their mutual indwelling, He in them and they in Him, whereof the holy Communion is the symbol and sacrament.

The Passover, like the peace-offering, embraces both the [027] sacrifice and the partaking of it, but separates the act of sacrifice and oblation from the act of communion; thus furnishing a type for the offices for Holy Thursday and Good Friday, which days may be regarded as the Christian Passover. It points to the blood of Christ, not so much as constituting the atonement for sin, but as it is the sign of salvation from impending judgments, which is the consequence of atonement; and it sets forth our communion with

Christ, not so much as it is an act of joy and love in Him, but rather as it is the Viaticum and provision of grace and strength for our passage through the wilderness of this world. And the Feast of the seven days of unleavened bread, connected with the sacrifice of the paschal lamb, is equally imperfect in these particulars; while yet it sets forth the solemn consecration of the Sacrament on the Lord's day as the basis of worship and communion throughout the week. And (considering the week as one whole period) it represents the truth that the sacrifice of Christ was once for all, but that the memorial of it was to be perpetual. .

The sacrifice of the Shew-Bread, which was renewed weekly, and during the week was continually present before the Lord, with the frankincense thereon, for a memorial of the twelve tribes of Israel, points to the abiding presence of the Lord before the Throne of the Father, presenting Himself as the memorial of His Church: and of this the symbol and sign in the Church is the presence upon the altar of the Sacrament after consecration.. But in this ceremony of the Law atonement is presupposed, it is not typified; and the Lord is prefigured as the representative of His people before God, rather than as the Lamb as it had been slain. .

Lastly, the prescribed rites for the great day of Atonement embrace much. They point expressly to atonement. They signify the utter abolishing of the old man through the death of Christ, as the bullock was wholly burnt without the camp. They represent the cleansing efficacy of His blood. They prefigure that way by which Christ, our High Priest, hath entered into the holiest of all, into the presence of the Father, through the rent veil of His flesh, and with His own blood, pleading the merits of His sacrifice upon the cross, [028] and making intercession for us. In these respects they furnish types of the Eucharist, inasmuch as in that sacrament "we shew the Lord's death till He come;" (1Cor.xi.26) and in presenting before God the holy symbols of His sacrifice, and pleading the merits thereof, we make prayers and intercessions for the Church and for all the redeemed. The ceremonial of this great day also represents and looks forward to the appearing of the Lord the second time, unto them that look for Him, without sin unto salvation; and in so far finds its antitype in some respect in the holy Communion: but it fails to represent the present grace and goodness of the Lord in the gift of the Holy Ghost, as the same is symbolically set forth in the administration of the sacrament of His Body and Blood.

All these several types are comprehended and embraced in the wondrous actings of the Lord in His death, resurrection, and ascension, and in the gift of the Holy Ghost.

All these types are also comprehended and embraced in the holy sacrament of the Eucharist, which commemorates the work of Christ; and all of these find their corresponding antitypes either in those acts of worship which form part of the Eucharistic office, or in those other offices for the worship of the Church which derive their origin from the Eucharist.

It is not, therefore, to any one rite or service ordained under the Law, exclusively, that we are to look for the type of the order for celebrating this sacrament; because they all refer in some respect or other to the work and sacrifice of the Lord, which are commemorated in the Eucharist. And as no one of them refers to His work and sacrifice in their totality, so no one of them can furnish the complete type for the precise acts or rites which constitute the Eucharist. It is reasonable to expect that they should find their antitype in some one or other of the rites or the offices of worship constituting the Eucharist, or derived therefrom: but for the order of the Eucharist itself we must direct our attention elsewhere; we must look to the institution of the Sacrament by our Lord Himself.

For this sacrament of the Eucharist was instituted and first celebrated by the [029] Lord Himself: and upon examination we find, that the Lord expressly directed the Apostles to His own example, - "This do," namely, that which I am now doing. The essential acts, then, which constitute this sacrament, when duly administered, are those which the Lord did.

The history appears to be as follows (Matt. xxvi; Mark xiv; Luke xxii; 1Cor.xi.): - The Lord, on the same night on which He was betrayed, having previously given instructions for the preparation of the Passover, sat down with His disciples, and, as was ordained in the Law, and was the practice of the Jews (Joseph. De Bell.Jud.vi.9 and Exod.xii.3-4; Luke xxii.17), they partook thereof together, as a holy family and brotherhood. After having divided among them the cup of wine (apparently that which was drunk immediately after the lamb was consumed, after which nothing more was eaten, according to the custom observed by the Jews),³ the Lord, in contravention of that custom, took of the paschal bread which remained, thus sepa-

³ "Afterward he eateth of the flesh of the Passover, though it be but so much as an olive, and tasteth nothing at all after it; that it may be the end of his supper, and that the taste of the flesh of the Passover may remain in his month. After this he lifteth up his hands and blesseth for the third cup of wine, and drinketh it."—MAIMONIDES, quoted by Ainsworth on Exod. xii.; and in BROWN, Antiq. part v. s. 1.

rating it to the sacred rite which He was about to celebrate. He then gave thanks (as is stated in St. Luke's Gospel, and in St. Matthew's account according to some manuscripts), offering praise unto His Father and our Father - as the Father of all mercies, and the Giver of all the grace and consolations which were to flow from that event which He was now about to commemorate. After giving thanks, He blessed the bread, He brake it, and gave the bread thus broken unto His disciples, declaring it to be His Body broken for them. In like manner He proceeded with the cup, which still remained. He first took it into His sacred hands, thus separating it (in like manner as He had separated the bread) from the Jewish rite in which they had been engaged, in order that now it might be consecrated to the higher spiritual use: then, according to St. Matthew and St. Mark, having again given thanks, He blessed it, and gave it to them to drink, declaring it to be His Blood of the New Testament which was being poured out for them [030].

Such is the history of the institution of the sacrament; but for further elucidation of our subject it is necessary that we should examine it more closely, in order to arrive at the significancy of the things done: for it is impossible to suppose that there was no object in the choice of the materials, or of the way in which they were employed, or of the time at which the

institution took place. The primary and immediate purpose and intention were to fulfil a certain spiritual work, namely, to institute the sacrament of the Eucharist or Supper of the Lord; to consecrate bread and wine into the sacrament of His Body and Blood; and to give unto the disciples His flesh to eat and His blood to drink; and the outward things employed were fitted to convey a symbolic representation of the spiritual acts fulfilled. The Sacrament is itself commemorative of that work for the redemption of mankind, which was fulfilled upon the Cross and shall issue in the glory of eternity; and the things employed, the mode, and the time, have a point and a significant reference, beyond the immediate action, to the whole of God's purpose through Christ towards man.

First, then, with the ultimate object of bringing into manifestation His eternal purpose in Jesus Christ, and in the Church, His body, God was pleased to separate from all the families of the earth the nation of Israel, and to deliver to them the Law by the hand of Moses. The act by which He gave them an independent national existence was their deliverance from Egypt; and the sign and memorial of this deliverance was the Feast of the Passover, the Feast of unleavened bread.

He was now about to fulfil that, of which the dispensation of the Law was a prophetic sign, and to which it was intended to lead the way. He was about to elect out of all nations, Jew and Gentile, the spiritual Israel, and to bring into existence His holy Church, that body in which His manifold wisdom was to be made known, and by which His purposes of mercy to all creatures were to be effected, and the fulness of His blessing and grace for ever conveyed. The instruments whom He selected for gathering this election were Jews, the small remnant out of that nation who would [031] hear and obey the Gospel. By these His witness was carried to the ends of the earth: children of the former dispensation, they became the fathers of the new.

Secondly, our Lord Jesus Christ was Himself of the seed of Abraham, according to the flesh. He was born under the Law. He fulfilled the righteousness of the Law. He was about to fulfil the Law itself, and to do a work which should render it in its existing form altogether inapplicable to the people of God, by bringing in a better hope. This He was to effect through His Death and Passion, His Resurrection and Ascension, His Intercession with the Father, and the Gift of the Holy Ghost. He derived human nature from the first Adam, the earthly man; He was about to receive a new and glorious life by resurrection from the dead,

to enter upon a heavenly priesthood after the power of an endless life, and to become the second Adam, the quickening Spirit, the Lord from Heaven.

Thirdly, the Lord had already said unto His disciples, "I am the good Shepherd; the good Shepherd giveth His life for the sheep." (John x.11.17.18) "Therefore doth my Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." He had also said unto them, "I am the Living Bread which came down from Heaven: if any man eat of this bread, he shall live for ever; and the bread that I will give is My flesh, which I will give for the life of the world." (John vi.51) By this willing obedience to the Father, fulfilling the mission received from Him, He virtually gave up Himself to death. That death, the true and only atonement for our sins, was on the morrow to be executed by the hands of wicked men: it could not be by His own hands. But now, by a sacramental act, He who came down from heaven, testified that His sacrifice was a willing and voluntary sacrifice, and that, by His own act, He gave His flesh and His blood for the life of the world. (John vi.51.53.57) He took bread - let us remember what bread - the paschal bread; by solemn act He blessed it; He brake it, and declared it to be His body, His

flesh, the true bread from heaven. He took the cup, [032] the cup of blessing; by solemn act He blessed it now for new and spiritual ends; He declared it to be His blood, the blood of the New Testament, shed for the remission of sins. Thus He was seen presenting before God His broken body, and His blood poured out; and, as He had promised to His disciples, He gave them His flesh to eat and His blood to drink. From that time forth He remained as a separated victim, self-bound, self-separated unto the sacrifice, abiding in patience until the hands, which should lead Him to the actual immolation, should be laid upon Him.

It is in this point of view that the words which He used on this occasion are so pregnant with meaning, - "Take, eat; this is My body, which is now broken for you." (1Cor.xi.24) "Drink ye all of this, for this is My blood, which is now shed for many;" (Matt. xxvi.28.orig.) for His body was never broken except in this blessed rite. By His action, therefore, at this time, He showed forth, in the presence of God and His disciples, His body broken and His blood poured forth - the symbols of His willing sacrifice. And then, by further symbolic action delivering them to His disciples, He signified the blessings which awaited them as the consequences which should follow upon that sacrifice; the partaking of the Divine nature, the new life,

the mutual incorporation, as it has been called, the mutual indwelling, He in them and they in Him; all of which, through the things commemorated in this sacrament, He was about to obtain for and to bestow upon them.

These particulars will lead us to see somewhat of the significancy of His present act. It was, so to speak, a representation both of the past and of the future; of God's purpose in man, and of all that the Son of God had done, and was about to do, for accomplishing that purpose. The Law, our schoolmaster to bring us unto Christ; the dispensation of the Law vanishing away; but in its last moment of vitality giving birth to the glory of the Gospel, the shadow disappearing in the effulgence of the new creation. He, the seed of Adam, the seed of Abraham, bringing to a close, not only the dispensation of the Law, but, as we may say, the dispensation of man after the flesh, and becoming [033] Himself the root of new and spiritual life, of the Divine nature in man, of the regeneration, and the Deliverer of the spiritual Israel from the Egypt of the flesh. The symbolic act which He did, was, at the close of the paschal supper, to take of the unleavened bread which remained, and the cup of wine which was yet to be partaken of, and to make them the materials of the new rite. So, in like manner, Moses and the Prophets ministered not unto them-

selves, but unto us, the things of the Gospel. The Lord, who had fulfilled and summed up the Law, became the author and the finisher of salvation, accomplishing His work by the willing offering to the death of that body, and the shedding forth of that blood, which He received from the Blessed Virgin, His mother: and in that same body raised from the grave, He hath received the new, the resurrection life and glory, of which He calls us to be partakers.

In the sacrament which the Lord now instituted, He not only showed forth commemoratively His death upon the cross, and the blessings which flow to us therefrom, by the blessing and breaking of bread, the consecration of the material elements of bread and wine to be the Sacrament of His body and blood, and the making His disciples communicants thereof. He also shewed forth in a mystery, - first, God's dealings towards us, the children of men, both under the Law and under the New Covenant, from the first revelation to the final glory: - secondly, the whole passage of His own life and work from Bethlehem to the upper chamber at Pentecost: - and thirdly, the spiritual work in which He was about to be engaged; for He was about to enter into the presence of God by His own blood, through the veil of His own flesh crucified unto death, that He might obtain for us remission of our sins and eternal life, interceding as High Priest on our behalf;

our behalf; and, being seated at the right hand of God, He was about to receive the Holy Ghost, and to send Him down upon all who should obey the Gospel.

We are now prepared to define what is the true sacrament of the holy Eucharist, and what is the true form and order of its celebration [034].

That which is essential to the true sacrament of the holy Eucharist is, that bread and wine be consecrated to be the body and blood of Christ - that is to say, be solemnly set apart and declared to be His body and His blood, by one ordained to perform this act - to the intent that they may be ultimately consumed by the faithful.

And the things essential to the true form of celebrating the sacrament of the Eucharist consist of the following particulars, and succeed in the following order: First, Oblation of bread and wine, which have been already set apart for holy use, - that as the Lord took into His sacred hands the bread, and afterwards the cup, which had been already employed in the paschal feast, so bread and wine, brought up by the congregation and presented for God's service, shall now be separated and set apart by oblation to God on His altar. Second, Solemn Thanksgiving unto Almighty God for His goodness, not only in respect of

our creation and preservation, but in the immediate contemplation of that sacrifice which we are about to commemorate and shew forth. Third, The bread shall be solemnly blessed, broken, and by word consecrated to be the body of Jesus Christ; and the wine shall be solemnly blessed, and by word consecrated to be the blood of Jesus Christ. Fourth, That the sacrament thus consecrated shall be solemnly presented before Almighty God, as a sweet savour and memorial of the merits of the sacrifice of Christ, through which we look for every blessing, even for remission of sins and eternal life. Fifth, That the Sacrament thus consecrated shall be consumed, by being delivered as the body and blood of Christ to the faithful, and eaten and drunk by them.

Such are the essential elements, and such the essential form and order, of the sacrament of the Eucharist. Where these essential elements are wanting, there is no sacrament: but where they are introduced - that is, wherever there are a true and valid consecration and a consummation of the Sacrament - there all the parts of the form and order of the Sacrament are virtually and in effect fulfilled; although some of them should be omitted in detail, or although they should be disturbed from their due course of succession.[035] Where such defects are cases of emission, the celebration of the Sacrament is defec-

tive in form. And when the due course is not observed, it is defective in order.

There are, therefore, here, two distinctions to be marked: one, between those things which are essential to the integrity of the Sacrament, and those which are non-essential; and a second, between those things which are essential, and those non-essential, to its due form and order. The former of these distinctions has always been recognized by liturgical writers. In proof of this we may mention that St. Gregory the Great, Honorius of Autun, and Walfridus Strabo, quoted by Cardinal Bona (*Rerum Liturg. lib. i. chap. v. §3*), give it as a tradition of the early Church, that in addition to the act of Consecration the Apostles at the first used only one prayer, the Lord's Prayer. On the other hand, the writings of many ancient Fathers refer to the use by the Apostles of particular parts of existing offices, and to particular prayers therein contained. This would lead to the conclusion that the alleged tradition does not describe their invariable practice. Still the effect of all these statements, even in their discrepancies, is to establish the distinction between things essential and non-essential to the integrity, and so to the validity, of the Sacrament. The same distinction is confirmed by the agreement of liturgical writers, or by their differences,

as to the dates at which particular parts of existing Liturgies were introduced.

With respect to the second of these distinctions, that is to say, between things essential and things non-essential in form and order, liturgical writers are less clear; for they have not generally appreciated the value of form and order, except as they bore upon the essence of the Sacrament, or as the observance or neglect thereof supported or weakened the authority of those who ruled in the Church. Beyond these limits, variations from the standard of order have been deemed rather a matter of taste in arrangement, than the flagrant sign betraying the apostasy from that spiritual standing, of which all the outward actings and order of the Church are the phenomena and symbols.

There is yet another division of the order of the Eucharist [036] which it is necessary to point out. Upon examination we shall find, that before we come to that part which we have already described as being the essential form and order of the sacrament, there are certain preliminary transactions. The Order commences (after the Invocation) with acts of confession and humiliation, followed by an Anthem or song of joy, a Collect, the reading of the Epistle and Gospel; then come the Confession of Faith in the recital of the

Creed, the Sentences exhorting to the Offertory, and the Offertory itself. All these are transacted previously to the access to the altar, for the purpose of the actual celebration of the Eucharist. It is after the completion of this first part that the celebrant goes up to the altar, and proceeds with the holy Office in the order, and with the several particulars, which we have pointed out.

The additional and preliminary acts to which we have referred are needed, partly in order to the due preparation of priest and people for the celebration of the holy mysteries, and partly for the due fulfilment of the main action. The propriety of a due preparation needs no demonstration, and the congruity of those parts of the service which precede the Creed and Offertory, and the grounds upon which the Offertory is introduced, will best appear in our consideration of them separately.

With respect to this division of the Eucharistic Office into the introductory or preparatory part, and that which is the more solemn and substantial part, we know that in the earliest times of the Church the mysteries of the faith, and particularly the mystery of the holy Eucharist, were kept carefully concealed from all but those actually baptized; and yet that at a very early date the catechumens were admitted to the

first part of the service, prior to the Creed. From this practice the two parts of the Liturgy received distinct names, the Mass of the catechumens and the Mass of the faithful: the former name being derived from the dismissal of the catechumens (*Missa catechumenorum*, the Dismissal or Mass of the catechumens) after the Gospel or Homily, and before the Creed; and the latter being derived from the dismissal of the faithful, the *Missa fidelium*, at the [037] final close of the service. This distinction is of very early date; it is referred to by the 84th canon of the fourth Council of Carthage (A.D. 381), which directs that all persons, whether heretics, Jews, or Pagans, might be permitted to remain '*usque ad Missam catechumenorum*' - until the dismissal of the catechumens.⁴

In addressing ourselves to the preparatory part of the public Office, we cannot pass by the question of preparation in private for this holy rite. We commence our examination of this point by remarking that it appears probable that confession formed originally no integral part of the Eucharistic office. In most of the ancient Oriental Liturgies there is a short Confession, or rather supplicatory prayer, for pardon and acceptance; but they all, apparently, follow the form in the

⁴ So also St. Augustine, Sermon 49, in Mic.vi.: - "Ecce post sermonem fit missa catechumenis, manebunt fideles: venietur ad locum orationis."

Liturgy ascribed to St. James, the brother of the Lord; and this was for repetition in private, before commencing the public service. (Merat. In Gavant. P.ii.tit.iii.s.17) "The Order of the Liturgy," prefixed to St. Chrysostom's Liturgy, as at present used in the Greek Church, and transacted at the table of prothesis, away from the altar, has a short prayer similar to the above, but there is no confession in the Liturgy itself. In the Roman Church, although their liturgists contend that either as part of the order of the mass, or just previously, some general confession has been used (which is very probable) from the earliest, even from apostolic times, yet the form in actual use is not a general confession by the priest and people together, nor by the priest on behalf of the people; nor is there any public confession on their behalf: but it is a particular confession by the priest for himself alone, which is responded to on the part of the minister or ministers assisting him by a prayer for God's mercy upon him; the minister repeats a similar form of confession, and the priest responds in like manner, and afterwards offers a prayer in the name of all and for all, that is to say, in the first person plural, imploring pardon, absolution, and remission. This form is admitted to be of no earlier date than the twelfth century, and certainly furnishes no proof [038] that con-

fession formed part of the original order for the Eucharist.⁵ On the other hand, there is the Sacramentary of St. Gregory, which professes to be of the date of the sixth century, and may safely be relied on when it opposes the present Roman order. In this the order of the mass is expressly stated to commence with the antiphon at the Introit; then follows the Kyrie Eleison, and afterwards as in the present service, without any mention of the Confession.

There seems, therefore, strong ground for concluding that confession was introduced as a part of the public service, from having been used preparatorily by the celebrant, as now appears to be the case in

⁵ Merati, in his observations and additions to Gavantus (Thesaur. S. Rit. P. ii. tit. iii. s.18), mentions two facts corroborating the conclusion that confession formed no part of the original order: namely, that in the cathedral of Rheims it was the practice, supposed to have been derived from the times of the Apostles, that the celebrant, after putting on his vestments, offered the Confession with the ministers before the crucifix in the sacristy; after which, on arriving in the choir, he turned round, saying, "Brethren, pray for me, and I for you;" and then, turning to the altar, proceeded with the prayer, "Aufer a nobis," &c., which comes in after the Introit, psalm and confession, and corresponds with our prayer, - "O God, who by the blood," &c. The same practice was also observed in the cathedral church of Laon, in the same province. The other fact he relates is, that the Cluni-an and more rigid Carthusian monks were in the habit of repeating the confession before the altar, but without either stole or chasuble, which were not put on until after the confession was concluded.

the Greek Church; and in all probability the antiphon which commences the Roman order of the mass, "I will go unto the altar of God," &c., together with the psalm which follows (Psalm xliii.), were also originally recited before the entering into the church; and as these were added to the public service, their place has been supplied by devotions and acts of humiliation and faith in private, and the recitation of psalms and prayers, as a due preparation of the priest for the holy Office in which he was about to engage. In the Greek Church they still form a separate service, distinct from the Liturgy itself.

This constant falling back upon some acts of prayer and devotion preparatorily, are the demonstration and sign of the need which exists for personal and private preparation in all who are to engage in this holy Office, whether priests or people; for in this respect there is no difference: all are equally in themselves unfit, and need the Divine assistance. [039].

"Let a man examine himself, and so let him eat of that bread and drink of that cup." (1Cor.xi.28) It is our part to take care that we individually approach God, in these mysteries, in a spirit of humble self-renunciation, and yet of lively confidence in our justification before God - to examine and prove ourselves whether we are abiding in the grace into which we

have been brought in Christ, in sanctity of spirit, in purity of thought, in charity with all men; and therefore, if we be conscious of any wilful sin unconfessed, or of any abiding evil habit, whether in thought or in practice, we ought previously to confess it to the Lord, and receive the word of pardon and absolution through the lips of His ordained servant; and if any offence be still existing between us and our neighbour, we are bound previously to do all in our power to remove the same, making satisfaction for any wrong we ourselves may have committed, and on our part freely forgiving the transgressions committed against us.

Let us also here remark upon another topic of private preparation, prescribed in the Greek and in the Roman rituals; viz. that this sacrament should be celebrated, and the Communion received, fasting from at least the previous midnight. Undoubtedly moderate abstinence, a real and positive restraint exercised on our appetite, is a good and holy and needful preparation. But, while admitting this, we believe that any strict and invariable rule to the extent prescribed by the Greek and Roman rubrics argues a mistaken notion of the nature of Christian holiness, of what is acceptable to God as rendering honour to Him, and of what is displeasing and offensive in His sight. It is, no doubt, agreeable to natural propriety (the contrary

would be inconsistent with those feelings and that condition of spirit which we are bound to cultivate), that one about to celebrate any divine office, and especially about to partake of such heavenly mysteries, should abstain from sitting down to a feast, or even from partaking of a full meal. And when the hour of celebration is early, save in cases of bad health or evil habits, we rise from sleep with an elasticity of spirit which disposes us to moderate exertion without immediate resort [040] to food. But when the holy Sacrament is celebrated later in the day, or generally where the state of the bodily health is such as to require food, it is much better that those who either officiate or assist, should come up with the cheerfulness which follows a moderate repast, than wearied and worn out with a long abstinence. Our natural food partaken with moderation and received with thankfulness, is not an act dishonouring to God, nor inconsistent with our partaking of that heavenly bread which is to nourish our souls. If it were, our precautions must extend far beyond the observance of a few hours' fast - nay, it would render our preparedness a physical impossibility.

The care of personal cleanliness is a matter of perhaps equal importance with that of proper abstinence from food. If there be any truth in the principles at which we have arrived as to the place of sensi-

ble and material things, and especially of the body, in the service of God, we may be quite sure that it is a more serious matter in God's sight than at first appears, that we should dare to engage in His holy worship in a state, whether as to our person or our apparel, in which we would not venture to intrude into the presence of our fellow man, even of our equals.⁶ Let us have it in our hearts to please God, who made us and constituted us in body as well as in soul and spirit, and let us devote our utmost care and our best endeavours to present ourselves worthily before Him in the assembly of His saints. Carelessness, not to say uncleanness, or anything approaching to it, is offensive in the sight of our fellow men: it cannot, therefore, but be displeasing in the sight of God. This is truly a dishonour done to Him, and a withholding from Him of the best which we have.

The truth of this principle in the outward things gives to the symbolic rites of purification, which have been practised from the earliest periods in the Catholic Church, their beauty and value. The Greek rubric prescribes that the [041] priest and deacon, before

⁶ The Church is peculiarly the poor man's house, his place of refuge and of consolation. Plainness of apparel is therefore no hindrance to attendance on divine worship; if anything, the contrary. But cleanliness and propriety may be attained by all.

commencing even the preparatory rites of making ready the elements for the Sacrament, fulfilled, as we have said, at the table of prothesis, shall go to the table and there first wash their hands, reciting the 6th and following verses from the 26th Psalm, "I will wash my hands in innocency," &c. The Roman rubric also directs the priest to wash his hands before he puts on his vestments, offering at the same time a prayer to God for cleansing from the stain of sin; and again he is directed, immediately before the oblation of the bread and wine in the presence of the congregation, to dip his fingers in water, repeating the 26th Psalm, from the 6th verse.

Let this suffice upon the subject of due preparation in private. We will proceed to the Order for celebrating the Eucharist. The whole Office, as we have said, is composed of two principal parts, or divisions: first, That which is introductory, or preparatory; and, second, That which constitutes the substance of the service itself. Each of these, again, comprises several subordinate parts, or sections. The first, or Preparatory Office, comprises three subordinate sections; the first commencing with the Invocation, and ending with the Kyrie Eleison (or "Lord, have mercy upon us"); the second, extending from the Gloria in excelsis to the Gospel or Homily; the third comprising the Creed and Offertory. The second great division comprehends

the five subordinate parts or sections already referred to as the essential elements of the form and order of the Sacrament - viz. 1. The Oblation of the holy gifts; 2. The solemn Thanksgiving; 3. The Consecration; 4. The Oblation after consecration, and the prayers consequent thereon; and, 5. The Holy Communion [042].

PART I. THE INTRODUCTORY OR PREPARATORY OFFICE

SECTION I. FROM THE INVOCATION TO THE KYRIE ELEISON

THE celebrant, attended by the two assistant ministers, enters the Church; he approaches to the foot of the steps or other access to the sanctuary; he stands, and with reverence invokes the sacred Name of the Trinity. Three things are here intimated. First, we solemnly profess, before men and angels, that the service in which we are about to engage is undertaken in the Name of God, and with the sanction of His authority. Secondly, we hide ourselves, as it were, in God, whose Name we invoke, and implore His gracious aid, by which alone we can fulfil it. And, thirdly, we testify, that as He is the Author, so also He is the end and object, of our worship. The Name by which we invoke Him is the Name of the Father, and of the Son, and of the Holy Ghost: for, as we acknowledge each Person by Himself to be God and Lord, so to each Person we look, not only for authority, but for grace and blessing; and each Person we devoutly worship and adore.

The Invocation is uttered on the outside of the sanctuary. The sanctuary is that part of the Church in which the altar is placed; where, consequently, the most sacred acts of worship are transacted by us before God, and the most blessed gifts and ministrations are dispensed from the Lord to His Church. It stands, therefore, in the same relation to the other parts of the sacred building, as the Most Holy Place to the other parts respectively of the Tabernacle and the Temple. It is not the part wherein the other less solemn daily prayers and worship of the Church are offered up, but is reserved for the performance of all such rites, offices, and prayers, as are immediately connected with the Sacrament of the Body and Blood of Christ, or with the other mysteries of the Church. Under the ordinances of the Law (Heb.ix.6-8.11.24) , “the priests went always into the first tabernacle, accomplishing the service of God; but into the second“ (that is to [043] say, the Holiest of all) “went the High Priest alone, once every year, not without blood; - the Holy Ghost this signifying, That the way into the holiest of all was not yet made manifest.” “But Christ being come an High Priest of the good things to come, by a greater and more perfect tabernacle, - by His own blood He entered in once into the holy place,” even “into heaven itself, now to appear in the presence of God for us“ There He abides: and His representatives and ministers, by whom He fulfils the min-

istry of His priesthood on earth, have perpetual access into the Divine presence, not once a year, but ever and continually, representing in holy mysteries His work of intercession on our behalf. The presence of the Lord in the Most Holy place of that old tabernacle was manifested by visible glory and brightness to the eye of flesh; but now it is revealed to the eye of faith, through the power and operation of the Holy Ghost in the sacraments of the Church. And hence the analogy between the sanctuary of the Christian church and the Most Holy place; and hence the reasonable fear and awe, and the outward acts of reverence which we offer, towards the place consecrated to the celebration of these glorious mysteries.

As we are now, therefore, about to draw near unto the inner sanctuary of the heavenly places, the celebrant, conscious of the immediate presence of God Himself, pauses, as it were, on the threshold, and after invoking the thrice holy Name, he, with those assisting, and with all the congregation, falls down before the Lord, and in the name of the whole he confesses their common unworthiness through sin, and implores the mercy of God. The prayer here offered is not an enumeration of acts of sin, but the expression of that holy awe which Job felt, when God had spoken to him out of the whirlwind. “Behold, I am vile.“ (Job xl.4) “I have heard of Thee by the hear-

ing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes.” (Job.xl.5-6) About to be admitted within the abode of Thy Majesty, “beholding Thy divine glory, we abhor ourselves”. And the special petitions which we make are for forgiveness: for remission of deserved penalty; and for deliverance, first [044] from unholiness; and then, from an unforgiving heart. For who can approach God in uncleanness and live? And if we forgive not others, the pardon we at first obtained will be annulled, and we must pay the uttermost farthing of our debt.(Matt.xviii.32-34).

We have before adverted to the fact, that the Confession of sin forms no part of the Greek Eucharistic service or Liturgy, nor, probably, originally of the Roman or Western; - that it was preparatory in its origin, and was introduced as a proper act of devotion, to be practised, not in private only, but in public. In conformity with the whole current of tradition, we have also received prophetic light since the revival of the ordinance of prophet, shewing that confession of sins, by enumeration, is not properly a part of this service; but that the confession of our sinfulness and the acknowledgment of our unworthiness are proper on all occasions, and especially on this. To use the figures given us in the Law, the act in which we are engaged at this time is not antitypical to the burnt of-

fering, but to the sin-offering: and the analogy is remarkably shewn out in the acts which follow this confession, contrasted with those which follow the Confession in the Morning and Evening Prayer and other Offices, to which the type of the burnt offering is applicable.

It will be our duty hereafter to examine into the full spiritual import of the type of the burnt offering: here it may be sufficient to point out, for the purpose of contrast, that in the sacrifice of burnt offering the victim, after it had been slain and its blood sprinkled upon the altar of burnt offering in the court of the tabernacle, was laid in order upon the altar, and then consumed before the door of the tabernacle.

By this it was signified, that death is the consequence of sin; and that through the death and resurrection of Christ, typified by the consumption of the victim by fire upon the altar, those who are dead to sin, but alive unto God, through the faith of His operation in raising Christ from the dead, are accepted of God in the dedication of themselves to Him in the power of that new life.

On the other hand, the sin-offering was burned without [045] the camp, and not upon the altar of burnt offering; but the blood was carried into the tab-

ernacle, and put upon the horns of the altar of incense. Under this type no act of worship is signified, but the utter destruction of the sinful creature through the cross of Christ; it is also signified, that by His blood we have boldness to approach to God, and that from His blood prayer derives its strength and efficacy. It presents us with a lively type and illustration of this part of the service, in which we are not engaged in offering an act of worship, but in preparing for the offering of worship in its highest form. We first of all fall down before God, confessing our sinfulness, and expressing our abhorrence of our guilt (the form of the confession we have already considered); then follows a form of absolution, short but emphatic; then certain versicles and responses from the Psalms, imploring, and at the same time expressing confidence in, the salvation of the Lord; and then a prayer, which is, as it were, a presenting of the lips, that they may be touched with the live coal from the altar, which shall take away our iniquity and purge our sin. It is a prayer for assurance of God's mercy, and for sanctifying grace, expressive of those desires which should be in the hearts of all who, in the name of their High Priest, are seeking for admission into the Holiest. It is, as it were, sprinkling the blood before the veil, and putting it upon the horns of the golden altar.

The prayer contained in our book is in substance similar to those introduced in this part of the service in the most ancient liturgies of Western Christendom; and in the train of thought and expressions it closely resembles the corresponding prayer contained in an Oriental Liturgy, attributed by Cardinal Bona to the Maronites (Bona, *rer.Liturg.I,II,c.II,8*), but which Renaudot proves to have belonged to the Syrian Jacobites (Renaud. *Lit. Orient. II,t.II. 46,142 &c.*). The prayer now used in the Roman Mass is but a short and imperfect abstract of it.⁷

Then followed the Kyrie Eleison, immediately before the Introit; and it seems more fitly to belong to this part of the service than to that which is transacted after the access to the [046] altar. Thus, in the Greek Liturgy, the supplications, including among others this form,⁸ are used before the lesser Introit, which, as we shall presently explain, is the access to

⁷ See note in Appendix.

⁸ The Greeks, however, only use the form Kyrie Eleison, or "Lord, have mercy upon us," and not the Christe Eleison, or "Christ, have mercy upon us." It is remarkable, that as the Romans use this form in Greek, so it is asserted that in early times, before the separation between the Eastern and Western Churches, the Greeks used this form in the Latin language; each of the two great parts of the Church thus interchanging their proper language, to express their mutual supplications. See Martene de Ant. Rit. lib. i. c. iv. art. iii. § 3.

the altar for the purpose of solemnly introducing the Gospel. With this our own Order accords, and with good reason; for the season of humiliation is also the time for supplication.

The whole of this part of the service is recited, with propriety, at the entrance to the sanctuary, in the attitude of humiliation; as the publican, while he confessed his unworthiness, and implored the mercy of God, stood afar off, not lifting up so much as his eyes to heaven.(Luke xviii.13).

SECTION II. FROM THE GLORIA IN EXCELSIS TO THE GOSPEL OR HOMILY

As the idea or characteristic of the first section is humiliation, so of the second, ending with the Gospel or Homily, the idea or characteristic is the sanctifying of the people by prayer, and by the word of God, principally by the holy Gospel, read and declared. The Church is thus hallowed to be an holy priesthood unto God, to offer up spiritual sacrifices, acceptable to Him by Jesus Christ: and not the Church only, but also the gifts which it is about to present. As was spoken to us in the word of the Holy Ghost, "Every creature of God is good, being sanctified by the word of God and prayer; especially the Bread which has

been broken, Whom the Father has raised from the dead, and has seated at His own right hand."

The congregation, with the celebrant, therefore, rise from their knees; and the first approach to the altar, the first introit or entrance within the sanctuary, takes place. This is not for the immediate purpose of ministering at the altar; on the contrary, no ministration at the altar takes place in this part of the Office. It has reference to the act of reading [047] the holy Gospel, to which all the other acts at this time are introductory and accessory.

The several acts comprised in this section of the service are shortly these: - Upon the entrance of the celebrant and the assistant ministers within the sanctuary, an anthem is sung. When this is concluded, the celebrant, lifting up his voice from within the holy place, gives forth the salutation, "The Lord be with you," one which has sounded out from the sanctuary since the day when the Holy Ghost first descended upon the Church,⁹ and the promise was realized, "Lo,

⁹ It should, however, be remarked, that although this exclamation has been in use in the Western Church from the earliest period, it seems equally certain that these precise words have not been used in the Eastern Church. Their place is supplied in the Oriental liturgies by the equivalent salutation, "Peace be unto all" (Bona, Rer. Liturg. lib. ii. c.

I am with you always, even to the end of the age.“ (Matt.xxviii.20). Then, after offering a prayer, the Collect, the two assistant ministers are sent forth, that they may read in the hearing of the people, - one, a passage, generally from the epistles of the Apostles to the Church, preparatory to the Gospel; the other, the appointed portion of the holy Gospel itself. After the Epistle, we return thanks to God, and then follows an anthem. After the Gospel, we solemnly offer glory to the Lord, whose Gospel we have just received. Being cleansed with the Saviour’s words, it is the fitting time for the delivery of the short sermon, or homily, commenting upon, or explanatory of, the Gospel.

The holy Gospel, we say, is the idea or characteristic of this division of the service, and to this the Collect and the Epistle, with its anthem, are but introductory. “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” (2Tim.iii.16) But in the holy Gospels we have the very focus of spiritual light; and so, while all Scripture is revered in the Church, the holy Gospels have ever been held in peculiar honour. They are the records of the life, the acts, the words of the Son of God. Other words have been spoken by God through men in-

v. § 1. See also the Greek and other Oriental Liturgies, *passim*).

spired by Him: [048] these words were spoken, these actions were performed, by God Himself Incarnate. And although, in the date of their utterance, the written words of the Apostles are posterior to the things recorded of the Lord, yet, as explanatory of them, as unfolding the mysteries which are wrapped up in the Gospels, the epistles of the Apostles are exactly adapted to prepare us for hearing the Gospel. They point us thereto, even as it was the duty of the Apostles, at all times, to preach not themselves, but Christ Jesus the Lord. And as these are the Gospels of Him who is now seated on the throne at the right hand of the Father, in the very heavens, so it is with propriety that, in order to the reading thereof, we should draw near, even into the Divine presence before the throne. The true place for the depositing of the Gospels is the altar of God. They bear the same relation to the rest of holy Scripture, that the tables of the Law bore to the other writings of the Old Testament. As these were placed within the ark, so the Gospels may be conceived of as ever upon the altar; and, therefore, we make our solemn approach with a song of praise, and accepting the Gospels from their holy resting-place, the ministers of God, as Moses of old, pass out again to the congregation, and bear out to them the words of life. Meanwhile, the head of the congregation, the Angel or celebrant, abides within the sanctuary, a living type of Him who hath entered within the veil, and

there abides our High Priest over the house of God: and we may remark, he is not less also a living symbol of that faith of the Church whereby we have boldness to enter into the holiest, and of that hope “which we have as an anchor of the soul, both sure and steadfast,” which is fixed within the veil.(Heb.vi.19-20).

Such is the meaning of this part of the service; such are the reasons for the rites here observed; and the practice of the Church in the earliest periods illustrates and exemplifies it.

The Greek Liturgy commences with a short litany, and certain anthems taken from the Psalms. No sooner have the anthems been concluded, than the priest goes to the holy table (as the Greeks invariably call the altar), and takes [049] therefrom the Book of the Gospels, which ordinarily reposes thereon, and gives it to the deacon. The priest and deacon then go out through the doors leading from the sanctuary to the choir or presbytery, wherein the priests not officiating are seated, which doors are called “the holy gates;” and they make a solemn entrance through the doors. Then, after a prayer called “the Prayer of the Introit,” they go up to the holy table, placing the Gospel upon it. This is called the Lesser Introit (the Great Introit taking place when the elements are brought up

for oblation upon the holy table), or the Introit of the holy Gospel. Upon this follows the hymn Trisagion; which, following immediately after the prayer, may properly be considered the anthem of the Lesser Introit. This hymn consists of a triple ascription of holiness to God, being in fact the first verse of that anthem which, in our Prayer-books, is appointed to be offered instead of the “Gloria in Excelsis” on Good Friday. The Epistle is then read by the reader at the ambo, which is outside the choir or presbytery; after which the “Alleluia” is solemnly sung, and the anthem for the day, called the *Prokeimenon*. The sanctuary and all its parts are then incensed. The priest offers a short prayer, called “the Prayer before the Gospel;” and the deacon again receives the Gospel with a solemn blessing from the priest, and passing out from the sanctuary, with lights preceding, reads it, either at the ambo, outside the choir, or, most generally, and with most propriety, at the analogion, or pulpit, which is at the farther end of the presbytery or choir; in either case, it is read within the hearing of the people. Afterwards the deacon returns and gives back the Book of the Gospels to the priest, who restores it to its place upon the holy table: at a subsequent period, as we have said, the great Introit takes place with the singing of solemn anthems, when the holy gifts are brought up to the altar.

The Roman Catholics also retain what they themselves admit to be but a remnant of this beautiful symbolic ceremony. (Rock. Hierurg. vol. i. 100. See also Bona, Rer. Liturg. lib.ii.c.vii.s.2) In the Order of the Mass, after the reading of the Epistle, the deacon goes up to the altar, kneels, and offers a short prayer; he then takes the Gospel from the altar, and [050] receives from the celebrant a blessing, and goes next to the left or north side of the altar, or, as was the ancient custom, and is still the practice in many churches, to a proper pulpit or desk near the people, accompanied by the sub-deacon, and also by the incense - bearer and the lights: and there he reads the Gospel. There are still extant rubrics of a fuller ceremony in earlier times, at least in some churches. In an ancient Codex MS. referred to by Menard (S. Greg. Sacram. in App. Menard. Tom.iii. p.254.) in his edition of the "Sacramentary of St. Gregory" (and stated to be then deposited in the Priory of Sausseuse, and dedicated by John, bishop of Avranches, to St. Mauricius, archbishop of Rouen, who died in 1079), there is a document entitled "The Ancient Rite of Celebrating Mass," the date whereof is probably of the eleventh century. In this the sub-deacon, in proceeding with the priest from the sacristy to the altar, is instructed to bear with him the Gospel. When they come to the altar, the sub-deacon is directed to place the Gospel on the right-hand corner, where it remains

until it is removed for the reading of the Gospel of the day. "The altar," says the old MS., "representing Jerusalem, where it abides, until the law goes forth from Zion, and the word of the Lord from Jerusalem." The subsequent ceremony of reading the Gospel is much the same as at present; but it is directed to be carried down and read from the proper pulpit or desk appointed for that purpose.

"This Introit of the Gospel," says St. Germanus (Lit.Chrys. n.74) on the Greek Liturgy (quoted by Goar in his Notes), "points to the coming of the Son of God, and His entrance (or introit) into this world, as saith the Apostle: 'When God, even the Father, brought in His First-born and Only-begotten into the world, He said, And let all the angels of God worship Him.'" This may be fancifully expressed, and the ceremonial itself may be overwrought, so far as respects the formal bringing up of the Gospel to the altar, where it is usually kept in the Greek Church, and from which, therefore, it has to be removed for the mere purpose of bringing it back to the altar in procession. But, as a symbolic rite, it strikingly harmonizes with the matter in hand, and confirms what we have said, namely, that the due preparation of the [051] people for the celebration of the subsequent mysteries is by the solemn reading of the holy Gospel. And as the sacrament itself commemorates the death of the Lord and the

benefits we receive thereby, so does this solemn reading of the Gospel present a striking analogy to that preparation for the Cross and for the glory which followed, which the Lord Himself underwent as a man through the events and experience of His life, of which the Gospels contain the history.

We have thus given the general explanation of this second section of the preliminary services. Let us proceed to the particular parts of which it is composed.

Upon entering the sanctuary, the anthem of introit, ordinarily appointed, is that ancient hymn of the Church usually called the Angelic Hymn, or the "Gloria in Excelsis." This anthem takes for its idea the hymn sung by the choir of angels, when they announced the birth of the Saviour to the shepherds of Bethlehem: but, as it proceeds, it quits the strain of unmingled joy, with which it commenced, for one expressive of supplication as well as thanksgiving. It is this modification of its language which peculiarly fits it for this place, where it is also found in the Roman Service. We are, as it were, gradually rising from a sense of abasement to a realizing of the exceeding grace of God. The hymn is, therefore, more appropriate to this part of the Office than, as in the Anglican Service, to the close of the feast, when nothing but

the voice of joy and ascription of glory should be heard. And the first words being those sung by the angels in celebrating the birth of Christ, it is peculiarly adapted to be the introduction to that part of the service, wherein we are to hear of His words and actions during His sojourn upon earth: and so far as the service, as a whole, has a symbolic application to the history of His life, it is for the same reason appropriate to this first access into the sanctuary.

The Angelic Hymn having been sung by the choir or congregation, the celebrant gives the salutation, "The Lord be with you." These words should be uttered with fervour, and in a clear and distinct tone. They express the earnest [052] desire of the officiating priest in the Holy Ghost, that those whom he addresses may, through the presence of the Lord by the Blessed Spirit, be united with himself in the work in which they are about to engage, that, with one mind and one mouth, they may glorify God and receive His grace.¹⁰

This is the genuine meaning of the salutation, and therefore it is the proper introductory sentence to

¹⁰ "Nil melius, quam quod optet populus sacerdoti, quod ipse optat ecclesiae." Florus Magister in Expos. Miss.: "Ut nimirum unus sit affectus sacerdoti et populi." Amal I, 2, c. 9. (Both quoted by Gavant. Thesaur. P. ii. tit.v.n. t.)

be used by the celebrant upon all occasions of proceeding to some new action.¹¹

We next come to the Collect, which varies with the period of the ecclesiastical year. The collects appointed for Christmas-day and the day of the Circumcision are read during the respective octaves. That for the second Sunday after Circumcision is read until the Sunday before Easter. There is one appointed for the Sunday before Easter; one on Easter-day, which is read until Ascension-day; one for the Sunday after Ascension; and one for Whitsunday, which is read until the following Christmas, with an additional collect during Advent.

The Greek, and in general the Oriental, Liturgies are so constructed, as that the special time for common prayer, not being prayers of commemoration, is after the Gospel and before the oblation of the bread and wine. The opportunity for introducing common prayer in the Roman Liturgy, and in those Liturgies used in the Western Churches which have followed the type of the Roman Liturgy, has been at this particular part of the service immediately preceding the

¹¹ "Introitum demonstrat ad illud officium, dum salutat sacerdos operarios suos." Amalarius (quoted by Gavanti, P. i. tit. xii. n. o. as to the "Dominus vobiscum," after the Creed), Lib. iii, c.18.

Epistle. There are Liturgies extant, introducing both litanies and thanksgivings, or acclamations, as they are called in this part of the service;¹² and examples of the introduction of prayers and lessons may be seen in the Roman offices at present used on the Saturday in the four seasons (or Ember weeks), on Holy Thursday, Good Friday, and [053] other days. We have already given the reasons which induce us to believe, that this is the proper place for the introduction of prayer; and all the collects are peculiarly prayers "super populum," offered on behalf of the whole flock of God.

It would seem that, previously to the time of St. Ambrose, the number of collects was very small.(Gavant.P.i,tit.ix.) St. Ambrose composed many, and of those now included in the Roman Missal, a considerable number are believed to be his. After his time, the number greatly increased; and Durandus, a writer of the thirteenth century, mentions (Ration.lib.xiv.s.15) that, at an early period, the number of prayers and devotions used in the Mass had become so great, that the fourth African Council, which was held A.D. 407, sought to impose restrictions.¹³

¹² Bona.Rer.Liturg.lib.ii.c.v.s.8; Marten. De Ant. Rit.i.c.iv.Art.iii.s.13.14.

¹³ The canon referred to in this place by Durandus is variously numbered, as the 103rd of the African code, and as

Pope Gelasius (A.D. 492-6), in his revision of the Liturgy, retrenched some, and added many others composed by himself and other doctors. And St. Gregory (A.D. 590-604) finally reformed the office of the Mass, in like manner, removing many of the prayers and adding others, and leaving it for the most part in the state in which it at present appears. It is very probable that the appointment of a different collect from week to week took its rise from the extraordinary number of prayers or collects at command, at the times when the Liturgy was thus revised by Gelasius and afterwards by St. Gregory. For it is certain that, whereas there are distinct traces of the previous multiplication of collects appointed for use on the same occasion, the sacramentaries of Gelasius and St. Gregory give only one on ordinary days. Durandus mentions a fact which seems confirmatory of this, so far as it goes, namely, that in the church of the Lateran the collect was never used; but the Lord's Prayer was repeated aloud instead of the collect; "for," says he, "so it was done in the Primitive Church."(Ibid).

There seems, indeed, no reason for this perpetual change in the collect, but the desire to retain prayers, the use of which has been found conducive to piety

the 70th of the 4th African Council. It was inserted as the 12th in the Council of Milevi.

and devotion. Few of them have any direct reference to the Epistle or the [054] Gospel for the day; more in the English Common Prayer than in the Roman Missal. On the other hand, the constant change is contrary to the principles of a fixed liturgy, and is inconvenient in practice on several accounts. Moreover, so far as respects our own Liturgy, it would involve other alterations. The weekly change of collects, which is the present practice of the Church of Rome, is accompanied by a corresponding arrangement of the anthem after the Epistle, the communion anthem, and the post-communion prayer. All these are arranged on the same principle, and vary with the collect; and there seems great propriety, having a due regard to the symmetry of the whole service, that, as the one changes, so also the others should in general change. Indeed, there is far better ground for the more frequent change of the anthem, both in the analogy of the practice of the Church and in the reason of the thing. Psalms and spiritual songs admit of variation to a greater extent than prayers.

In the construction of the order for the Eucharist, it was deliberately determined neither to vary the collects week by week, nor to give one only form of collect all the year round; but to adopt a middle course, viz. to vary the collect with the several great divisions of the ecclesiastical year. And in the subsequent revi-

sion of the Eucharistic Service, so far is this mode of arranging the collects from being altered, that it has received the strongest confirmation, by the introduction, in the proper places, of anthems after the Epistle, communion anthems, and post-communion prayers, all of which have been arranged upon the same plan which had been adopted as to collects, that is to say, changing with the main divisions of the ecclesiastical year.

There is another reason to be given in favour of this course. The weekly variation of the collect would involve either the composition of a considerable number of additional collects, or else the observance of many days or seasons, which are not now commemorated, and of which the observance would rest upon totally different principles from those regulating the appointment of the present days of observance. The division of the ecclesiastical year upon the system of our Liturgy is founded upon [055] the three great events to which we have been directed through the light of prophecy by apostolic authority, viz. the Nativity of the Lord, His Resurrection, and the Day of Pentecost. These three feasts we have been directed to observe, and we observe them on the days of the year pointed out by the tradition of the Church. The same principle which ascertains these days, determines also sundry other subordinate days, which have been

held sacred in the Church, and to which, therefore, we are in a secondary sense directed by the same light of prophecy which directs us to the three. It is on this ground that we observe Advent in reference to Christmas-day; so also the Circumcision, and the Presentation in the Temple. In like manner, Easter gives us, in connexion with it, Palm Sunday and Passion Week; and Easter and Pentecost give us the day of the Ascension. The only other days which we have been authorized to observe, are the Feast of All Angels and the day of the commemoration of All Saints. Besides these, many other days are observed in the different parts of the Church, such as Innocents, Epiphany, the various saints' days, and Lent. With respect to some of these days, the Eastern and Western Churches agree; with respect to many of them they differ. And various questions occur, both as to the true days of the year on which they should be observed, and whether, independently of the question of date, they ought to be observed; questions which have never been set at rest by apostolical authority.

With respect to the last of these days of observance just named, viz. the Fast of the forty days before Easter, or Lent, there seems to be considerable difficulty in concluding it to be a suitable season for *perpetual* observance in the Christian Church. Christians are bound at all times to keep under the body,

and bring it into subjection; to restrain the appetites; to abstain from fulness of meat; to be temperate and moderate in all things. Whenever also they are called upon to especial and extraordinary acts of humiliation, fasting is necessarily included; and hence it is suitable and becoming that they should observe the solemn period of the Saviour's death with abstinence. This is the [056] undoubted origin of the Lent fast (Gavant.P.iv.tit.v.3.). It was not instituted in commemoration of our Lord's fast of forty days, which, according to the tradition of the Church, commenced on the 6th or 7th of January, after He had been baptized in the river Jordan; but of whatever length it be, it dates backward from Easter, and has reference to the Passion of the Lord. On the subject of its duration there is strong reason for believing, on the testimony of Tertullian (Tertullian de jejun.c.2.13), that originally it did not consist of more than forty hours. From the testimony of Irenaeus, given in Eusebius (Euseb. hist. eccles. v.24), it seems to have been kept by some for one day - by others for two or more days - by others for exactly forty hours; "and this variety," he says, "had begun long since in earlier times." The historians, Socrates (Socrat.hist.v.22 and Sozomvii.19) and Sozomen, also give accounts, not only of the different periods of duration of this fast, but of the various modes of observing it. In later times it commenced on the Monday after Quadragesima Sunday, that is to say, forty-

say, forty-two days before Easter; and St. Gregory the Great (who is supposed subsequently to have extended it to the present period, commencing with Ash Wednesday) himself speaks of it as a thirty-six days' fast, excluding the six Sundays between Quadragesima Sunday and Easter Sunday, which would make it to commence on the Monday after the first Sunday in Quadragesima. The Eastern Church commence their fast from Septuagesima Sunday; and the name of this day, as well as those of Sexagesima and Quinquagesima Sundays, is connected with the same cause, viz. the fast preparatory and precedent to the Passion of the Lord: but we need not advert to these variations, as they occur in consequence of the endeavour to insure a complete forty days' fast, exclusive of those days on which fasting was forbidden, and which varied in different parts of the Church.(Gavant, and Merati in Gavant, p.iv.tit.v.vi).

The Roman Catholics contend that the forty days' fast now observed by them is of apostolic authority. It is probable that there always has been observed in the Church a fast previously to Easter, and at the period when the crucifixion of the Lord was celebrated. But the facts above cited prove irresistibly that a fast for forty days could not [057] have been instituted by the Apostles for perpetual observance. It is true, our Lord said to His disciples, that "when the Bridegroom

should be taken away, they should fast in those days.“ (Luke v.35) He is gone away, and we wait and long for His appearing. But we wait in hope, and in the joy and comfort of the Holy Ghost: for when He poured out the Holy Ghost on the day of Pentecost, He fulfilled to us the promise of that better thing, the gift of the Comforter, in order to which it was expedient that He should go away. “Ye now have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.” (John xvi.7-22) And although we wait for the full fruition of this promise, yet even now we have received the earnest and first-fruits. A forty days’ fast, observed in every year, is not a sign of a Church filled with the Holy Ghost. It is a sign of a body in which the true ordinance of apostles has been lost; which, as a body, has apostatized from the true standing of the Church; and in which the multitude have departed from the purity of baptism: which, however, contains in its bosom those who sigh and cry for the abominations of their people, and who long for better things. Under such circumstances, it can readily be conceived how such an observance should be introduced: and doubtless it has been blessed, and if truly and faithfully observed, will yet be blessed by the restoration of God’s grace to those who thus seek Him. Such is the testimony as to its origin and its object given by St. John Cassian, a writer in the earlier part of the fifth century (Col-

lat.xxi.30): “Let it be clearly understood,” he says, “that this observance of Quadragesima had no place, so long as the perfection of that primitive Church remained inviolate. But when it had departed from the devotedness of apostolic times, the universal priesthood saw it good to recall men to the work of holiness by the imposition of fasts by rule” – “ut ad opus sanctum canonica jejuniorum indictione revocarent.“

The question before us is not, whether the observance of the fast of Lent has been acceptable to God, and most profitable to the Church, during the suspension of the ministry of apostles sent forth immediately by God: we have stated [058] sufficient grounds for believing this fast to have been both acceptable and profitable. Neither is it the question, whether fasting is an ordinance of the Christian Church on proper occasions; nor whether the period for commemorating the crucifixion of the Lord is one of those occasions: but whether, now that God is reviving His Church and setting in order the services of His house, now that He has visited His people and is sealing them unto perfection, an annual fast of forty days’ duration, which was introduced as a law, not by the Apostles, but in later ages, is to be regarded as a true development of the worship offered by the Church, and to be confirmed and established as one of its ordinances.

This much, however, is certain, that the observance of a fast for forty days previously to Easter has never been ordained by apostolical authority; and therefore such of the collects used in the Western churches during Lent as point to a time of abstinence, are quite inconsistent with our services as at present framed.

The Collects, therefore, with the anthems after the Epistles, are made to vary, not with the week, but with the seasons of the ecclesiastical year: and in shortly remarking upon them, it will be convenient to bring under review, at the same time, both the collects and the anthems after the Epistle.

The season of Advent is not merely a preparation for the right celebration of the festival of Christmas; it is also a season of earnest expectation of the second advent of the Lord - a season during which the bride should be specially called upon to make herself ready. During this season we have an additional collect to that appointed for use from Pentecost, which additional collect is the same as that in the English Common Prayer appointed for the third Sunday in Advent. In this we pray for the preparation of the Church for that second advent for which we wait, through the dispensing of the mysteries of God: of these mysteries we must remember that apostles are the stewards.

The Collect appointed to be used from Pentecost to the conclusion of the ecclesiastical year is still retained, because it is the same Pentecostal Church which waits for the coming of the Lord [059] in glory; and that gift of the Holy Ghost which was at first bestowed is, in its full exercise and energy, the only preparation of the Church for His appearing; as says the Apostle Paul to the Corinthians, "Ye come behind in no gift, waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." (1Cor.i.7-8) In like manner the anthem after the Epistle during Advent, "Drop down, ye heavens, your dew from above," &c., combines both these ideas and aspirations, being the cry of the thirsty Church for the outpouring of the latter ram, and at the same time her cry for the sending forth of the Lamb to be the ruler of the earth. The first part of the anthem is taken from Isaiah xlv.: it is appointed in the Roman Breviary to be used throughout Advent in various ways, in hymns, anthems, responses, and prayers; and in the Missal is appointed to be used as the Introit on the third Sunday in Advent, and also in the procession on the fourth Sunday in Advent. The latter part is taken from Isaiah xvi., and is also appointed, in the Roman Breviary, to be used as a prayer to be chanted during Advent, much in the same way as the same passage is appointed to be used in the devo-

tions for Advent, prescribed in the second part of our book. The whole anthem, as here set forth, is also used, according to the Roman Breviary, as an anthem in the hours of prayer at this season.

The particular time appointed for Advent is four incomplete weeks previous to Christmas-day, commencing with the Lord's day; so that there are always four Sundays in Advent. The season of Advent is therefore determined by Christmas-day, now universally celebrated on the 25th of December, some reasons for which will hereafter be given.

On Christmas-day the collects and the anthem during Advent cease to be used. The collect appointed is that also appointed for the day in the English Common Prayer. Commemorating the incarnation of the Lord in our nature, and His birth of the Blessed Virgin, we invoke the daily renewal of that grace of regeneration and adoption bestowed upon us in Him. It does not appear to be directly taken from any ancient devotion, but closely to follow the [060] idea and words of one of the collects for the Nativity, given in the Sacramentary of St. Gregory. (S. Greg. Sacr. Menard. tom. iii. p. 7).

The anthem after the Epistle is taken principally from Isaiah, and is followed by the hymn, "Approach,

all ye faithful," &c. This hymn is a verbal translation of the hymn, "Adeste fideles," with only the substitution of the "hallelujah" for one which is a mere exclamation of joy or triumph, and the addition of a few expletives, in order to adapt it to the well-known melody to which the original hymn is sung in the Roman Church. The same collect (and anthem, but without the hymn,) is repeated on the first Sunday after Christmas, but not on the following Sunday; for it is expressly adapted to the special event of the day, the Nativity of the Lord, and therefore is not adapted for use in the period of the year wherein the attention of the Church is called to the events of our Lord's life and mission on earth. It is repeated on this day, because the first Sunday after Christmas always falls within the octave of Christmas-day.

The observance of the Octave or eight day of a feast is enjoined in certain cases in the Law, and it has been practised in the Christian Church from the earliest period. It is beyond a doubt that, as one of the prescribed ordinances of the Law, it contains a typical significancy; and to us, who are upon our passage through the period of time, commencing at the resurrection of the Lord, and terminating with the day of the resurrection of His saints, it is full of symbolic meaning. Durandus tells us (Durandus, Ration.lib.vii.c.1) that the purposes for which the Octave

is instituted are four : - First, in order to bring out the full significancy of the festival celebrated; as, for instance, in celebrating the feast of a martyr, the first day speaks to us only of his death, the eighth leads us to the hope of resurrection: and he quotes St. Augustine, as saying in his book *De Doctrina Christiana*, "The same day [of the week] is first and eighth;" and on that account the resurrection of the Lord is said to have taken place on the eighth day. Secondly, in order that we may supply those particulars worthy of commemoration which were omitted in the first. Thirdly, when the Octave embraces another [061] event, as the Circumcision on the Octave of the Nativity. And, fourthly, as significant of the future glory of the martyr whose death is celebrated. These, expressed with the diffuse particularity of the old writer, are evidently reducible to two; viz. 1st, the celebration of the event itself; and, 2nd, the anticipation of its future consummation, when we shall enter into the enjoyment of its fruits. This is strikingly exemplified in the ninth chapter of Leviticus, wherein, after Aaron and his sons had kept the full term of the seven days of their consecrations, it is said in the 1st verse that "on the eighth day Moses called Aaron and his sons and the elders of Israel." The chapter goes on to relate that Aaron, by the commandment of Moses, entered upon his priestly office by offering up the sin-offering, the burnt-offering, and the peace-offerings for him-

self; after which he slew and offered the sin-offering, the burnt-offering, and the peace-offerings of the people. And after he had blessed the people, we read, "And Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people; and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat." Thus the work of consecration was consummated by the visible acceptance of the priests, as mediators on behalf of all the people. Upon the first verses of this chapter the learned Ainsworth (On the Pentateuch.) has the following remark: - "All creatures for the most part were in their uncleanness and imperfection seven days, and perfected on the eighth; as children by circumcision, Lev. xii. 2-3; young beasts for sacrifice, Lev. xxii. 27; persons that were unclean by leprosy, issues, and the like, Lev. xiv. 8-10, and xv. 13, 14; Num. vi. 9, 10. So here the priests, until the eighth day, were not admitted to minister in their office. Whereby the day of Christ was foreshadowed; who by His resurrection, the day after the Sabbath, hath sanctified His Church and ministry, and all their actions; and made us an holy priesthood, to offer up spiritual sacrifices to God."

The Octave, therefore, that is to say, the prolongation of a feast to the eighth day, gives us an accu-

rate delineation [062] of a great spiritual truth.: it signifies that God hath His appointed and perfect time for the fulfilling of His purpose; for the eighth day tells us of seven days past¹ that number of days which God has consecrated to be the symbol of perfection in number. And then the eighth day speaks not only of the past, but, as we have before said in reference to the observance of the Lord's day, it points to some event distinct and yet connected, proving the accomplishment of that purpose which was yet imperfect, until after the completion of the appointed time.

In consistency with this principle the collect and anthem for Christmas-day are appointed to be repeated on the following Lord's day, even when that day shall be the day of the Circumcision; the collect appropriate to the Circumcision being repeated after that for the Nativity, and the anthem after the Epistle being the same on both days.

The collect for the second Sunday after Circumcision (the Octave of that Feast having then been passed) and from thence to the Sunday before Easter, is commemorative of the manifestation of our Lord to us in the events of His most holy life from His birth, and in His blessed ministry among men from His baptism in Jordan to the week of His passion and death. This period of the ecclesiastical year also corresponds

with the period of His life on earth. The collect is the same which is used in the Anglican service for the sixth Sunday after Epiphany; it is precisely adapted to the season during which it is employed. The proem, or preamble, of the prayer refers to the end and object for which the Son of God was manifested, namely, that, as says St. John (1John.iii.8), "He might destroy the works of the devil;" and that we might become the sons of God in Him, and heirs of eternal life. It proceeds with imploring of God that, having this hope of inheritance, His purpose may be accomplished in us; and that we, purifying ourselves as He is pure, may be made like unto Him at His appearing. The anthem after the Epistle, "The people which walked in darkness," &c., takes up the prophecies in Isaiah ix. 2, and in Psalm xcvi. 11, pointing to the Lord as the light shining into the darkness of the world, which prophecies Simeon declared to be fulfilled when he took Him up an infant in his arms (Luke ii.28-30);[063] and to which, in the very words of Isaiah at the commencement of the anthem, St. Matthew refers as being fulfilled in His ministry among men.(Matt.iv.16).

We have said that the object, at this season of the year, is to commemorate the manifestation of Christ to the world; of which the historical event, commonly called the Epiphany, or the manifestation

of Christ to the wise men from the East, is a striking symbol. The Epiphany is commemorated in the Western Church, but not in the Eastern, on the 6th of January; and as the question may occur why this feast has not been appointed to be observed, we will take the opportunity of offering some reasons for the non-observance of the Epiphany on the 6th of January, especially as it will enable us, before going on to the next season of the ecclesiastical year, to bring under notice some reasons for fixing the 25th of December for the celebration of the Nativity.

The Epiphany is an event of a prophetic or symbolic character, and rather a subject for meditation in private than for public celebration. It is observed, however, in Western Christendom on the 6th of January, upon the supposition that the event occurred upon the thirteenth day of our Saviour's life. There are great difficulties in the way of this supposition. Our Lord was presented in the temple on the fortieth day after His birth, as recorded by St. Luke. (Luke ii.22) This renders it difficult to suppose that the wise men had visited Him on the thirteenth; for it is inconsistent with St. Matthew's account that Herod should have remained inactive upwards of twenty-six days after the Magi had passed through Jerusalem, and that, although abiding within a few miles of Bethlehem, he should not earlier have issued

his decree for slaying the young children; and yet, if he had issued it earlier, the flight into Egypt must have taken place before the fortieth day. Further, it is admitted by the Roman Catholic liturgists (Merati in Gavant.P.iv.tit.iii.s.4) that originally, both in the East and West, the Nativity (as well as the Manifestation to the wise men) was celebrated on the 6th of January. They also commemorate upon this day the baptism of the Lord in Jordan, and the miracle of the conversion of the water into wine at the marriage of Cana in Galilee. On the other [064] hand, it appears that the Greek Church has always commemorated the Manifestation to the wise men on the day of the Nativity, whether on the 6th of January or on the 25th of December; and from the earliest period to the present time they have celebrated on the 6th of January the baptism of the Lord in Jordan. The name Epiphany, given to this day by the Western Church, is derived from the Greeks; and yet the name which the Greeks themselves give to this day is not Epiphany, but Theophany, or the manifestation of God, that is to say, the manifestation of Christ as God by the voice from heaven at His baptism. It is to be remarked, that in the *troparia*, or special anthems for the day in the Greek Service-book, the word Epiphany, both in the form of the noun and of the verb, is evidently applied to the manifestation of our Lord in Jordan, when, being baptized of John, the Father testified to Him by a

voice from heaven, and the Holy Ghost in the form of a dove descended upon Him; at which time He was sent forth on His special work of ministry to the world. The last of the Greek anthems for the day is to the following effect: "To-day Thou wast manifested unto the world, and Thy light, O Lord, was signified (εσημειωθη) upon us who sing Thy praises with understanding. Thou hast come, thou hast shined forth, Thou Light unapproachable!" This seems equally applicable to the Nativity, or to the Manifestation to the Magi (which events the Greeks, with the rest of the Church, originally commemorated on this day), and to the baptism of Christ in Jordan (and the descent of the Holy Ghost upon Him at that time), which is the event now commemorated. Indeed, there seems special reference to the shining of the star which directed the wise men in their way. It is, therefore, very possible that this anthem is of great antiquity, and may have been used when not only the Baptism of Christ, but His Nativity, and the Adoration of the Magi, were all, together, celebrated on this day.

The history of these feasts appears to be as follows: - The observance of any day as the Feast of the Nativity cannot satisfactorily be traced higher than the fourth century; and in the first instance, that is to say, at the earliest [065] period to which it can be traced, the Feast of the Nativity and the Adoration of

the Magi, and probably also the Baptism of Christ in Jordan, were all commemorated, both in the Eastern and the Western Churches, on the 6th of January, and all three under the name, equally applicable to each, of the Epiphany. It is uncertain at what period the 25th of December was ascertained and received in the West, as the day of the year upon which the Lord was born: it was probably at a very early date, and derived, as St. Chrysostom suggests in a passage presently adverted to, from the state records preserved at Rome relative to the census in Judaea. The observance of the feast upon this day is of later date than the recognition of the day itself, and is generally attributed to Pope Julius (Merati in Gavant.p.iv.tit.iii.s.6 and 8.),¹⁴ who died in the year 352. In the latter part of the same century it would appear, from a sermon on the Nativity attributed to St. Chrysostom (S.Chrys.Opera.t.ii.355.356.(Paris,17189)), that the fact of the Nativity on the 25th of December had then been for some time ascertained the West, and the celebration of the feast observed on that day, but had only been received into the East within ten

¹⁴ Some writers maintain that the Nativity was always celebrated at Rome on the 25th of December; but the better opinion attributes the celebration on this day to Pope Julius, as stated in the text.

years of the date when the sermon was delivered.¹⁵ It [066] further appears that the Roman Church, in appointing the 25th of December for the commemoration of the Nativity, continued to commemorate the Adoration by the Magi on the 6th of January; but that the Eastern Church transferred to the 25th of December not only the Nativity, but also the Adoration

¹⁵ The sermon in question is supposed to have been delivered by St. Chrysostom when a priest at Antioch, and to have been preached either at Antioch or at Constantinople. The passages bearing on this point are as follows: - "It is not yet the tenth year since the day itself became manifest, and was made known to you." "But if any contentious person will not yield to what has been said, there is a second reason to be given, namely, that derived from the taxing spoken of in the Gospels." Then, after quoting the first verses of Luke ii., "Whence it is manifest that He was born at the first taxing. And it is possible for any one learning the time of the taxing from the old records open to the public (τοις δημοσια κειμενοις) at Rome, to come to the desired knowledge. From those who have accurately ascertained these things, and who dwelt in that city, we have received the day; for, passing their lives in that place, and ascertaining the day from those who were before them, and from ancient tradition, they have themselves transmitted (διεπεμψαντο) the knowledge of it to us." With respect to the existence at Rome of the state records in question, there is an interesting passage in St. Justin Martyr's Second Apology (Edit. Colon. 1686, p.75). After referring to the prophecy in Micah, "Thou, Bethlehem," &c., he says: "There is such a village in the country of the Jews, distant from Jerusalem thirty-five stadia, wherein Jesus Christ was born, as ye may also learn from the taxings which were made under Cyrenius, your first procurator in Judaea." Cyrenius, however, was not procurator, but governor. Coponius, who accompanied Cyrenius into Judaea, was the first procurator. (Joseph. Antiq. lib. xviii. c. i. 1, and ii. 1.)

of the Magi,¹⁶ still retaining on the 6th of January the commemoration of the Baptism of the Lord. That the Baptism of the Lord, as well as the other events, had been previously commemorated on this day, is probable from the fact that the Roman Catholics still continue to commemorate it, notwithstanding that they have made the Adoration of the Magi to be the main event of the day.

We conclude, therefore, that there are not sufficient means of ascertaining the precise day or the year on which the event of the Adoration of our Lord by the wise men actually took place; if tradition points to any day, it is rather to the day of the Nativity, whether in the same or in the following year. On the other hand, the change of the day for celebrating the Nativity, from the 6th of January to the 25th of December, throughout at least the greater part of the Church in the fourth century, is a strong proof that there was then in existence sufficient evidence for ascertaining the day upon which the Lord was born, and that the evidence in favour of the 25th of Decem-

¹⁶ It seems that the attempt to introduce into the Eastern Church the commemoration of the two events of the Nativity and of the Adoration of the Magi on distinct days, although made by no less a man than Gregory Nazianzen, gave occasion to serious tumults at Constantinople. - Patres Apostolici, tom.i. p.311. See note of Cotelerius on Constit. Apost. lib. v. c. 13.

ber was irresistible, because otherwise it is impossible to suppose that the feast-day would have been altered, not merely in one part of the Church, but throughout the world.

Leaving the events of our Lord's life and ministry, we now come to the season of His passion. Oh the Sunday next before Easter, we have two objects presented to us in the event recorded in the Gospel for the day: one, the approaching sufferings of the Lord, His going up to Jerusalem [067] to be delivered into the hands of the Gentiles; the other, the transient burst of triumph which awaited Him upon His entering into the city five days before He was crucified. The collect is especially directed to the sufferings of Christ; the anthem is adapted to the current of thought in the Epistle; the latter is taken from the Epistle to the Philippians, and celebrates the obedience of the Lord unto death, and the reward of exaltation and lordship which God bestowed upon Him. The anthem is taken from the 8th Psalm; "O Lord, our Lord," &c., and contains the prophetic declaration that God would perfect praise out of the mouths of babes; to which, as it is recorded in the Gospel for the day, the Lord referred, when the Pharisees bade Him to put to silence the hosannas with which He was welcomed.

The week-days following are devoted to the commemoration of the events in the corresponding days, the last of our Saviour's life, and of His passage through the grave. These will be more fitly considered in another place.

The following Lord's day is Easter-day; and on that day, and from thence to the Feast of the Ascension, our thoughts are directed to the resurrection of the Lord. The collect is the same as that found in the English Common Prayer, and is a paraphrase of the collect for the day in the Roman Missal. It begins with commemorating the resurrection, and then applies it in accordance with the doctrine contained in the Epistle for the day. The members of Christ are raised with Him - they are partakers of His life and of the Divine nature. We therefore pray, that those good desires which the Holy Ghost hath wrought in us may, through the continued operation of the same Divine Spirit, be fulfilled in corresponding acts. The anthem after the Epistle on Easter-day and through the Octave is from the 139th Psalm; it comes in as an expression of quiet peace in the midst of the more tumultuous triumph of joy which is the characteristic of the other special parts of the day's service. Nearly the same passages are appointed in the Roman Missal for the Introit and for the Psalm of Introit on this day. This anthem, however, would not be equally appro-

priate to the other Sundays before the day of the [068] Ascension; for these occasions, therefore, the anthem is appointed from the 118th Psalm, "This is the day which the Lord hath made," &c.; the first verse of which is also the Gradual (or anthem after the Epistle) appointed in the Roman Missal for Easter-day. As every Lord's day is a commemoration of the resurrection, the same anthem is directed to be retained throughout the rest of the year, except on the Lord's day in the Octave of the Ascension, and on Pentecost and All Saints, and within the Octaves. It is peculiarly adapted as a preparation for the coming service; it celebrates the day of salvation which dawned on the morning of the resurrection; it welcomes the coming of the Lord into His temple, - 1. As He comes mystically in the Holy Ghost to be present in the midst of His people, according to His promise that He would be ever with them, that He may lift them up into the heavenly places where He abides in the presence of the Father; 2. As He comes in the power of the same Holy Ghost, in the person of His ministering servant, bestowing upon them the abundance of His grace; 3. As He shall hereafter enter into heaven itself, after having gathered unto Himself the full number of His saints, both living and departed, when He shall present them faultless in His own infinite perfection before the throne of God.

On the Sunday within the Octave of the Ascension, the collect is the same as in the English Common Prayer; it is taken from an anthem appointed in the Roman Breviary for Vespers on Ascension-day and on the Saturday and Lord's day within the Octave of the Ascension. This anthem in its original form is not addressed to God the Father, but to the Lord. It is, in fact, one of those devotions appointed in the services of this book to be used on Ascension-day. In the collect it is converted into a prayer to God the Father, reminding Him that, by the ascension of the Lord, we are left orphans, and beseeching Him to fulfil that promise which the Lord made to His disciples immediately before His passion, and to send unto us at this time the Holy Ghost. There is then added to the original a prayer that He would exalt us to the place whither our Lord hath gone before. This additional prayer evidently refers to that [069] passage in St. Paul's Epistle to the Romans: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." (Rom.viii.11).

The anthem after the Epistle commemorates the Lord's promise to the disciples, that their time of sorrow at His departure should be followed by an enduring joy, when He would visit them again in sending

down the Holy Ghost upon them, through whose blessed communion they should dwell in Him and He in them.

In both these devotions the purpose is, that while we are rejoicing in the ascension of the Lord, we should also be in the attitude of waiting upon Him for that gift of the Holy Ghost, which, on the day of Pentecost, was once and for ever shed down upon the Church. This gift of the Holy Ghost is not to be looked upon as though it were an isolated occurrence, on a given day, and having its fulfilment only in time, or as an event in history which has merely left us its results. It is rather to be regarded as a perennial fountain, ever sending forth its living waters, or as one continual river ever flowing from the throne of God; as an event, which is perpetually finding its accomplishment in the incessant supply of that Divine life which is necessary to the spiritual existence and vigour of the Church; and for the ministration of which in its fulness apostles present in the Church, sent forth not of man but of God and of the Lord Jesus Christ, are the abiding ordinance.

The collect for Whit Sunday, and from thence to the close of the ecclesiastical year, commemorates the gift of the Holy Ghost, and its consequence upon the elect; first, as individuals, through the distribution of

His manifold gifts; and secondly, as members of the mystical Body of Christ, in the knitting them together in the communion of one Life and of one Spirit. It proceeds with a petition for grace to use those gifts to God's glory, and in faith, hope, and charity, waiting, in humble apprehension of our present imperfect state, for the appearing of the Lord from heaven; that so God's purpose in the present dispensation of the Church on earth may be accomplished, and that the [070] whole number of the saints (the elect, as they are called by distinction in the first clause of the collect) may be found of Him in peace, and presented by Him before the Father's throne. The Church, having now, in the course of her commemorative services, arrived at the final and all-comprehensive act of God before the end of the age, namely, the outpouring of the Holy Ghost, and having in that gift received potentially all that God can bestow, abides in the faith expressed by this prayer, until the revolution of the year is completed, and her annual course of prayer, thanksgiving, and worship, is again renewed.

The anthem after the Epistle, which is limited to this feast., including the Octave, is taken from Isaiah lxi., being the portion of Scripture appointed for the forenoon service of the day. The whole chapter is wonderfully adapted to the use of the Church on the day of Pentecost in the latter time of this dispensa-

tion. It commences with the prophetic declaration of the future illapse of the Holy Ghost, in order to the anointing of Christ and His Church for the fulfilment of their respective missions upon earth. After which follows a prophecy concerning the preparation of Israel for their future estate of glory in the midst of the nations of the earth, and their ministry towards them, when the desolations of many-generations shall be repaired, and the Lord shall rejoice over them as a bridegroom over the bride; and under cover of the prophecy concerning Israel after the flesh, the Holy Ghost sets forth the revival of the Church, and her preparation as the bride of the Lamb, when she shall make herself ready for His appearing. In the first part of the chapter, the Lord, in His own Person and as Head of His Church, speaks of the outpouring of the Spirit upon Himself as the anointing for His work of ministry on earth. The last verse but one (which forms our anthem) contains the response of the Church, and of the Lord Himself, on her behalf, to the prophetic declaration of the first verse, and testifies to the work of the Holy Ghost, in filling her with joy in Him, - clothing her in salvation and righteousness, as with garments of glory and beauty, and decking her with the jewels wherewith Christ Himself, as her Head, is [071] adorned. Thus the anthem, like the collect for the day, commemorates the gift of the Holy Ghost, not merely as an historical fact, but in its

threefold fruits, inward joy and love – righteousness - and endowment with the powers of the world to come.

The anthem is followed, as on Christmas-day, by a hymn: on this occasion it is the ancient hymn, “Veni, Creator Spiritus.” This has been supposed by many to have been composed by St. Ambrose; but of this there is no sufficient evidence. It is directed by the Roman Breviary to be used at vespers on the preceding evening. It is also solemnly recited at Tierce, that is to say, at the hour of nine o’clock A.M., not only on this day, but through the Octave. This hour is selected on the ground of the tradition, that at the same hour the Holy Ghost descended upon the Apostles. The ancient practice was, on this occasion, to sing the hymn with peculiar observance: and Merati states that, in the sacred congregation at Rome, it is intoned at Tierce by the celebrant, vested, for the greater solemnity, in amice, alb, stole, and cope. (Merati in Gavant. De Pentecost. s. vi. c.xvii.1.)

Thus much may suffice upon the collects, in our observations upon which we have included the anthems after the Epistle, so far as the matter contained in them is concerned, that so we might the better exemplify the mode in which they both vary with the seasons of the year. The object of this arrangement has been to observe a middle course, in which they

were sufficiently adapted to the general tone of the Epistles and Gospels, while the change of the prayer or collect every week, as in the Roman and English services, has been avoided.

After the Collect has been recited, the Rubric directs that the two assistant ministers shall go, the junior to the lectern for the Epistle, and the senior to that for the Gospel. We have already seen that the access to the altar at this time is for the purpose of manifesting, that it is from the sanctuary of God that His holy Gospel proceeds; and that through the presence of Christ in the heavenlies, there appearing on our behalf, we can alone receive the blessing. In order to lead us to the profitable hearing of [072] the Gospel, a lesson, generally taken from the Epistles of the Apostles,¹⁷ is first read. Therefore, when the Collect is concluded, the assistant ministers go forth at the

¹⁷ Originally, in many churches, on more solemn occasions, passages from the Prophets were read previously to the Epistle. The former lesson was commonly called "the Prophet," or "the prophetic lesson;" the latter, the Apostle, "or "the lesson of St. Paul." (Greg. Turon., quoted in Bona, *Rer. Liturg. lib. ii. c. vi. 1, 3*. See also Martene de *Ant Rit. lib., i. c. iv. art. iv. s. 1.*) Lessons from the Prophets are still read on certain days in the Roman Church; and from this practice it has, doubtless, arisen, that on some days passages from the Old Testament and from the Apocalypse are appointed to be read for the Epistle.

bidding and with the authority¹⁸ of the celebrant, for the fulfilling of their respective acts; the senior for the holy office of reading the Gospel, the junior, whose duty it is to read the Epistle, preceding, preparing the way for, and supporting him. There is no reason for surprise that the epistles of the Apostles should be spoken of as introductory to the Gospel; for though the doctrine which they taught is derived from Christ as its source, yet it is, after all, only explanatory of the truth concerning Him, whose doings and words are in the Gospel recorded.

Hitherto the holy Office has been conducted by one; now it is for the present to be carried on by two; and there is a more important lesson to be learned from this than might at first sight be supposed.

The idea of priesthood and mediation is essentially connected with that of unity. "There is One God, and One Mediator between God and men." (1Tim ii.5) Under the Law were many priests - the whole nation was a kingdom of priests; but, in their priestly character, they were included and summed up under one

¹⁸ "The deacon, before reading [the Gospel], seeks from the celebrant a benediction, that is to say, licence to read, for, as says Rupertus Abbas (*lib. i. c. 12*), "No one without mission or permission may assume the office of preaching; for how shall they preach except they be sent?" (Bona, *lib., ii. c. vii. s. 2.*)

head. Neither the people, nor even the priests themselves, entered into the most holy place in their own persons, but only in the person of one, the chief of the family of Aaron, the sole and only high-priest. This also serves as the example and shadow of heavenly things. We have one only High-Priest. Although He is pleased to call many into the fellowship of the priestly [073] office, and to employ them as His instruments therein, and the name “Royal Priesthood“ is the property of the whole Church; still He is the one and only Mediator, and He ought to be represented in His mediatorial office, at any one place and time, only by one. The main action accordingly in the holy Eucharist ought to be an unity. The approach to God, the approach to the altar, whether at the first, in the opening act of humiliation, or in any of the subsequent parts of the office, ought to be conducted only by one. One in the name of all offers confession; one on behalf of all approaches and offers the prayer; and in the subsequent part of the service, one only must offer the gifts and sacrifices of the people. For God is One, not one of several, but very Oneness; so inconceivably One, that, as St. Gregory of Nyssen says, “He escapes numeration”¹⁹ By One He has redeemed us; in One He saves us, even in Christ; and the end of His

¹⁹ Διαφευγει την εξαριθμησιν; - Greg. Nyss. Catech. Orat. c. 3. tom. iii. p. 49.

purpose in the Church is, that they may be one in Christ as Christ is one with Him. In all acts, therefore, of intercession or mediation on behalf of others with God, unity in the agent or minister is an essential idea. And so also all blessings come to us from God through One, even the same our Lord Jesus Christ; yet, in the economy of their application to man, we always find distribution, division, and plurality. The pillar and cloud of glory, which is the symbol of the Divine presence, is one; the cherubim, which are the symbols of the Divine ministry towards man, are twofold and fourfold. Christ is the only chief corner stone, yet is the Church “buildded on the foundation of the Apostles and Prophets.” (Eph.ii.20) The Lord by Himself, as the head of the body, the first-born from the dead, hath entered into the heavenlies, and hath there received the promise of the Father: but having received the Holy Ghost, He hath sent forth two witnesses to testify concerning Himself. “When the Comforter is come,” said Jesus to His Apostles, “He shall testify of Me; and ye also shall bear witness.”(John xv.26-27) “We are His witnesses of these things,” (Acts v.32) said the Apostles to the Jewish council; and so is also the [074] Holy Ghost. “And He hath given gifts to men; even “some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” (Eph.iv.8-11) In like manner, this first approach to God having been made

by one, the outgoings towards the people are by two; just as, in the holy rite which is to follow, the sacrifice is one Eucharist, but the Communion is in form two-fold. There is, therefore, in this preparation for the mystery about to be celebrated a symbol of the future act. The access into the sanctuary, in order that we may receive the holy Gospel from God, is by one priest as head and representative of the congregation; but the ministry of the word unto the people is by two.

The proper place at which the Epistle and Gospel should be read is not the altar. In the less solemn celebration of the Eucharist convenience justifies this, and the employment of but one assistant renders any other arrangement unnecessary and inconvenient. In the Roman Church the general practice is to read the Epistle and Gospel at the altar. But this is a comparatively modern innovation, introduced through the less formal order observed at private mass.²⁰ The ancient

²⁰ "In old times as well the Epistle as the Gospel were read in the ambo or pulpit, where also the bishop delivered his sermons." (Bona, Rer. Liturg. lib. ii. c. vi. s. 3.) "Anciently, when the Gospel was read in the ambo, and men and women had distinct places in the church, the deacon turned towards the south, in which part the men were placed; they now turn to the north, the cause and origin of which change have come from private masses, wherein the priest reads the Gospel, not in the ambo, but at the altar towards the

practice of the Church, the practice prescribed in the ancient Ordo Romanus, and still observed in the Eastern Church, is that both the Epistle and the Gospel should be read from the respective pulpits, or lecturns appointed for them, away from the altar, and in the audience of the people.

After the Epistle, the choir respond, "Thanks be to Thee, O God," an observance of considerable antiquity in the Western Church. St. Augustin (St. Augustin, in Ps.132) mentions the use of the form of words by the monks in his days, but without reference to their use in the Liturgy. Then follows the anthem which, in the Greek Liturgy, is called the Prokeimenon, or [075] "anthem preceding," that is to say, preceding the Gospel. In the Roman Missal it is called the Gradual, being originally sung on the steps of the ambo, or pulpit, where the Gospel was to be read. (Goar, Rit .in Ord. iii. s. Minist. N.37.) In both the Eastern and Western Liturgies it varies with the week, and is followed by the "Alleluia," except that from Septuagesima to Easter the Roman Church substitutes in its place a further anthem, called the Tract (Bona, Rer. Liturg. ii.vi.4. - Martene, De Ant.Rit.I.iv.iv.7.), from its being recited or chanted only by one voice.

towards the north; so Micrologus explains in his book De

It is unnecessary to repeat what has been already said in reference to the anthems contained in our book: but we may just remark, that the introduction of the hymns which follow the anthems on Christmas and Pentecost is in entire conformity to the practice of the Western Church, wherein it was the custom, in earlier times, to introduce in this place hymns, or sequences as they are called, on most of the festivals. In the Roman Church they are now introduced only at Easter, Pentecost, and the feast of Corpus Christi; in masses for the dead, also, there follows at this time the well-known hymn “Dies Irae.”

After the anthem is concluded, and the hymn or the “Alleluia“ sung, if they be appointed, the Gospel should be read with marked solemnity, and be listened to with deep reverence. The exercise of mind to which we are called, is not that of endeavouring to analyze and reduce to a system that which we hear; we should rather assume the attitude of being eye-witnesses and hearers of the Lord Himself, of His acts and His words. It is thus that we shall be able, at the close, to join in the response, ascribing “Glory to the Lord.“

Eccl. Observat. c. 9“ (c. vii. s. 3).

After the conclusion of the Gospel, the celebrant and the assistant ministers are directed by the Rubric to take the seats provided for them in the sanctuary; and the homily is preached either by the celebrant, from the sanctuary, or by some one appointed by him for that purpose, whether one of the assistants or some other, from the place where the Gospel is read. The same symbol is thus presented as in the part immediately preceding. The celebrant abides in the sanctuary, and if he speaks, he speaks from thence. The minister goes forth from him to the people [076].

SECTION III. THE CREED AND THE OFFERTOY

We now come to the last section of the first or preliminary part of the service. The acts contained therein are immediately ancillary to the second part; for while they terminate the one, they open and introduce the other. The Creed did not belong to the Mass of the catechumens, but formed part of the Mass of the faithful, because the termination of the former was defined by the dismissal of the catechumens, who, according to the custom of the early Church, as has been pointed out, and by the prescription of the present Greek Liturgy, are directed to withdraw at the close of the Gospel. Nevertheless, although after this time none but the faithful were permitted to attend,

yet the more solemn part of the service cannot be considered as commencing before the oblation of the elements upon the altar.²¹

The recital of the Creed is the confession by the people, with their own lips, of the faith which is living in their hearts. The Offertory is the act of the people bringing up, by the hands of their deacons, the tithes which are the Lord's portion, reserved by Him in giving to man the possession of the earth; and the offerings which, out of their abundance, as the Lord hath prospered them, they lay by in store on the first day of the week for the necessities of the poor saints. These two acts constitute the response of the people,

²¹ This is strictly conformable to the construction of the Greek Liturgy, which marks the act of oblation with a solemn introit. There are also various ancient practices, mentioned by liturgical antiquaries, which lead to the same conclusion. Such is the custom mentioned by Martene (*de Antiq. Rit. lib. i. c. iv. art. iii. s.3*), that in the Cathedral Church of Lyons the archbishop, when celebrating, occupied his seat behind the altar during the Creed and until the Offertory, that is to say, until the oblation of the bread and wine. So, also, the practice mentioned by Menard, that the "Apologies" of the priests were wont to be said before the Offertory, when, after concluding the Mass of the Catechumens, the Mass of the faithful was beginning. (See Menard in *Sacr. S. Greg. N. 786.* and Bona, *Rer. Lit. lib. li. c. i. s. 1.*) Menard in the same note (*N. 786*) expressly states that the Mass properly begins with the Offertory; and he quotes to that effect an epistle of St. Ambrose (*Ep. xx. in Oper. S. Ambros. Tom. ii. p. 853*), who speaks of "commencing the Mass" after the dismissal of the catechumens, and the recital of the Creed.

in word and deed, to the Gospel which has just been declared to them - it is the testimony rendered by them that they have not received the word of truth in vain. The [077]

Apostle says, in the epistle to the Romans, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom x.10) "By Him" (that is, by Christ), says the Apostle, in the epistle to the Hebrews, "let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, confessing unto His Name: and forget not to do good and to communicate; for with such sacrifices God is well pleased." (Heb.xiii.15-16) And these two, the confessing unto the Name of God, and the giving of the first-fruits of our substance as the acknowledgment of our subjection to Him, and the expression of our gratitude and of our joy in Him, are in fact but different manifestations of the same divine principle of faith implanted in us by the Holy Ghost, through the word of the Gospel. "Truly," says Pope Innocent III.,²² in words applied to the Roman service, but equally applicable to the service before us, - "truly, this order is convenient and suitable, that the Gospel should be followed by faith in the heart, praise in the offertory, and the good fruits in the sacrifice." - "Ordo

²² Quoted by Gavant in *Comment. P. i. tit. xii.*

sane conveniens - Fides in corde, laus in offertorio, fructus in sacrificio.”

This would be sufficient to prove the propriety and the consistency of introducing both of these rites; of connecting them together in the ritual, as they are connected in their own nature; and of introducing them at this particular part of the office. The same conclusions will follow when we shall hereafter examine the two separately; for while there is the connexion between them which we have pointed out, each stands upon its own respective and distinct grounds. They are both expressive of our faith; but the Creed sums up and is the complement of the previous service, in which the object has been the preparation of the worshippers; the Offertory is the necessary antecedent step to the succeeding acts of worship, and furnishes, if we may so speak, the materials of the same, giving us a further argument from analogy as to the order of succession in this part of the service.

Before proceeding, let us advert to one more passage in holy Scripture. The Apostle, in the epistle to the Hebrews, in the tenth chapter, wherein he draws his practical conclusions [078] from the ninth chapter, to which we have so often had occasion to refer, says, “Having boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He

hath consecrated for us through the veil, that is to say, His flesh; and having an High-Priest over the house of God, let us draw near, with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession (or confession) of our faith (or hope) without wavering.” (Heb.x.19-23) In the preceding chapter (the ninth) the Apostle has spoken of the Lord entering into the heavenly places with His own blood; and, as we have before observed, He describes things which cannot adequately be expressed in the language of man. The symbolic reference of the sacrament of the Eucharist to the event thus described has been already ascertained; and now, in this tenth chapter, he founds upon the preceding an exhortation to use our liberty to enter into the holiest, even as Christ Himself hath entered. He, the High-Priest, entered and presented Himself through His own sacrifice and by His own blood. In like manner, those who approach in faith He introduces through the same veil, even His flesh, and presents them through the propitiation of His blood. The Eucharist has the same symbolic reference to the one as to the other, for they are, in truth, one spiritual act. And the Apostle now tells us how we are to be presented. Drawing near with a true heart, and in full assurance of faith, we are, first, to have our hearts sprinkled from an evil conscience; and, sec-

ondly, our bodies are to be washed with pure water: and then the Apostle exhorts us to take or keep fast hold of the profession, or confession, of our faith, or hope. In this passage the Apostle employs the figures of the Law, and sets forth, that in approaching God we must first seek the cleansing of our conscience, through faith in the remission of sins, and then receive the sanctifying power of the Holy Ghost through the means of grace. And this, expressed in acts of worship, gives to us the precise order laid down in the first division or preliminary part of our holy Office, viz. 1. Humiliation, and Confession of Sin, Absolution, and an act [079] of faith in the Blood of Christ. 2. The cleansing and sanctifying of the worshipper with the word of God. 3. The confession of the faith, by word, in the recital of a creed or symbol; and by act, in presenting of the first-fruits of our substance : and by both, not merely as the expression of our faith, but as an act of worship, and as the pledge of the surrender of ourselves to God - the initiatory, and, as it were, the type and figure, as well as the earnest, of the subsequent service. .

With these general observations on this section of our service, we shall proceed to the separate examination of the Creed and the Offertory.

The Creed

There are two objects in the recital of the Creed in the Liturgy: one, that it may serve as the profession of our faith *concerning* God; the other, as a confession of our faith *in* God. In respect of the former, the Creed is a summary of the things which we believe. In respect of the latter, it is an act of faith towards God, and of worship offered to His majesty. Examining it as a summary of the things we believe, the particulars expressed and the words employed to express them are the important subject of inquiry. The proper frame of spirit and intention of mind will be rather the subject of investigation, when considering it as an act of subjective faith and of worship towards God. It is obvious that, in a liturgy, the first of these objects is accidental and accessory; the last is more properly liturgical.

First, then, as it is a summary of things believed. The word "Creed" signifies belief; it is adopted into the English language from the first word of the Latin version, "*Credo* in Unum Deum" - "I believe in One God." The usual name for it in Greek and Latin ritualists is "Symbol," derived, according to the better opinion, from the common use of the same word to express a sign, a mark, or token by way of index; being that

form of sound words by the confession of which Christians might be identified.

There is no doubt that some such form of sound words has always been used in the Church, in the administration [080] of baptism; and some writers have been of opinion that the Apostles' Creed was originally used in the Liturgy also: but there is no evidence satisfactorily proving that any creed whatever was used in the Liturgy until the middle of the fifth or beginning of the sixth century.²³ In the year 510, Timotheus, patriarch of Constantinople, appointed the Nicene or Constantinopolitan Creed to be recited in all assemblies of the Church as a remedy against heresy; whereas previously, as the historian takes notice, it had only been recited once in the year, namely, either on Holy Thursday or on the fifth Sunday in Lent, or Passion-Sunday, as it was called, in the

²³ Theodorus Lector, in his *Collectanea*, or *Ecclesiastical History*, mentions that Petrus Fullo, patriarch of Antioch between A.D. 474 and 480, directed the Nicene Creed to be recited in all church assemblies; but, from the manner in which he subsequently speaks of what Timotheus did, it would not appear that the practice was adopted before A.D. 570: he says that Timotheus ordered the Creed of the 318 Fathers, namely, those assembled at Nice, to be recited in every public assembly, out of spite to Macedonius. See *Theod. Lect.*, lib. ii. 32, in *Eccles. Hist.* tom. iii. p. 178. See also *Bona, Rer. Liturg.* ii. viii. 2; *Martens de Ant. Rit.* i. iv. v. 9; and the authorities referred to in *Bingham, Antiq. x.* iv. 17.

course of the instruction of catechumens preparatory to their baptism at Easter. The practice of reciting the Creed on Holy Thursday had been before enjoined on all to be baptized by the Council of Laodicea (A.D. 367), in its 46th Canon²⁴. In the year 589, the third Council of Toledo, in its 2nd Canon, enacts, "That for the promotion of reverence towards the most holy faith, and for confirming unstable minds, the symbol of the faith by the 150 bishops in the Council of Constantinople should be recited after the form of the Eastern Churches throughout all the churches of Spain and Galicia, and that before the Lord's Prayer should be said, it should be chanted in a distinct voice by the people, whereby clear testimony might be rendered to the true faith, and the hearts of the people might be purified by faith to approach to the feast of the Body and Blood of Christ."²⁵ In the Mozarabic or ancient Spanish Liturgy, we find, accordingly, that after the consecration and before the Lord's Prayer the people are instructed to recite the Creed.²⁶ From the Churches in Spain the French and German Churches adopted the practice, in the reign of Charlemagne, about the year 809; but it does not appear

²⁴ *Labbeus Conc.tom.i.*1503.

²⁵ *Ibid.* tom. v. 1010.

²⁶ *Max. Biblioth. Patr.* tom.xxvii, p.669 and *Mabillon, De Liturg.Gallic .pp.* 2 and 12.

to have been finally received in Rome [081] until the edict of Pope Benedict VIII. in the year 1014. The creed thus introduced into the Liturgies of the Church was the Nicene Creed with the subsequent additions, of which we shall presently speak. (See authorities referred to in note, p.80; also Baron. Annal. An. 809 and 1014)

This account of the introduction of the Creed into the Liturgy affords an evidence that the Holy Ghost has ever dwelt in the Church, imparting such a measure of life as has enabled her to lay hold of external things and bring them into the service of God, and by this means to forward the development of the forms of Christian worship.

We now proceed briefly to trace the history of the Creed introduced into our Liturgy; and we shall afterwards give some explanation of the several articles contained in it, and of the words in which they are expressed.

In the first days of the Church, the form of sound words, the rule or canon of the faith, as it was called, was no doubt most simple. Probably we have the earliest form in the confession given by the Eunuch to Philip, "I believe that Jesus Christ is the Son of God." (Acts viii.37) But no truth can be more certain, none

which it is more important to apprehend and maintain against all objectors, than that this confession of faith contains in it implicitly all that is contained in each one of the three creeds of the Church; and that these creeds are only more full statements of that which is contained in the above few words.

St. Peter had received, probably within ten days of Pentecost (Matt.xxviii.19), the last injunction of the Lord to baptize those who should be made disciples in the Name of the Father, and of the Son, and of the holy Ghost; and we cannot suppose that the Apostles dared to baptize in any other Name: yet, on the day of Pentecost, St. Peter thought it sufficient to exhort the multitudes to be baptized "in the Name of Jesus Christ" (Acts.ii.38) - that Name alone expressing the Name of all. In like manner, St. Luke, in the Acts of the Apostles, everywhere refers to Christian baptism in the same simple terms. (Acts viii.16; x.48; xix.5) How this brief simplicity came subsequently to be unfolded and explained more particularly, it is not difficult to conceive. First, the Apostles themselves, in fulfilling the commandment of the Lord to make disciples of all nations, and to [082] baptize them, would be readily and obviously led to adopt some common rule for the instruction of converts in the principles of the doctrine of Christ, and for that purpose to put into a form of words the principal things to be be-

lieved; and, secondly, it became necessary from time to time to meet the nascent heresies and perversities of those who wandered from the truth. The assaults of error have often been the instruments, under God's superintending providence, of drawing forth the latent grandeur of the truth; and thus one short, comprehensive sentence, full of life and joy, "I believe in Jesus Christ, the Son of God," has been made to expand into those noble forms which in the creeds of the Church enlarge the understandings, and fill and exercise the spiritual faculties, of regenerate men.

Whosoever believes this proposition, "Jesus is the Christ, the Son of the living God," in the only sense in which that faith was confessed by St. Peter (Matt.xvi.16), and had been revealed to him not by flesh and blood, but by the Father in heaven, - in that one and only sense in which the Apostles taught and delivered it to the Church, - that man believes in One God Almighty, and that Jesus Christ his Son became very man, was born of the Virgin Mary, and conceived of the Holy Ghost; that He truly, and not in appearance only, suffered and died; that He rose from the dead; and that He is at the right hand of God, where he abides, until He come to pronounce and execute judgment upon all man, living and dead: he also believes in the Holy Ghost, by whom Christ was conceived in the womb; he believes in the Church gath-

ered and sanctified in the Spirit; he believes in the remission of sins, and in the resurrection of the dead, and in the life everlasting in the world to come. Such were probably the main articles of the confession of the faith delivered by the Apostles to the Church, and made by all who were about to be baptised. They do not appear to have been delivered in a written form, but as an oral tradition: for the writers of the two first centuries, in referring to them,²⁷ do not give them as the *ipsissima verba*, the very

words of a prescribed form, but as the substance of the faith of the Church. They agree so far, both in the order wherein the different propositions or articles succeed each other, and even in the words wherein they are expressed, as to lead to the conclusion that they are severally versions of one and the same original form: and yet the verbal differences in them, however unimportant in sense, are such as to lead to the conclusion that there was no one *written* standard to refer to. The creeds, like the other mysteries of religion, were apparently concealed from unbelievers, and

²⁷ "For the Church, which is sown in all the world, even to the ends of the earth, hath received both from the Apostles and from their disciples that faith which is in One God the Father Almighty," &c. (Irenaeus, contra Haeres. lib. i.c.10.) In like manner the "rule of faith" is introduced by Tertullian (De virg. veland. 1, and De praescript. haeres. 13). And so Origen (De Principiis, Praefat. s. 4.)

with this object were handed down orally. It is probable that the guarded statements as to the principal articles of the faith, to be found in the writings of certain Fathers²⁸, as Irenaeus, Origen, and Tertullian, first broke through this concealment; and so in course of time creeds or symbols, as also liturgies themselves, were committed to writing for use in different churches. In the absence of all proof to the contrary, we are induced to believe that the Creed, commonly called the Apostles' Creed, was never used in the Oriental churches; and we find that other creeds differing in expression from the Apostles' Creed, and approximating more nearly to the present creed called the Nicene Creed, were in use in the Oriental churches, as in Jerusalem, Caesarea,²⁹ &c. These creeds gradually embraced the several points contested by various heretics, until, in the year 325, upon the occasion of the heresy of Arius, the Council of Nice set forth a certain creed specially directed against his errors on the subject of the Divine Nature of the Eternal Son. In reference to Christ, it varies in expressions from the present creed; yet it embraces the whole substance of it, but contains none of the subsequent articles of faith after the words, "and in the Holy Ghost." We should do wrong, however, to

²⁸ See references in note below.

²⁹ Cyrill. Hier. Catech.V. Socrat.lib.i.c.8.

suppose that the articles concerning the Church, baptism, and the resurrection, were not found in any creeds before the Council of Nice; for several of the Oriental creeds before referred to contain these articles: and these, as well as the Creed called the Apostles' Creed, in its present form, [084] or nearly so, were beyond all doubt in use in the Roman and other Western Churches before that Council.

The Creed, as it is now recited both in the Eastern and Western Churches, with the exception of the words "and [from] the Son," employed in reference to the procession of the Holy Ghost, was finally concluded and set forth by the Council of Constantinople in the year 381. From this cause it is frequently called the Constantinopolitan Creed; and this name seems more appropriate than that of the Nicene Creed, seeing that the two creeds vary in several respects: but this is comparatively of little importance.

With respect to the addition of the words, "and [from] the Son," several incidental expressions are to be met with in the writings of doctors of the Church, which seem to imply the procession of the Holy Ghost from the Father and the Son; but it appears probable that these words were introduced into the Creed in the following way: - Pope Leo the Great, in writing to the Spanish bishops on the subject of the Priscillian-

ists, who, following the Sabellian error, maintained that there was but one Person in the Godhead under three different names, made use of the following argument to prove the distinct personality of the three Persons in the Blessed Trinity: he says, "He who begetteth, and He who is begotten, and He who proceedeth from both, must be distinct and separate persons from 'one another."³⁰ The bishops who received this letter met in council at Toledo (A.D. 447), and, according to Baronius³¹, took up this argument, and in setting forth the formulary of their faith, in the terms of the Constantinopolitan Creed, as one of the acts of the council,³² they availed themselves of St. Leo's expression as to the procession of the Holy Ghost "from both," and inserted it in the Creed by the addition of the words in question. In the third Council

³⁰ S. Leon. M. Op. Ep. xv.; also Labb. Conc. tom.iii.1409.

³¹ Baron. Annal. An.447.

³² This council is not numbered: it is only referred to in Labb. (iii. 1465), and confounded by him with another alleged to have been held A.D. 400. There is considerable doubt whether it was held in Toledo or elsewhere. In Loc-risa's Collection the first council of Toledo is referred to A.D. 400 (OEc. C. 438): but Baronius refers it to A.D. 405; because he supposes that the letter of Pope Innocent (402 - 417) to the bishops of this council, was read in the council; and Baronius thinks that this and the second council held, as he considers, in 447, are confounded one with the other. (Annal. v. 235 and vi. 47.) It appears, however, that in the Articles of Faith, set forth in the first Council, the Holy Spirit is twice described to be "a Patre Filioque procedens"

of Toledo (A.D. 589), they proceeded further: they pronounced an anathema against those who denied the procession from the Son; and in their second canon, already quoted (p. 80), they directed that the Creed of Constantinople, with this addition, should be sung in the celebration of the holy Eucharist. From hence the like practice and the same addition to the Creed passed into the churches of France and Germany. In the beginning of the ninth century, this addition to the Creed was brought under the formal notice of the Pope from the following circumstances: - Certain French monks in a monastery on Mount Olivet near Jerusalem having, according to the practice which had already obtained in France, chanted the Creed with this addition, it excited remark and objection on the part of the clergy of Jerusalem. The latter having interfered to prevent it, the monks finally appealed to Pope Leo III. In his decision, given in the year 809³³, the Pope, while he expressed his own faith in the dogma of the procession of the Holy Ghost from the Son, nevertheless concluded and determined that it was unnecessary to insert all the dogmas of the faith in the Creed, and improper, without the gravest excuse, to add to a creed which had been sanctioned and confirmed by general councils of the Church. In testimony of this his decision, so far as respected the

³³ Labb.Conc.tom.vii.1194 - 95.

true version of the Creed, he caused two shields of silver to be made, on one of which the Creed in Latin was engraved, and on the other the Creed in Greek, and an both without the addition of the words in question.³⁴ Notwithstanding this decision, however, the French and Spanish prelates did not discontinue the recital of the Creed with the addition; in tenderness, as they alleged, to the consciences of the people, lest an alteration in the Creed should lead them to suspect a change of faith.

The words in question are supposed to have been finally added by Papal authority³⁵, some time between the time of Leo III. and the year 883. At that time this very addition was made the subject of solemn charge against the Papacy by Photius³⁶, patriarch of Constantinople, and was then, and subsequently, one of the principal points on which the schism between the Eastern and Western Churches took place.[086] The Greek Church, it is well known, never consented to this addition: when the majority of their representatives, at the Council of Florence, induced by the advance of the Turks to Constantinople, yielded a reluc-

³⁴ Baron. Annal. 809.

³⁵ Baron. Annal. 883.

³⁶ Epist. Photii ad Patriarch. Aquil. in Combefissii Biblioth. Patr. Auctar. Novis. tom.iii.527, &c.

tant acquiescence to it, they were immediately disowned by those whom they represented; and the Eastern Church has persisted in its remonstrance down to the present time.

The form of the Creed used in the English Church differs from that used in the Roman Liturgy by the omission of one word, but that word by no means unimportant: it is the word "holy," applied to the Church. The English ritual has it, "I believe one Catholic and Apostolic Church," instead of "one *holy* Catholic and Apostolic Church." The versions given in the Acts of the Council of Constantinople and in those of the Council of Chalcedon, wherein this Creed was confirmed, both contain the word "holy."³⁷ In the version of the Creed given in the Acts of the third Council of Toledo before referred to (A.D. 589), the word "holy" is omitted; but this was not a general but a provincial council. It was also omitted in the version of the Creed included in the Acts of the Lateran Council (A.D. 649)³⁸: but there seems no sufficient justification for its omission.

Such is a short history of the Creed commonly called the Nicene Creed, omitting minute or merely

³⁷ Labb.Conc.tom.iii.1133;and iv.341,563-564.

³⁸ Idem.tom.vi.341. (iv.341?)

curious details, the mention of which would be inconsistent with our object. We shall now proceed to examine the terms of the Creed; not in the way of a lengthened exposition, which would exceed our limits, but only so far as to ascertain the meaning of the words, and what is intended to be conveyed by each article.

“I believe in One God, the Father, Almighty, Maker of heaven and earth, and of all things visible and invisible.”

“One God,” - not merely one to the exclusion of a plurality of gods, who might possibly have existed, - but absolutely, and by nature, one and alone; so that the existence of other gods is an impossibility. For if the word “God“ imply a being of infinite perfections, then there can be but one God - the very notion of infinity excludes all others.[087] The term “One“ is not in this sense a name of number, as one of several, but expresses absoluteness and universality. All that is called God, and is worthy of worship, is summed up in one eternal, self-subsisting Being, who is of none, unoriginated, without beginning; and all else are of Him.

This One God is “the Father,” so that we are not speaking of an abstract principle, but of a Person. We

speak of the Father, not because the Son and the Holy Ghost are not God, but because the Godhead of the Son and of the Holy Ghost is that one and same Godhead of the Father, which they derive from Him. “The Godhead of the Father,” says St. Athanasius (Athanasius Epist.in Conc.Arimin.s.52), “is in the Son.” The Father is not only the One God unoriginated, but is Himself personally of none; personally unoriginated, wherein He differs, as a Person, from the Son and from the Holy Ghost. As there can be but one God, so there can be but one Person originally subsisting of Himself, and derived of none other.³⁹

“The Father.” By this word we express our faith in God, first, in His relation to the Son; secondly, in His relation to all the creatures of His hand; and thirdly, in His relation to those who are born again of the Spirit of God. In the first of these respects, we declare our faith that He is the fountain from whom the Son proceeds by eternal generation.⁴⁰ In the second, we express not merely that He is the Creator of all, but that He is so out of infinite love, - the Father of all, and the source of all paternity. In the third respect, we believe that He hath chosen us unto the

³⁹ Ὡσπερ δε μια αρχη, και κατα τουτο εις θεος. - S. Athan. contra Arian. Orat. iv. s. i.

⁴⁰ S. Athan. contra Arian. iii.s.1, and contra Sabell. ii.

adoption of sons in Christ, and made us, by the grace of regeneration, partakers of the Divine nature, uniting us with Christ in one mystical and spiritual Body, through the gift of His Holy Spirit; so that we are Sons of God, not by a mere legal and empty form, but by receiving the Spirit of adoption.

“Almighty.” This word excludes the error of those who maintain two eternal and equal principles, the one of good, and the other of evil. The idea of omnipotence, that is, of infinite power, excludes the possibility of two almighties.

“Maker of heaven and earth.” These words, in the first place, express our faith that the world is not eternal, but [088] was brought out of nothing into being (Gen.i.1; Heb.xi.3), by the creative power of God; and, secondly, they are directed against those who maintained the Platonic corruption, that there was one supreme God, and under Him a demiurge, or Divine workman; the supreme God giving forth a plan as a master of science, and superintending its execution, and the demiurge, or workman, executing the plan as a servant or subordinate: whereas we believe that the Father Almighty made the heavens and the earth. It is true, but it is not the whole truth, that the heavens and the earth were made by the Son and Word of God. The Father made them; and, as we shall

presently see, because He made them, therefore the Son made them. “The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise.”⁴¹ (John v.19)

“Visible and invisible.” In the creeds prior to the Council of Constantinople we find in some, as in the Apostles’ Creed, “Maker of heaven and earth;” in others, as in the Creed set forth originally at Nice, “Maker of all things (or “creatures”) visible and invisible:” the two are united in the present Creed. By these last words we proclaim our faith, first, that there are creatures really existing of such a nature as to be invisible to sight, as angels and spirits: and, secondly, that these creatures are not substantial emanations from God, that is to say, not of His substance; but are as much created and brought into being out of nothing, as the creatures and things which are the subjects of the human senses.

“And in One Lord Jesus Christ, the Only-Begotten Son of God.”

⁴¹ “Non alia potentia est in Filio, et alia substantia: sed ipsa est potentia quae et substantia; substantia ut sit, potentia ut possit. Ergo quia Filius de Patre est, ideo dixit, ‘Filius non potest a se facere quicquam.’ Quia non est Filius a se, ideo non potest a se.” - S. August. Tract. xx. in Joan. (See also Tract. xxi. ; and St. Hilar.de Trin. vii. c. 21, and xi. 12.)

To us there is “one God the Father of whom are all things,” “and one Lord Jesus Christ by whom are all things;” (1Cor.viii.6) and as in the first article we declare our faith in the One God the Father, so here in the One Lord.

The “One Lord“ in whom we believe is Jesus Christ, the [089] Man who was born in Bethlehem of Judaea of the Blessed Virgin Mary, and anointed to be true and very Christ by the Holy Ghost at the river Jordan; and of Him we declare that He is “the Only-begotten Son of God.” We afterwards proceed to speak of Him, first, as He is a Divine Person; and, secondly, as to His human nature, and what He has done in it.

By declaring our faith in Him as the Son of God, we express that He is not, as is the Father, of none, unoriginated; but that He derives His subsistence from the Father. By the word “begotten,” we declare that He was not created, as are the angels and other spiritual beings, nor as Adam, who also is called in Scripture the son of God; but that He proceeds from God by generation from the substance of God, and not by creation out of nothing. And by the words, “Only-begotten Son of God,” we declare that He is begotten, not as animals or vegetables are generated, from their earthly parents or original stock, by the division of their substance, for God hath neither body

nor parts, nor is He capable of division: but Christ is the *Only* begotten Son of God, because He is generated by deriving from the Father the whole substance of the Godhead; so that there can be but one Son of God,⁴² which Son of God is by generation one and the same God with the Father.

And Jesus Christ, the Only-begotten Son of God, is the “One Lord,” because, being Son, and receiving all things from the Father, He is the brightness of His glory, and the express image of His Person, and the continual receiver, depositary, and executor of His power, lordship, and authority. And, therefore, though very God, - the One God (for there is but one God), - the same God with the Father, - yet, forasmuch as He receives from the Father, He is properly called the One Lord, and not the One God.

And not only is He the One Lord, but He is specifically our Lord, as the Apostles’ Creed expresses it, and this in two respects: first, as our Creator, for by Him the Father [090] made the worlds, - by Him, not as by a servant, nor as by mere instrument; but He, as Lord, acting in His own Divine personality and

⁴² Ως μεν ουν υιος φυσικως κεκτηται τα του Πατρος ως δε μονογενης, ολα εχει εν εαυτω συλλαβων, ουδενος κατα μεριζομεος προς ετερον. - S. Basil. Homil. De Fide, tom. iii. p.112.

dominion, fulfilled the act of creation: for, in the inconceivable economy or dispensation of the Divine actings, the Son doth ever work that which He seeth the Father work; and as we believe that God the Father is Maker of heaven and earth, so also we believe that by God the Son all things were created and made. (Col.i.16;John i.3) Therefore, by the right of creation, He is our Lord, and the Lord of all. And secondly, He is our Lord, by the gift of God to Him, for, having humbled Himself unto death for our redemption, God hath “highly exalted Him,” “that at His name every knee should bow, and every tongue should confess Him to be Lord, to the glory of God the Father.” (Phil. ii.10-11).

“Begotten of the Father before all worlds.”

In these words we have two propositions. The first declaring His generation of the Father, which may be better considered when we come to *the* words, “begotten, not made.” The second, that this generation was “before all worlds.” For there were those who admitted Him indeed in terms to be Lord and Only-begotten Son of God, but this they confined in their interpretation to mean only somewhat that was miraculous in His conception and birth. There were others, who applied it to His miraculous resurrection and ascension: while many supposed that God brought

into existence His Word as His first and opening work, in order that by Him He might create all the rest. *Now*, the addition of the words “before all worlds“ unequivocally excludes the idea, that His generation *of the* Father refers either to His conception and birth of the Virgin Mary, or to His resurrection and ascension. The same words equally exclude the supposition, that there was ever a time when the Son was not; in other words, that He ever began to exist. The two propositions thus united in one article assert at once the Divinity and the eternity of Christ. His Divinity, because whosoever is begotten is of the same nature as his father. His eternity, because, if not eternal, then at some point or other He must have come into being; but whatsoever [091] is brought into being, not having before existed, must be brought into being in time; the very beginning to exist marks out a point in time, whether it be the first or beginning of an era or age, or whether it be a point in succession to previous points of time. An age, therefore, or period of time, must have commenced before, or must commence at the moment when, any existence or thing comes into being. That which existed before all ages is eternal - is God.

“God of God, Light of Light, very God of very God.”

We have here, again, at least two propositions, one that Christ is God, Light, very or true God; the other, that He is God out of God, Light out of Light, true God out of true God.

The terms, "God," "Light," "true God," are introduced for the purpose of setting forth, by varying the expressions, the true Divine nature of the Son of God; and of shewing that because we call Him "Son of God," we are not the less earnestly to believe in His true Divinity. The word "Light," because, from its apparent imponderability, and its rapid circulation and diffusion through all space, it is a striking image of the immaterial and universal, and on that account is continually associated with the idea of God in the language of holy Scripture.

The terms, "of God," "of Light," "of very God," convey the idea that such as the Father is, such is the Son. If the Father be God, the Son is also God; and if the Son be not God, it is equivalent to a denial of the Father also. (1John ii.22-23) They also indirectly convey another truth, namely, that while the Son is God, very God, yet He is God by derivation from the Father; and, therefore, He is not another God than the Father, neither are there more Gods than one. There is one God, because there is but one

Father. The Son of God is another Person than the Father, but He is the same God.

"Begotten not made."

By these words we exclude, first, by affirmation, and [092] secondly, by negation, the idea that Christ is a created being. We repeat the assertion of His undoubted Divinity. For generation is the conveying of the nature of the parent in the production of the offspring. He is not truly a son who hath not in him his father's nature, derived from his father; and, as we have before said, the generation of the Son of God cannot be a conveying to Him of the nature of the Father by division or separation of the substance of the Father, but by the imparting to Him of the whole substance, so that the Son is perfect God. Neither is the Son begotten, as the world was created, by an act of the Father's will, and an operation external to the Father; but the generation of the Son is an internal act, and one proper to the Father's personal subsistence.⁴³ And as the personal subsistence of the Father

⁴³ Τα μεν γαρ (i.e., τα αλλα παντα) μη οντα ποτε, αλλ' εξωθεν επιγινομενα ο Δημιουργος βουλευεται ποιησαι τον δε ιδιον Λογον εξ αυτου φυσει γεννωμενον ου προβουλευεται. S. Athan. contra Arian. Orat. iii. s. 61. See also s. 59. Not that the generation of the Word is without the eternal and ineffable consent of the Father, but it is not an act of will in the sense of determination.

is ever the same, devoid of change, and utterly incapable of it, therefore there never hath been, nor can be, a time, when the Father begetteth not the Son. In like manner, the Son eternally proceedeth from the Father by generation, whole of whole.⁴⁴ The Father hath been always the Father, and the Son hath ever been the Son - the eternal Father and the eternal Son.

“Being of one substance with the Father.”

The word in the original Greek text which is here translated “substance,” and in the Latin version *substantia*, signifies essence, existence, being. Properly speaking, indeed, substance, or subsistence, is the appropriate rendering of the word *υποστασις* (*hypostasis*); but as this last came to be applied to the mode of the subsistence of the Father, and of the Son, and of the Holy Ghost, as they are distinct persons (to which the Latins had always applied the word “*persona*,” or person), hence the Latins, and other theologians in the Western Church, [093] have employed the word *substantia*, or “substance,” to signify the essence, existence, or being of God, or, as we should say, the Godhead, or Divine nature.

⁴⁴ „Semper gignit Pater, et semper nascitur Filius.“ – S. August.Ep.238.s.24. See also S. Athan. Contra Arian. Or. l.s.14, quoted in note, p.95. post.

The admission of the words, “one substance with the Father,” became the last topic of contention with the Arian heretics; in fact, they proved to be the test which finally separated between the true believers and those who denied the proper Divine nature of our Lord. In the controversies of those times there were persons, affecting to deny the error of Arius, and, perhaps, imagining they were clear of it, who admitted in word that the Lord was “God of God, Light of Light, very God of very God, begotten, and not made,” and yet hesitated to affirm that the Godhead of the Father and of the Son was one and the same. At one time they objected to the use of the word “substance,” as not being applied in Scripture to God, a ready weapon, at all times employed by those whose perverse contradictions render necessary the explanation of truth, as delivered in holy Scripture. At another time they contended that the substance of the Son was like unto the substance of the Father, but not the same. All the other terms and expressions employed in the Nicene Creed to explain the truth of the Divine nature of the Lord, which we have been engaged in considering, may be found in one or other of the ten or eleven creeds which were set forth by the various councils assembled between the period of the Council of Nice and that of the Council of Constantinople, and of which St. Athanasius gives us the substance in his “Epistle on the Councils of Ariminum and Seleucia.”

In these creeds the terms were varied, as the Arians felt themselves more or less powerful at the time. In all of them we find orthodox expressions (such as “Son of God,” “Only-begotten,” “God from God,” and even “Perfect from Perfect,” and “Whole from Whole”), but the term “substance” is either omitted altogether, or is limited to the statement that the Son was begotten “of the substance of the Father,” or was “like in substance.” Such is the subtlety of heresy: the expressions which approached the nearest to the truth will be found equivocal and capable of being explained away; [094] they were employed for the purpose of inducing true believers to acquiesce in setting aside the Nicene Creed, or of shielding those who held Arian opinions, and enabling them to adhere to the forms of faith which the Church was supposed to recognize. To most of these creeds Arians assented; and the acts of the various councils, agreeing to or sanctioning them, were considered by the true believers as so many defeats, and by the Arians as so many triumphs. The history, therefore, of this controversy proves that the words, “of one substance with the Father,” are necessary to rebut the Arian heresy, and to declare the true Divine nature of the Son of God, which they most unequivocally do.

By these words, therefore, we affix the clear, unequivocal sense to all that has gone before concerning

the Divine nature of Christ; and we assert His proper Divinity, and, also, the absolute oneness of the Godhead.

We assert His proper Divinity; for if the Father be God, He who is of one substance with the Father is God.

But we also assert the perfect oneness of the Godhead. He is not merely “of the substance,” that is to say, taking part of, or participating in, the same substance. A human son is of the substance of his father, derived to him partitively and by propagation, by division of his father’s substance; but he is not one in substance with his father, that is to say, he is not the same identical man as his father. Because that which goes to make up the essence or being of man is limited, and is capable of extension, expansion or propagation, and division; and, being thus generated by propagation and division, many men partake in the one substance of man, but the substance of each man is not the substance of any other man. One man’s mind is not the same identically with another man’s mind; nor is the flesh of one man the same with that of another. They are all *of* the same substance, but are not the same identical portion of that substance; and each man is not only a different person, but is also a distinct and different man from

every other man. But God is infinite, and is incapable of limitation, extension, and division: and, therefore, He that is of the substance of God, [095] and is in all things like to God, is, if the word “substance“ be used in a proper sense, of the same identical substance, whole and entire. Therefore it is that the denial or rejection of the expression “of one substance with the Father,“ and the substitution for it of the expression “of the substance,“ or “like in substance,“ or “like in all things to the Father,“ amount either to a denial of the divinity of our Lord; or else to a denial of the perfect oneness of God, and an assertion of the existence of two Gods. “I and my Father are One,“ (John x.30) said the Lord; and again the Scripture saith, “There are three which bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are *One*.“ (1John v.7) The Son is therefore of one substance, essence, and being with the Father. He is not another God; He is the same one God, receiving from the Father by perpetual generation, in His personal subsistence, the one substance, essence, and being of Godhead, whole and entire, and not by division or partition. All other generation is in fact imperfect - this is perfect and divine.⁴⁵

⁴⁵ Ανθρωπων μεν γαρ ιδιον το εν χρονω γενναν, δια το ατελες της φυσεως θεου δε αιδιον το γεννημα,

“By whom all things were made.”

We have already taken occasion to point out the distinct attribution of the work of creation to God the Father and to God the Son. Of the Father we say, that He is the Maker of all things; of the Son, that by Him all things were made. By employing these different forms of expression we do not mean to deny to the Son the names “Creator and Maker.” But we attribute them to the Son in the same way as we attribute to Him the Divine nature; namely, in the sense that all things which He doeth, He receiveth of the Father to do. He is the Word of God, and “by the Word of the Lord were the heavens made.“ He is the power and wisdom of God, present with Him before His works of old, and “by wisdom the heavens were made“ and “the earth was founded.” But He is a Person, and not an attribute, nor a mere instrument: He is God, and Lord; and thus, of His own will, He made the earth and the [096] heavens. The Creator and Maker of all things is God; the Son is God, of God. There is, therefore, a perfect analogy between the respective names given to the Father and to the Son, and the manner in which the work of creation is attributed to them, “There is One God the Father, and One Lord Jesus Christ;” “We believe in God the Father, Maker of

δια το αιει τελειον της φυσεως. - Athan. Contra Arian. O-rat.i.s.14.

heaven and earth;“ “And in one Lord Jesus Christ, by whom all things were made.“ The one is no more a denial of the proper Godhead of the Son, than the other is a denial of His being the Creator and Maker of all things.

“Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN.”

We now pass to the mystery of the Incarnation, and herein we have three propositions presented to us.

1. He that dwelt in heaven in the bosom of the Father, of His own will and of His own love came down from heaven, to fulfil the purpose and love of the Father. He came down, first of all, “for us men,” because He loved us; and next, He came down “for our salvation,” that He might fulfil the work necessary to effect it. And all that He did, both in becoming incarnate and after He was made man, was not only in fulfilment of the will of the Father, but was of His own proper will. He took flesh; He abode in flesh; He lived a man; He died, not by His own act, but yet “He laid down His life of Himself.“ (John x.18).

2. “He was incarnate ;“ and as, in the last clause, His active will was implied, so in this is set forth the mode wherein the work was fulfilled. It is not only true that He took flesh: it is also true that He *was made* flesh. God prepared a body for Him; by the Holy Ghost the substance of human flesh and blood, the rudiment of a body, was separated, formed and quickened; and the Word became incarnate. The flesh and blood which He took, was separated from the substance of His mother the Blessed Virgin. It was not now created for Him: it was a portion of that matter which had been created and made in the beginning [097] by Him who now assumed it: it was a portion of that one flesh and blood of man, continued through the operation of the vital principle in successive men and women from Adam and Eve, through Noah, and Abraham, and David, down to the Blessed Virgin. And we believe that the living Man-child thus produced was conceived or brought into form and being, not in the ordinary course of nature, but by the supernatural operation of the Holy Ghost; as it is expressed in the Apostles’ Creed, “He was conceived by the Holy Ghost, born of the Virgin Mary.”

3. “And was made MAN.” These words express a further idea than that the Lord took flesh. They establish His real and proper manhood. He became, or was made, Man. The idea of a Divine Person taking to

Himself a human body as the vehicle of speaking or acting, was no new thing; it is the human, perhaps the diabolical, perversion of what had been revealed in the earliest ages of the world concerning the great purpose of God in Christ. But that God should become Man, it had not entered into the heart to conceive, until the Word of God was made flesh, and dwelt among us.

God is unchangeable. The Divine essence eternally subsists in the Father, and in the Son, and in the Holy Ghost. Each of the three Persons is God, and in His Divine subsistence, and in all that is proper thereto, is absolutely unchangeable. All change is external to the essential being of God. There is no change, and there can be no change, in the mode of the Divine subsistence, either in the Father, or in the Son, or in the Holy Ghost. Each one is in Himself always the same. This, therefore, is the astounding mystery which we believe, and are assured of, upon the witness and revelation of God Himself; but which, as to the mode of its accomplishment, is as much beyond our comprehension as His own being. The Infinite, remaining Infinite, subsisting Infinite, for He cannot change, takes manhood into Himself; and, being made Man, subsists in limitation. The Creator of all things out of nothing, abiding without change in

His infinitude, passes into limitation, and becomes a creature [098].

These words, "God was made Man," beyond, perhaps, any other article of faith, call for implicit acquiescence and the renunciation of curiosity and inquisitive reasoning. They demand, indeed, that we should keep silence, and wonder and adore. They enunciate a fact which is the very foundation and keystone of our faith, and of all the dealings of God with man. Any error here will run like a subtle poison through the whole compass of our thoughts about God and His dealings with man. Upon the accuracy of our conceptions on this point depend all right apprehensions, all true and accurate thoughts concerning the Church, the sacraments of the Church, the mode wherein God's grace is ministered unto us, and the future condition of ourselves and of all created things in the world to come.

"The right faith⁴⁶ is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man;" "perfect God, and perfect Man;" "yet not two, but One Christ: One, not by conversion of the Godhead into flesh, but by taking of the manhood into God" Therefore it is, that our Creed, before pro-

⁴⁶ Creed of St. Athanasius.

ceeding to the manhood of Christ, establishes with such care His Divine nature; and now enters with such minuteness into the particulars of His incarnation, of the verity of His manhood, and of the truth and reality of His acts as Man. Having become Man, He has not ceased to be God, nor parted with, nor ceased to abide in, all that belongs essentially to God. If there were any alteration in the mode of His personal subsistence as God, it must follow, either that He had ceased to be God, or that God would be capable of change. The fact that abiding God He has become Man, is clearly revealed and undoubtingly believed by us. How this should be, is, as we have said, beyond our comprehension. But, this being once admitted, we must equally admit that henceforth the same Divine Person is infinite and finite; always omniscient, and yet attaining knowledge by degrees, and ever acquiring it; everywhere present, and yet limited to the compass of a human body: for all these statements, however apparently opposed to each other, amount to no more than this, that He is perfect God and perfect Man; that, in His [099] Person, the Godhead hath not been converted into manhood, but manhood hath been assumed into God; and that He is One Christ, not by confusion of substance, but by unity of Person.

Well may we, in reciting these words, bow down our heads in silent adoration, and pause for a while to contemplate the unfathomable mystery of the man Adonai-Jehovah⁴⁷ - Emmanuel, God with us.

We believe, therefore, that the Son of God became very Man of the substance of His mother, the Blessed Virgin Mary; and, as Man, possesses all the affections and sympathies which are common to men. He took part of flesh and blood, that, through death, He might deliver us. He took on Him the seed of Abraham, and in all things was made like unto His brethren, that He might be a merciful and faithful High-Priest; and, having suffered being tempted, He is able to succour them that are tempted. (Heb. ii. 14. 16-18) And this is the ground of our confidence before God, that, although Christ be very God, yet He hath become capable, through the manhood which He hath assumed, of suffering pain and undergoing death; and that, being God and Man, He is the very Mediator between God and Man. He became Man for our *salvation*: and therefore, having died for our sins, He remains Man for ever, and hath obtained an unchangeable priesthood after the power of an endless life, whereby He is

⁴⁷ "Is this the manner of the Man Adonai-Jehovah?" (2 Sam. vii. 19, Hebr.)

able to *save* to the uttermost those who come to God by Him.(Heb. vii. 16. 24. 25)

“And was crucified also for us under Pontius Pilate, He suffered, and was buried.”

It is impossible in the English language, without a periphrasis, to give each clause of the creed that direct application to the subject of it, which is conveyed in the language in which it was originally written. It is well, therefore, for us to remember that it is that same Person, the very Son of God (whose Divine nature hath been so fully declared), who was incarnate, who was made Man, and [100] of whom it is now said, that He was crucified under Pontius Pilate. We affirm that it was the very body of God incarnate, and none other, which was nailed to the Cross; that in this body He suffered as any other man would suffer; and that this body, deprived of life, was laid in the grave. There are some particulars to be added under each of these heads.

“Crucified under Pontius Pilate.” He suffered a Roman punishment under a condemnation pronounced by a Roman judge. Stoning was the punishment ordained under the Law for blasphemy, and inflicted by Jews upon Jews: but His own nation esteemed this infliction too good for Him; and so they

contrived that, upon an alleged crime of treason against the Roman government, He should suffer the punishment of a rebellious slave, namely, that of crucifixion, which the Romans themselves would not permit to be inflicted on their own citizens. Thus did He fulfil the types of the Law, and the prophecies concerning Him. He was carried without the gate as an accursed thing, disowned both by Romans and by Jews: He suffered an ignominy which the Jews themselves never offered to the living body of a convicted blasphemer; for it was not until after death that, in obedience to the Law, as interpreted by the priests, they permitted the bodies of malefactors to be hung.

“He suffered.” He not merely underwent the form or appearance of cruel treatment; nor was His death merely a ceasing of animal life. His human nature possessing all the properties of ours, for it was ours, He suffered pain in the members of His body, not now to speak of the agonies of His mind, just as any other man exposed to the like torments would have suffered. In this we perceive part of the incomprehensible mystery of God incarnate. He was very God, and as such incapable of suffering; yet very Man, and in that human body enduring agony. “When the flesh suffered,” saith St. Athanasius,⁴⁸ “the Word was not ex-

⁴⁸ St. Athan. contra Arian.Orat.iii.s.32.

ternal to it:“ and yet, as he also says, “the Word was not affected with hurt,“ οὐδεν ἐβλαπτετο.⁴⁹

“And was buried.“ We thus declare our faith that His body was verily deprived of life; and, but for the supernatural [101] operation of God, would have been resolved into its constituent elements. It was returned to the dust; and there lay, as the seed of a new creation, which was to spring forth from His grave. “He was cut off out of the land of the living,“(Isa.liiii.8) He was hidden in the earth. By a remarkable interposition of the providence of God, the prophecies were fulfilled which spoke of His burial, for burial was not ordinarily granted by the Roman law to those who were crucified, and in this case the Jews themselves, who had delivered Him to death, appear to have acquiesced in it, and, by the part they took in it, were the means of furnishing additional evidence both of His death and also of His subsequent resurrection.

“And the third day He rose again according to the Scriptures.“

That He “rose again according to the Scriptures,“ is declared by St. Paul, in his Epistle to the Corinthians, not only to be a part of the Gospel which he

⁴⁹ St. Athan. contra Arian. Orat.iii.s.31.

preached, but, so to speak, its very essence; for “if Christ be not raised, your faith is vain; ye are yet in your sins;” (1Cor.xv.17) or, as he expresses it in the Epistle to the Romans, “Christ was raised again for our justification.“ (Rom.iv.25)

We believe, then, in the Resurrection of Christ; and the importance of this fact, as respects the office which He bore and the work He came to fulfil, is most obvious. It was essential to the accomplishment of the prophecies concerning Him; it proved Him to be the Messiah; it proved the acceptance of His sacrifice on our behalf, and that the work of reconciliation for iniquity had been accomplished.

“He rose again;” that is to say, the self-same body, which was laid in the grave, was now quickened again and re-united to the soul; and the same man, the same body re-united to the soul, in the same Divine personality, was raised again from the grave.

But our faith is not only that Christ is risen from the dead, but that “He is become the first-fruits of them that slept;” (1Cor.xv.20) that “He is the beginning, the first-born from the dead.” (Col.i.18; Rev.i.5)This glorious truth becomes an element in our confession, [102] that “He rose again from the dead;“ and thus prepares the way to the testimony which fol-

lows, that “He ascended into heaven.” For He is not the first, who, being dead or buried, has been recalled to life. Through the ministry of the prophets Elijah and Elisha, life was restored to several who were dead; not to mention the instance of him who was quickened again by merely touching the decayed bones of Elisha. The Lord Himself, in like manner, raised several, especially Lazarus, who had been laid in the grave four days. But all these were restored to their former life, subject to all its conditions of decay, mortality, and corruption. But He being “raised from the dead, dieth no more.” His body was raised, and restored to life, under totally different conditions from those to which He was previously subject. His body was no longer liable to corruption. It was buried in the earth, a natural body, in corruption, dishonour, and weakness; the same body was raised, a spiritual body, in incorruption, glory, and power.

This it is, which gives the distinguishing character to our faith concerning the resurrection of the Lord. It is not merely a fact in His history, showing the dealing of God with Him personally; but His resurrection is our “justification;” it brings in “everlasting righteousness.” (Rom.iv.25; Dan.ix.24) “Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.” (John xii.24) Through His death, burial, and resurrection, He be-

came the plant which produces as its fruits all who have part with Him in the resurrection of glory, of which fruits He was Himself the “first-fruits.”

“Flesh and blood cannot inherit the kingdom of God;” (1Cor.xv.50) but upon His resurrection from the dead, He received His body under such conditions, that it was now fitted to be the Tabernacle in which the heavenly glory should reside, and from which, as from its source, the same heavenly glory shall be derived unto all who shall rise to everlasting life.

Our faith, therefore, concerning the resurrection of Christ from the dead is, that He was raised in such a body as enabled Him to receive the inheritance of the kingdom of [103] glory, and to become “the Author of eternal salvation unto all them that obey Him.”

“And ascended into heaven, and sitteth on the right hand of the Father.”

We may almost venture to call it a consequence of our faith in the resurrection of the Lord, as we have explained it, that we should believe that He ascended into heaven and is seated on the right hand of God. Being raised by the power of a new and endless life, He was thus, as man, capable of entering into the presence of God, and of receiving in His human body

that glory which He had with the Father before the world was. In that body we believe that He hath sat down on the right hand of God in the glory of the Father, awaiting the time when the number of those whom the Father hath given Him shall have been accomplished, and they shall receive at His hands the glory which the Father hath given unto Him.

The figure which is presented to us in these words is that of a throne, on which God is conceived to be seated in the glory of His majesty, dwelling in light unapproachable, and invisible to the eye of flesh. On that throne the Father hath placed the Son at His own right hand, in glory and power; and there the Son in His human body is seated. This is the figure, under which we declare our faith in the following particulars.

First, That although God be everywhere present, (which omnipresence is equally true of the Father, and of the Son, and of the Holy Ghost,) yet there is within the bounds of creation a locality in space where God the Father, in an especial manner, dwells: and there is no reason to doubt that, in that abode, His presence is in some special manner manifested, so that He becomes the object of direct acts of adoration and worship.

Secondly, It is certain, that in that locality the God-man Christ Jesus is visibly present in His human body; and, in relation to that special presence of God, manifestly exalted to the highest degree of glory, blessedness, and power, the object of adoration, with the Father, to those spiritual beings who are admitted to that glorious abode.[104]

Thirdly, We understand and express by the words, "Sitteth on the right hand of the Father," that God, in exalting the Son of Man to His own presence, and investing Him with glory and honour, hath declared Him to be the Son of God with power; hath given Him to be both Lord and Christ; hath committed all authority, dominion, and judgment, into His hands; and hath given Him, the Man Christ Jesus, to administer the same to all creatures.

"And He shall come again with glory to judge both the quick and the dead."

First, "He shall come again." He shall leave that place where He now sitteth at the right hand of God, and shall come down again to this earth. The coming again of the Lord to this earth is plainly declared in many parts of Scripture, but in these passages more than one event is referred to. It is said in one place, "His feet shall stand upon the Mount of Olives."

(Zech.xiv.4) And again, "The Son of Man shall come in His glory, and all the holy angels with Him; then shall He sit upon the throne of His glory, and before Him shall be gathered all nations." (Matt.xxv.31-32) And, again, in the Apocalypse (Rev.xix.11-19), He is described as coming out of heaven, followed by the armies of heaven, and making war against the beast, and the kings of the earth, and their armies. But that which is spoken of in this passage of the Creed, although embracing, in its full and large interpretation, all these events, refers specifically to that general judgment upon all men, which is to be the consummation of all things.

Secondly, He shall "judge both the quick and the dead." "We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2Cor.v.10) And although "there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," (Rom.viii.1) and "if we confess our sins, God is faithful and just to forgive our sins;" (1John.i.9) yet all the faithful, as well as those who die impenitent and rejecting the grace of salvation, and those also who never heard of God's grace, must every one of them appear to render their account. The things done in the body shall be exactly [105] weighed; not one of

them shall be overlooked or passed by, in the award of eternal retribution; and in perfect consistency, both with His mercy and forgiveness, and with His justice also, God "will render to every man according to his deeds;" (Rom.ii.6-10) judgment and wrath to the unjust and impenitent, and glory, and honour, and peace to every man that worketh good.

Thirdly, This judgment shall pass upon both "the quick and the dead." The race of man shall not, if that were possible, die out. The day of judgment shall come, while the earth is yet inhabited. With respect to the righteous, "we shall not all sleep, but we shall all be changed;" and with respect to the wicked and impenitent, they also shall not all die; there are those who shall pass to the bar of judgment without tasting of the death of the body, who shall experience at once both the first and the second death; and the worm which shall feed upon them shall not be the grave-worm, but "the worm which dieth not." We believe, therefore, and in these words express our faith, that "all things shall not continue as they were from the beginning of the creation;" (2Pet.ii.4) that the course of this world shall be arrested in some part or other of its career; and that the last great Day of the Lord shall come upon a generation, which shall not be suffered to pass away into the grave. All that dwell upon the earth, - both those in the vigour of their age, and

old men, and little infants, - and those also who are in their graves, - all shall be called, together and at once, to leave this world, and to pass into the eternal state of life or of death.

“Whose kingdom shall have no end.”

The kingdom of our Lord is spoken of in holy Scripture in more senses than one. He is in one place said to have a kingdom which shall not be unlimited in its duration, concerning which it is said, “Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority, and power: for He must reign, till He hath put all enemies under His feet.” (1Cor.xv.24-25) But the kingdom which is here spoken of is one that shall never end. “The Lord shall reign for ever and ever.” (Luke.i.33; Rev.xi.15) “His kingdom is an everlasting [106] kingdom, and His dominion endureth throughout all generations.” (Ps.cxlvi.13; Dan.ii.44; vii.14. 18. 27) It is therefore certain that His delivering up the kingdom unto the Father, that God may be all in all, shall by no means hinder that “of the increase of His government there shall be no end.” (Isa.ix.6-7; Luke 1.33) The kingdom which shall thus be delivered up is, no doubt, a dispensation ordained by God, for the express end of eliminating from the redeemed creation all that op-

poses itself to His will and to the perfect blessedness of His creatures And so far from affecting the authority or the permanence of that eternal dominion which God hath bestowed upon His Christ, we believe that when that dispensation shall have passed away, and God shall be all in all, the Divine glory shall on that account shine forth more brightly from the countenance of the Lord, and the Divine rule shall be administered by Him with increased display of authority and majesty.

“I believe in the Holy Ghost, the Lord, and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets.”

“I believe in the Holy Ghost.” By these words we declare our faith, that, besides the Father and the Son, there is one other Divine Person, the Spirit, or Breath, or Life, of God, therefore called the Holy Ghost or Holy Spirit. The assertion that the Son is the Word and Wisdom of God, is no denial that God is personally omniscient and all-wise. The assertion that the Third Person in the blessed Trinity is the Spirit or Life of God, is no denial that God is personally a Spirit, and hath personally life in Himself. So again, the assertion that God is omniscient, is no contradic-

tion of our faith, that He who is the Word and Wisdom of God subsists personally, and is very God. And, in like manner, the assertion that God is a Spirit in no way contradicts the truth that the Spirit of God is a Divine Person, very God.

“The Lord,” or, as is the meaning of the original, He that is Lord, or hath Lordship. For as we admit both the Father and the Son to be severally God and Lord, so also we believe the Holy Ghost to be both God and Lord. He [107] is the Spirit of God; He is also the Spirit of Christ, received by Christ of the Father after His ascension. (Acts ii.33) Yet He is a Divine Person standing in the integrity of His distinct personality and in His proper lordship, and to Him as a Person we owe submission, homage, and obedience. The spiritual gifts bestowed upon the Church are called, in the Epistle to the Hebrews, distributions or dividings, *μερισμοις*, of the Holy Ghost Himself (Heb.ii.4) , and in the Epistle to the Corinthians (1Cor. xii.7) they are described as “the manifestation of the Spirit, given to every man to profit withal.” But His Lordship and personality are expressly declared in respect of those same gifts; for, “all these worketh that one and the self-same Spirit, dividing to every man severally as He will.” “As He will, saith the Apostle, not as He is enjoined; dividing to others, not merely divided among

others; acting upon the determination of His own will, not acted upon merely at the will of others.”⁵⁰

“The Giver of Life,” or, as the original expresses it, “He that causeth life,” “maketh to live,” or “quick- eneth.” From Him, and by His operation, in the order of the Divine economy, all life and existence proceed. By Him angels are made spirits. By Him animal and vegetable life exists. By Him material substances receive organization and form; “the Spirit of God moved upon the face of the waters,” (Gen.i.2) when as yet all matter was formless and void. And by Him even brute, inert matter was brought out of nothing into being; “God sendeth forth His Spirit, and they are created.” (Ps.civ.30) But He is, moreover, the Author of regenerate life to those who are chosen and adopted of the Father; for they are “born of the Spirit,” (John iii.5.6.8) and by the “One Spirit they are all baptized into one body,” (1Cor.xii.13) and are made partakers of the Divine nature.

“Who proceedeth from the Father and the Son.” In these words we express our faith in the true and proper Divinity of the Holy Ghost, that He is God of God, but by way of procession, and not of generation.

⁵⁰ Καθως βουλεται φησιν, ου καθως προσταπτεται. διαιρουν, ου διαιρουμενον αυθεντων, ουκ αυθεντια υποκειμενον. – St. Chrys. De S. Pentec, Hom. ii. s.1.

For as we have seen that it is impossible that there can be two Sons of God by eternal generation, and as we have already acknowledged [108] that Jesus Christ is the only-begotten Son of God, it follows that the procession of the Holy Ghost from God does not give rise to any relation between the Father and the Holy Ghost of paternity and sonship. What this mode of derivation, called procession, really implies in the inscrutable actings of God and His internal operations, is far above our comprehension, as much so as the eternal generation of the Son; but, for the reasons already given, we may be sure that the generation of the Son and the procession of the Holy Ghost are two totally distinct and different modes, by which the Son and the Holy Ghost respectively receive their personal subsistence.⁵¹ For, otherwise, there would be either two Sons or two Spirits of God - two whose personal modes of subsistence would be one and the same, although known under two different names: and this we have already shewn to be impossible (pp.88.89, ante).

⁵¹ Quaeris a me, si de substantia Patris et Filius, de substantia Patris est etiam Spiritus Sanctus, cur unus Filius sit, et alius non sit Filius? Ecce respondeo, Sive capias, sive non capias: De Patre est Filius, de Patre est Spiritus Sanctus; sed ille genitus est, iste procedens. - S. August. contra Maximin. lib. ii. xcv. i.s.1.

We further declare, in this clause, the procession of the Holy Ghost “from the Father and from the Son.” We believe the Holy Ghost to be God; we also believe that “God is one.” We are therefore irresistibly led to the conclusion that the Holy Ghost derives His Godhead from the Father. And as this is not by generation, and does not involve the relation of paternity and sonship; therefore, believing that the Son is true and very God, one God with the Father, we believe that the Holy Ghost proceedeth “from the Father, and from the Son.” For the substance or Godhead of the Father and of the Son and of the Holy Ghost is all one, which substance is imparted whole and entire by eternal generation from the Father to the Son, excluding the idea of another or second generation. We cannot, therefore, but come to this further conclusion, that as the Holy Ghost proceedeth from the Father, so also He proceedeth from the Son; or, rather, *because* the Holy Ghost proceedeth from the Father, *therefore* He proceedeth from the Son. But we do not believe, on the contrary we utterly deny, that there are two origins or sources of the Divine [109] Nature: we assert that there is one only, the Father. To suppose that the Holy Ghost derived His substance from the Son as from a separate source or origin of Godhead, is utterly at variance with the truth concerning the Divine relations of the Father and of the Son. It would follow that the Godhead of the Son was different from

the Godhead of the Father - it would suppose *two* Gods. We believe that the Father is alone (as the ancient Fathers expressed it) the fountain of Godhead, and that the Holy Ghost proceedeth from the Son, *because* He proceedeth from the Father.

Our immediate object has been to explain and interpret the words of the Creed; but this could scarcely be attained in this place without adverting to the controversy between the Eastern and Western Churches on the subject of the addition to the Creed of the words, "and [from] the Son." Besides, it is noticed in our Prayer-book, and would therefore call for our attention sooner or later.

It is quite obvious that the assertion, "the Holy Ghost proceedeth from the Father," sufficiently declares the true Godhead of the Holy Ghost. This truth derives no additional force from the words, "and [from] the Son." The words added infer the true Divinity rather of the Son than of the Holy Ghost; they also infer, in the words of the Athanasian Creed, that "the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one."

The principal objections to the addition in question are shortly these: - 1st, That it is an unauthorized addition to the Creed, as drawn up at the Council

of Constantinople. 2nd, That the Creed, as originally drawn up, adheres to the letter of Scripture, referring principally to the passage in St. John's Gospel, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father," (John xv.26) &c.; whereas these words are an addition not only to the Creed, but to the letter of Scripture. 3rd, That it is contrary to the orthodox doctrine of the Trinity to introduce two principles or origins of Godhead.

With respect to the first of these objections, it must be admitted that the Eastern Church would not be justly liable to censure nor to imputation of heresy, were it merely that [110] they are adhering to a creed set forth by a general council. On the other hand, there is no reason nor law that the only confessions of faith to be used in particular churches shall be those which have been approved in general councils. The introduction of a creed must be justified by the merits of the creed itself, by its strict conformity to the one faith of the Church, and by the circumstances under which it was introduced: otherwise the Apostles' Creed and the Athanasian Creed would be excluded, for neither of them has been actually set forth on the faith of the Church by any general council. It may, however, fairly be contended by the Eastern Church, that if lawful to use a new form of the Creed, it does

not follow that the terms of a Creed already settled in a general council, can be varied or added to by any inferior authority.

As to the second objection, it is true that the Constantinopolitan Creed coincides in the letter with the text of holy Scripture: but it is open to question whether the very passage adduced does not justify the addition, “the Comforter, whom *I* will send unto you from the Father.” (John xv.26) Beyond doubt, and without controversy, the Holy Ghost proceedeth from the Father, and proceedeth from Him as the head and source of Godhead; but it is equally admitted, by all true believers, that, before the Incarnation, the Holy Ghost was the Spirit of the Son as well as the Spirit of the Father; and in this passage we find our Lord promising that He will send the Comforter from the Father. It is difficult to conceive a more distinct affirmation than is contained in this passage of that which we have stated to be the doctrine of the Creed, the procession of the Holy Ghost from the Son, not as from the original fountain of Godhead, but by reason that all that the Father hath is the Son’s.

This same argument applies to the third objection. If, indeed, the assertion, that the Holy Ghost proceeds from the Son, implied a double origin of Godhead, then it would be contrary to the truth; but

if it merely implies, or rather is implied by, the perfect sameness of the Divine Essence or Godhead of the Father and of the Son, and is a consequence directly following from that truth, then it does not imply a double origin of Godhead, and it does set forth a great fact [111] .

On both sides of this question it ought to be allowed that, however individual theologians may have indulged in exaggerated and indefensible statements on both sides, the Eastern Church, on the one hand, does not intend to deny the perfect Divinity of the Lord, nor that the Holy Ghost is eternally the Spirit of the Son, and is sent by Him; and that, on the other hand, the Western Church does not intend to deny that there is one sole origin or monarchy (as it has been called) in the Blessed Trinity, and that the same is in the Person of the Father.⁵²

⁵² If we will consider the deep and mysterious sense, unfathomable by human thought, which must be attached to the expression, “the Spirit eternally or the Father and of the Son,” It is difficult to understand the ground on which heresy can be imputed to the statement that “the Holy Ghost proceeds from the Father and the Son.” If the Holy Ghost be eternally the Spirit of the Son, how can it be denied that in some sort He proceeds from the Son? At the same time, it must be admitted that the word “procedens” is capable of an erroneous interpretation; and, until defined, it might fairly be objected to.

The Council of Constantinople added the clauses declaring the faith concerning the essence and attributes of the Holy Ghost, in order to exclude the heresy of the Semi-Arians or Pneumatomachi, who at this time subscribed to the terms of the Nicene Creed, that the Father and the Son were “of one substance;” but denied this of the Holy Ghost, asserting Him to be a creature, and made by the Son.⁵³ All, therefore, which was necessary for their purpose in asserting the true Divinity of the Holy Ghost in sufficiently expressed by the words of Scripture, “who proceedeth from the Father;” and it would not only have been superfluous, but opposed to the special object they had in view, if they had added to the Scriptural expression. The very error to be counteracted was that of degrading the Holy Ghost. The addition in question (as we have seen in the short account of the history of the Creed)⁵⁴ was first inserted to oppose the exactly opposite error - namely, the Sabellian heresy adopted by the Priscillianists; and although the addition was objected to by the Eastern Church, yet so little, at a subsequent period, did Pope Leo III.⁵⁵ conceive that it was opposed by them on any heretical ground, that he himself de-

⁵³ Socrat. Hist. Eccles. iii.25 and iv.12; and Conc. Constant. Labbens tom. ii. p.911, &c.

⁵⁴ See p. 84, ante.

⁵⁵ See p.85, ante.

clared the addition uncalled for. It is unnecessary further to pursue these remarks, or to inquire [112] whether opposition proceeded from apprehension of error, regard to the authority of general councils, or a proper jealousy of undue power in Rome; or whether these motives have been the pretext for exercising a spirit of unworthy rivalry and schism; or in what proportion pure and impure motives may have been combined, in defending or in opposing this addition. All these are questions which can only tend to further disunion, and may well be passed by.

“Who with the Father and the Son together is worshipped and glorified.” These words follow as a consequence from the truth that the Holy Ghost is both God and Lord. They express, 1st, That, in all the acts by which we offer worship and glory to God, the Holy Ghost is included with the Father and the Son; and, 2nd, That as we address prayer and praise not only to the Father, but to the Son, so also it is in accordance with the right faith to address them to the Holy Ghost. It is true that, according to the order of the Divine economy, prayer to God is made unto the Father, through the Son, and in the Holy Ghost; and only through the Son, and in the grace and power of the Holy Ghost, can prayer be made acceptably to God. But as the Persons in the Blessed Trinity are

each by Himself God and Lord, so unto each may prayer be made, and praise and glory ascribed.

“Who spake by the Prophets.” By these words we deny the error of those who asserted, according to Origen,⁵⁶ that “the Holy Spirit, who was in the Prophets, was other than He who was in the Apostles of the Lord.” It is the same Holy Ghost, the Eternal Spirit of God, who moved upon the void and formless earth in the beginning - who inspired the patriarchs and holy men of God before the Incarnation - who descended upon the Blessed Virgin for the conception of her child - who lighted upon Christ, when He came up from the waters of Jordan - who is the gift of God, received by the Lord according to the promise of the Father, when He rose from the dead and ascended to the right hand of the Majesty on high - who was sent down by Christ upon the Apostles, and upon the Church, on the day of Pentecost - and who abideth ever in the Church as His [113] temple. The Holy Spirit in the former dispensations, is the same with the Comforter in the present.⁵⁷

“And I believe One Holy, Catholic, and Apostolic Church.”

⁵⁶ Orig. in Tit. Tom. iv. 695.

⁵⁷ S. Athan. contra Arian. Orat. iv. s.29.

The Church is that mystical and spiritual body which the Lord, since He ascended to the right hand of the Father and received the Holy Ghost, has been assuming unto Himself: it consists of all the elect of God, who by the Holy Ghost are made partakers through regeneration of the Divine nature, and of a new and spiritual life derived from Christ; and who, being thus quickened, are by the same Holy Ghost knit into the Body mystical of Christ, and made to drink into the One Spirit.

“One.” In the first place, we believe that the Church is One, to the exclusion of all other bodies pretending to the name. There is one only Church; and this Church, although comprising many parts or members, we believe to be one whole, a perfect unity. Our faith in the unity of the Church, in both these senses, follows from our faith in the Church, as above defined: for, if it be the collection of all those united to Christ the Head and regenerated by receiving of His life, and of none others, then it is manifest that there can be only one such Body, and that that Body must be “One.”

In the next place, we believe that the Church is One in respect of its origin and continuance; because, having been brought into existence by the descent at Pentecost of the Holy Ghost upon the disciples, mak-

ing them partakers of the life and of the Spirit of Christ, it has been continued by successive additions of disciples, who, through sacraments ordained in the Church, are also made partakers of the same life and Spirit: so that the Church is one body, which has continued from the day of Pentecost, and shall continue for ever.

In a third point of view, we believe the Church to be One as to its constitution, both internal and external. The Church has received from God one life, which works through the means of one and the same organization, devised in infinite wisdom at the first, and never to be changed [114].

Internally, the mind and will of Christ are by the Holy Ghost imparted unto every member of His Body, so that Christ is present in him to will and to do according to the good pleasure of God, whether in his actions as a man, or in the fulfilling of his duties as a minister of God. And this internal communion between Christ and the members of His Body is ever subsisting and in action as on God's part, and as respects His gift; and if it be not consciously accepted and acted upon by each individual, it is because the individual resists the Holy Spirit by unbelief, alienation of heart, and aberration of will; and thus pre-

sents in himself the impediment and obstacle to the Divine Operation which ensures this communion.

Externally, the government and discipline of the Church, and its action in the world, proceed from the Lord Jesus Christ, and are carried on by Him through organized means and certain fixed and visible instruments. The Church is one polity, with fixed institutions and offices, which are ordained by God, are perfectly adapted to their end, and are incapable of being changed. The means by which the Lord began to work are those by which He will complete and perfect His work; for the Church is one and the same, united and bound together under the same offices for government and discipline, for guidance, for pastoral care, for dispensation of the grace and blessing of God. If the Christian community fail to express the one mind of God, as a community, or in any of its parts, we may be sure that the organization of life is interfered with, and the machinery is out of order. If, on the other hand, the organization be disordered, and its action imperfect, we may be sure that there will be a failure in the visible unity of the body, that the purpose of God will be delayed, and that the special ministry of the Church in the midst of the world will be impeded, until the complete organization is restored, and the Church is seen to be one united body, the same in manifestation through her proper organs,

as at the beginning. However, at any given time, the unity of the Church may appear to be infringed upon, and its ordinances curtailed, it follows, from our belief in the Church as the Body of Christ, [115] that sooner or later that perfect unity, which ever subsists, must be brought again into manifestation before the eyes of men; and those ordinances and gifts which are ever in Christ, as the Head of His Church, must be put forth again, be restored to their perfect exercise, and attain with the Church itself their full growth and development.

Lastly, we believe that the Church is One in respect of its faith. It is “the pillar and ground of the truth.” (1Tim. iii.15.16) By the presence of Christ, and the anointing of the Holy Ghost, the Church holds internally all truth as a sacred possession and deposit; and externally, through the harmonious operation of all the ordinances and ministries of God, it ascertains and expounds the one true faith.

“Holy.” We believe that the Church is Holy. 1st. Because the members of the Church are regenerated by the Holy Ghost, the Spirit of life from the Father and the Son, who creates them anew in the image of God; that, being dead to sin and alive unto holiness, they may abound in all those good works which God hath afore ordained that they should walk in them:

and may bring forth the fruit of the Spirit, which is “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” (Gal. V.22-23) 2ndly. Because the Church is the Temple of the Holy Ghost, which is in them, and dwells in them, and works in them His several gifts, “dividing to every man severally as He will;” (1Cor.xii.8-11) to one the word of wisdom, to another the word of knowledge, faith, healings, miracles, prophecy, discerning of spirits, kinds of tongues, the interpretation of tongues. 3rdly. Because the Church is a royal priesthood, and a holy nation, consecrated, sanctified, and set apart in Christ, for the fulfilling of the eternal purpose and will of God throughout all ages.

“Catholic.” We believe the Church to be Catholic. 1st. Because, whosoever is a child of God and a member of Christ, and one in whom is the Life of Christ, him, wherever he may be, the Church owns and embraces with maternal love. The Church is Catholic, for it comprehends all baptized men, and all congregations or particular churches into which they are gathered or collected. 2nd. It is Catholic, because it is God’s gift to all His creatures, [116] never to be recalled. There is but one Church, and the mission given to that Church extends to the whole world. “Go ye into all the world, and preach the Gospel to every creature.” “Their line is gone out through all the

earth, and their words to the end of the world.“ And as the mission of the Church is unto all, so it contains every remedy for every possible evil, and every blessing which can be enjoyed. It is Catholic, because it is One; and being One, it embraces all. It gathers into itself all the elect of God; it contains and interprets all truth; it is the very temple wherein the Holy Ghost dwells; the fulness of God; and it imparts from that fulness to all creatures - pardon to the guilty, sanctification to the unholy, knowledge to the ignorant, health to the diseased, strength to the infirm, consolation to the poor and sorrowful, ability and sufficiency to all who have duties to fulfil, and the treasures of goodness, love, comfort, and blessing, from God Himself the Comforter, to all who wait upon God, and look to Him to be satisfied.

“Apostolic.“ And this One, Holy, Catholic Church, we believe to be Apostolic, because Apostles are the foundation of the Church under Christ. He is in heaven at the right hand of the Father; but before He went away He gave His commission unto men, whom He sent forth, as the Father had sent Him (John xx.21); and after He had gone away, He poured down upon them the full endowment for their office. And these, and others also, whom He afterwards commissioned and endowed, were, as St. Paul declares of himself, “apostles, not of men, neither by man, but by

Jesus Christ, and God the Father.“ (Gal.i.1). These form the link between Him in the heavens and the Church on earth; they are the gift of God, the instrument and ordinance, through means of which, at the beginning, “the multitude of them that believed were of one heart and of one soul;” and “the disciples were filled with joy and with the Holy Ghost.“ (Acts iv.32; xiii.52) By the imposition of their hands, those that believed were “sealed with the Holy Spirit of promise.“ (Ephes.i.13) By their word the Church was governed and directed. Through their ministry, with that of prophets, evangelists, [117] and pastors, the saints were to be perfected, and the body of Christ edified unto perfection. (Eph.iv.12-13) The Church is essentially Apostolic: it is essential to her perfect manifestation as the Church, to her own complete development and perfection, and to the fulfilment of her mission, that she should be under the ministry of men sent forth by Christ immediately, and not through the intervention of others. As she still retains the outward traces of her essential unity, and sanctity, and catholicity, so also of her apostolical character; for all the rule, and priesthood, and ministry or deaconship, which have been exercised in the Church since the apostolic age, have been derived and continued from apostles, and are the tokens that apostles have existed. But as the essential unity, and sanctity, and catholicity, of the Church are not now manifested be-

fore the eyes of men as they ought to be; so neither for ages past has the apostolical character of the Church been manifested through apostles sent forth from Christ immediately, and without the intervention of men.

In fine, the Church is, and has ever been, One, Holy, Catholic, and Apostolic, in her head, the Lord Jesus Christ. But she hath not been seen upon earth that perfectly united, holy, catholic body, since the cessation of apostolic ministry through living apostles, men sent forth of God. In all times there hath been a partial unity; there hath been true holiness partially manifested; there have been evidences of true, catholic, all-embracing love; proving that the Lord is faithful to them that are faithful. But when prejudice is laid aside, and there is no object to be attained by the assertion of the contrary, all true, good, right-minded men in all ages of the Church have admitted and deplored the falling-off in these respects since the first apostolic times of the Church. Through the operation of the Holy Ghost there have been continual efforts for revival, but they have successively passed away: there hath not been the going on unto perfection.

During this period of defection and failure, although there has been the exercise of certain apos-

tolical functions by men not immediately sent forth of God, yet there have been no apostles. The Church has not been truly and exactly Apostolic in its visible organization, just as it has failed to [118] be seen, on a body, One, Holy, and Catholic. Church history has been too much the history of perpetual schism, - the history of ungodly men and evil actions, mingled, indeed, with records of saints and holy deeds, but wherein the former occupy a melancholy prominence. Its pages are filled with the long series of mutual anathemas and exclusions, not with the progress of an all-embracing charity. It is the history of contentions for rule and power, not the history of the Acts of Apostles. In a word, it presents to us the aspect, not of a field of wheat, in the midst of which tares have been scattered, but rather of a field of tares wherein a few stalks of wheat are to be found.

We believe, therefore, in One, Holy, Catholic, and Apostolic Church, which has been created in Christ Jesus by the Holy Ghost, and shall never fail; which was once manifested upon earth, and then the perfect work of God made progress; which has been for a long time obscured in its manifestation, and in the active exercise of its functions, in the midst of the world; but which, as surely as it exists in Christ, unchangeable and indefectible, must again be manifested to the eyes of men, One, Holy, Catholic, and Apostolic. And

then its functions shall once more be perfectly exercised, the full number of the elect shall be gathered, the body shall grow to its perfect stature, the purpose of God in the dispensation of the Church in the midst of this world shall be fulfilled, and the kingdom of God shall come.

“I acknowledge one Baptism for the remission of sins.”

“One Baptism.” We acknowledge Baptism, and only one Baptism. The Baptism which we acknowledge is the same of which our Lord spoke to Nicodemus, when He said, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John iii.5) It is the same of which He spake to His Apostles, when He said, “Go ye and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost;” (Matt. xxviii.19) or, as St. Mark gives His words, “Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved.” (Mark xvi.15-16) Of which St. Paul spake, “So many of us as were baptized into Jesus Christ, were baptized into [119] His death. Therefore we are buried with Him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” (Rom. vi.3-4) And

again, “As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body.” (1Cor.xii.12-13) And again, “As many of you as have been baptized into Christ, have put on Christ.” (Gal.iii.27) This one Baptism, then, is the baptism of regeneration or new birth; it is baptism into the name of God; it is baptism into Christ; into His death; into newness of life, after the likeness and through the power of His resurrection. It is baptism into the body of Christ, so that those baptized are members of His body mystical, the Church. It is such that, being in Christ, they are robed or invested with Christ. This is the Baptism of which we speak.

Again, it is “One Baptism.” One specific act, sacrament, or mystery, ordained by Christ, for the above-mentioned ends and purposes. No other act but this is available for these ends; and any other act of baptizing, not done as Christ hath commanded, or done otherwise than with the intention of fulfilling His command, or in any way grounded upon other foundation than His commandment, is not the One Baptism which we acknowledge.

Moreover, the words “One Baptism” convey, that no one can receive Christian Baptism a second time.

“It is impossible for those who were once enlightened, if they shall fall away, to renew them again unto repentance.” (Heb.vi.4-6) No one can be admitted into the Church more than once, and if he be again utterly dead, “twice dead, plucked up by the roots,” - if he be once beyond recovery by the means of grace which God hath ordained within the Church, for the reviving of such as are still members of the body, there is no possibility of his subsequently beginning, as it were, *de novo*, and being a second time regenerated and born again. Once in the Church, by that he must stand or fall, and either attain to the resurrection of the just, or, sooner or later, come under the condemnation of the second death.

“One Baptism for the remission of sins.” We have [120] before expressed our belief in one holy Church, and we have now seen that the “one Baptism” is the specific act or sacrament which makes us children of God and members of Christ. We now declare that this one Baptism into the Church is for the remission of sins.

Until sin be remitted and condoned, and we be loosed from its power, we are in that condition wherein we were born, corrupt and unholy, “dead in trespasses and sins,” “children of disobedience,” “children of wrath.” (Ephes.ii.1-3) On the other hand,

if we be living members of Christ, we are freed from the fear of judgment and from the power of sin. These, then, are two distinct and incompatible conditions: if we are involved in the one, we cannot have attained the other; and if we be translated from the one to the other, it follows that the remission of sins must be assured to us.

The meaning of the article is now plain, and the faith which we avow is also plain. We acknowledge one Baptism for the remission of sins, but the remission of sins, freely offered unto all, is only bestowed upon those who are admitted into the Church. That Baptism, therefore, which is the ordinary means enjoined by God for admitting us into the Church, is also the ordinance for the remission of our sins.

But although there is only one Baptism for the remission of sins, yet we do not mean to affirm that there is no remission for sins committed after Baptism. All wilful sin after Baptism is a fall from that state of grace to which we are received in Baptism, but not necessarily a fall into utter and irretrievable death. To all who repent and turn from their sins there is remission and forgiveness, and that Church into whose bosom the one Baptism hath been the effectual means of admitting us, contains within it the

balm and the physician for reviving life and restoring health.

“And I look for the resurrection of the dead, and the life of the world to come.”

“The resurrection of the dead.” In like manner as we believe that the self-same body of the Lord which was laid in the grave and saw no corruption, was again quickened, [121] re-united to the soul, and raised from the grave, - so also we believe that the time is coming when the bodies of all the dead, whether of the just or unjust, dissolved in corruption and reduced to dust, shall be reconstituted in every particular essential to their complete identity; and every man, receiving again his own proper body, re-united to his soul, shall in the body stand up, and enter into his appointed lot.

“And the life of The dead shall live again - that which died and was buried shall be raised. The separate soul shall not remain for ever in its solitariness; nor shall man come short of perfection in that same nature, composed of body, soul, and spirit, in which he was at first created; nor yet shall a new body be formed or created for him. But he shall receive again that same body in which he so long frustrated the goodness of God, and which he made the instrument

of his evil deeds: for it hath been redeemed; the Son of God hath taken part of the same created substance of flesh; He hath made it the instrument of perfect righteousness unto holiness; and by it, through His passion, He hath effected the eternal reconciliation of man with God.

“And the life of the world to come.” This is a future and distinct life from that which we now live in this mortal body. It is to commence not in the present world, but in one yet to come.

And, first, It is a life wherein both the dead who shall be raised, and those who shall be alive upon the earth, shall in common participate. “We shall not all sleep, but we shall all be changed.” (1Cor.xv.51) It is to this future change that we refer, to a life which we are to live in the body; and not to anything connected with the present state of the departed, nor to any spiritual change which, through regeneration and the renewing of the Holy Ghost, is effected in the living members of the body of Christ: save as that future state of existence shall be the consummation of all that God is now working in the Church. (Matt.xix.28).

Secondly, Although we do not know the particulars of that new manner of existence, yet we believe that our vile bodies (both those which shall be raised

from the grave, and those which shall be taken from the land of the living) [122] shall be “changed“ and “fashioned like unto the glorious body“ (Phil.iii.21) with which God incarnate is now clothed; that as with Him (to refer to what we have already said concerning His resurrection), so also with us; for corruption, dishonour, and weakness, shall be substituted incorruption, glory, and power; and, instead of this natural body, we shall receive a spiritual body, formed after the image of the heavenly, the undecaying, and the immortal.

Thirdly, This life shall not be received by us until the end of the present world or age. The life from the dead shall be the first act of the future age; it is “the life of the world to come.” And, therefore, we believe that the course of this world shall come to an end, and that things shall not continue as they now are. No man holding the true Catholic faith can so look upon the present age, whether as respects the progress of human society, or the condition of the Church on earth, or the state of the departed saints, as though it were, or ever will become, the era wherein we shall receive the abiding or perfect state of things. The resurrection of the dead and the future life are the hope of all creation. “The earnest expectation of the creature (or creation) waiteth for the manifestation of the sons of God. For the creature itself also shall be delivered

from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.“ (Rom.viii.19.21-23).

We, therefore, not only believe in, but look for, the resurrection of the dead, and the life of the world to come. The true believer desires, expects, and longs for, that future world, wherein all the saints of God, living and departed, shall be perfected in body, soul, and spirit; and shall enter upon that everlasting life which is reserved for those who love and serve the living and true God, and who wait for His Son from heaven. “For the Lord Himself shall descend from heaven with a shout, with the voice of the arch-angel [123], and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.“ (Thess.iv.16-17).

For these things the holy Church throughout the world receiving the testimony of Jesus, waits and “looks.” “The Spirit and the bride say, Come, and let

him that heareth say, Come.“ “Amen. Even so, come, Lord Jesus.” (Rev xxii.16.17.20).

Having completed our examination of the Creed, as a profession of our faith and a summary of the things which we believe *concerning* God, we have now to consider it in its more appropriate liturgical use, as it is an act of worship.

“With the heart man believeth.“ (Rom. x.10) And, in confessing from the heart to the Name of God, we, as it were, go out of ourselves – we part with, and yield up, ourselves to God. The solemn recital, therefore, of the Creed is an act of worship and adoration in the truest and highest sense. By outward acts of oblation we can symbolically express our worship of God and our dedication to Him, presenting to Him a part as a pledge for the whole. By our words we can present, directly and immediately, to God, our worship, our praise, our self-surrender. But, after all, vain are our words or our acts, except they convey faithfully the thoughts of our heart. The condition of our spirit expressed in the utterance of these words, “I believe in God,“ can alone render true and real our outward demonstrations of worship; for it is that of an infant reposing without fear in the arms of its mother, or of a son committing his ways to the guidance of his father. The proper liturgical use of a Creed

is not that it should serve as a mere outward standard of our faith. It has its benefit in that respect. And we know not yet the full extent of God’s mercy to His Church, in having, by His providence and grace, led the Church to commit the faith to a form of words, and to introduce the recital of the Creed into the Liturgy and offices of the Church. But its special use, as a liturgical rite, is to give expression to the deep and unbounded trust and repose in [124] God, which is wrought in us by the Holy Ghost, and to that love which is shed abroad in our hearts by His presence and power.

To speak of it in another point of view. Let us remember that Christian faith is more than the dry assent of the natural understanding to certain propositions, upon evidence which the mind cannot resist. This assent may be given, and yet there may be no faith *in* God - no faith unto salvation. True faith *in* God, and not merely *about* Him, even in the converted heathen as yet unbaptized, is the gift of God, who alone can open our hearts to hear, as He opened the heart of Lydia (Acts xvi.14); it is bestowed through the operation of the Holy Ghost; it is the answer to the spirit of man, under His gracious influence and power, to the demand of God, “My son, give me thine heart.“ (Prov.xxiii.26) “When Thou saidst, Seek ye My face, my heart said unto Thee, Thy face, Lord, will I

seek.“ (Ps.xxvii.8) But in those who, “after they have believed, have been sealed with the Holy Spirit of promise,” (Eph.i.13) faith is the spiritual action by which they continually enter into, and abide, and rejoice in, that fellowship, which they have “with the Father and with His Son“ (1John i.3) in the Holy Ghost. The Creed sets forth the different sources from which all their joys in the present, and all their hopes for the future, are derived; and in uttering from the heart the words of the Creed, those joys are kindled afresh, and those hopes revived.

It is an act of worship, and, like all other true rites of worship, it can only be fulfilled through the operation of the Holy Ghost. “No man can say that Jesus is the Lord, but by the holy Ghost.“ (1Cor.xii.3) The recital of the Creed, the declaration of our faith in “Jesus Christ the Son of the living God,“ is a free-will oblation, a spiritual sacrifice, offered through the power of the Holy Ghost, in His temple the Church. By His inspiration, therefore, at this part of the Liturgy, the company of the faithful, cleansed from an evil conscience, sanctified by the Word of God, and filled with joyous anticipation of the mysteries of redeeming love which they are about to celebrate, shout forth to God in spiritual song the confession of their faith, the free-will offering, the homology of their hope [125].

We will add one more remark. Both as a profession of belief, and as an act of worship, the Holy Ghost is pleased to employ the recital of a creed as a means of grace. “With the mouth confession is made unto salvation.” (Rom. x.10) We are so constituted by nature, that things once uttered by us in speech have a greater effect upon our future characters and the judgments of our minds, than when they have merely passed through the mind in thought, or even been the subjects of reflection. The repetition of the words of a creed as the expression of our belief concerning God, and of our trust in Him, has a natural tendency to confirm and strengthen our persuasion and our confidence, which God augments, by the influence of His Holy Spirit upon the natural means. But the Holy Ghost is not only *with* the Church, as He hath ever been with the children of men, but He is *in* us; (John xiv.17) and His operations in our spirits, although supernatural, and not subject to the same laws and limitations as those which regulate the action of the natural mind and spirit of a man, will always be found to have some analogy thereto. And, therefore, if it were only on this ground, we may be sure that the recital of the Creed as an act of spiritual worship, done in faith and in the Spirit of God, will have important spiritual results upon us. Every act of worship thus fulfilled is followed by the augmented grace and operation of the same Blessed Spirit; it advances us

in sanctification; it transforms us more entirely “into the image of the glory of the Lord, from glory to glory;” (2Cor.iii.18) it renders us increasingly instinct with the Divine life; and makes us, as members of the mystical Body of Christ, increasingly ready to execute His will, and to obey the motions of His Spirit.

The Offertory

We have described the Creed and the Offertory to be two parts of one great spiritual act of faith; the recital of the Creed being its manifestation in word, and the Offertory its manifestation in deed. Further, as the recital of the Creed is in one point of view an act of adherence and obedience to the faith delivered to us, and in another point [126] of view the free response and dedication of our hearts to God, so in the Offertory⁵⁸ we partly obey a precept and ordinance of God’s kingdom, and partly present a voluntary gift: we yield or render our tithes, and dedicate our freewill offerings.

The former of these, the tithe, is regulated as to proportion and amount by precept; yet it is to be rendered with a willing and joyful heart. Our offerings, on the other hand, are spontaneous gifts, not gov-

⁵⁸ It may be useful to explain that the word Offertory, as used in our Prayer-book, applies exclusively to the presentation, on the table of prothesis, of the tithes and offerings of the people; whereas, by the Roman liturgists subsequently referred to, it is applied primarily to the anthem recited or sung after the Creed and before the Oblation, and in a larger sense to the Oblation, and to all that is transacted by the celebrating priest and ministers from the Creed (or Gospel) to the end of the prayer called the Secret (oratio secreta), which precedes the Preface.

erned as to amount by any rule; and yet we must remember that we are debtors to the poor, stewards of the gifts of God, and accountable to Him for our disposal of them.

We believe that the payment of tithe is of perpetual obligation. That is to say, we believe that we are bound to devote to Almighty God a certain proportion (and that proportion a tenth, at the least) of our annual increase, to be at His disposal for the support of those who minister at His altar. This obligation did not take its origin from the Law, nor cease when the Law passed away and the dispensation of the Gospel was brought in. From the beginning God provided that His altar should be among men: there have been, we know, at all times ordinances for mediation, through means of which men might approach to God, and He might bestow upon them His blessings: and wherever men have recognized these privileges, and even among heathen nations, where their devotion has been misdirected, and their worship offered before the altars of false gods, this obligation has been more or less felt⁵⁹; and tithes have been the perpetual endowment of the altar, as an acknowledgment that He whom they worshipped was their Lord and their benefactor. When Melchizedek, the priest of the Most

⁵⁹ Spencer, De Leg. Heb. lib. iii. c. 10.

High God, “brought forth bread and wine,” and “blessed Abram in the name of the Most High God, possessor [127] of heaven and earth,” “Abram gave him tithes of all.” (Gen. xiv.18-20) When God revealed Himself to Jacob in Bethel, and promised to give to him and to his seed the land on which he was lying, Jacob set up the stone on which he had slept, and poured oil upon it, and called it God’s House, and vowed, saying, “Of all that Thou shalt give me, I will surely give the tenth unto Thee.” (Gen. xxviii.13-22) And the Apostle, in the epistle to the Hebrews (Heb.vii.), shews that Abraham, the father of the legal seed, the father of Levi (who received tithes from their brethren), in paying tithes to Melchizedek, paid them to him as the very type and forerunner of Christ, who abides our High Priest for ever, not after the order of Aaron, but after the order of Melchizedek. Christ is the only High Priest, the one and only Mediator between God and men: but there are still ordinances upon earth - ordinances which differ from those of the former dispensation, not in their ceasing to be positive and visible, but in the higher sanction which belongs to them; forasmuch as, since the day of Pentecost, Christ Himself by the Holy Ghost is present with those whom He commissions to represent Him, and to act in His name.

Our view of the antecedent probability of the institution of tithes in the Christian Church, will greatly depend upon our view of the priesthood and ministry of the Church. If we view this last institution as one blessed, indeed, to our benefit by God, but proceeding from some movement or choice on the part of the flock, separating of their own will certain of the brethren to minister to them in holy things; then we can conceive that the question of the subsistence of the ministers, both as to amount and mode of provision, also depends upon the discretion and judgment of those who appoint them. If that were true, the Church would be founded on the voluntary principle, and reason is that the sustenance of her ministers should depend upon the like principle. But if we believe that God chooses and sends forth whom He will have to serve Him in holy things, and that their choice and their number are subjects of rule and government, and do not depend upon the will of the people, - then we shall also be prepared to admit, that it is equally [128] impossible that the provision for them should be dependent upon the mere voluntary gifts of the people. It must be a matter for Divine regulation, by precept.

It is very true that the Dispensation of the Law is passed away, and that we are under a spiritual Dispensation - that our offerings are to be brought up,

not from a sense of penal compulsion, but out of a ready and willing heart - from love, and not by necessity. But this has respect to the motive for our conduct, and not to the duty itself. We cannot suppose that, because we obey the law of love, therefore we are under less stringent obligations than were the faithful followers of God in former and inferior dispensations. Under the Law, and before the Law, those who believed and obeyed God gave the tithes of their possessions unto those who ministered in holy things. In addition to this, the children of Israel separated a further tithe, which on every third year was wholly devoted to the poor (Deut. xiv.22-29; xxvi.12&c.); and in the intermediate years, although each man consumed his second tithe himself with his household, yet it was consumed before the altar of the Lord, and as an act of devotion. Besides these, there were voluntary offerings of every description, and the overflowing of their bounty to the poor, who were never turned away from their gate. We are, it is true, under a spiritual Dispensation; but the only way in which such a consideration ought to affect the disposition of our property, is by constraining us to give up more to God, rather than to offer Him less. While we have this world's goods, we have no right to plead our spiritual condition as an exemption from the obligations which attach to the possessors of them. How can the thought enter into our minds, or what fallacy can deceive us

into the belief, that Christ hath gone into the heavens, and hath sent unto us His Spirit, that we might be relieved from the payment of our tithe to God, and set free to spend it on ourselves, or according to our own devices?

Yes, our High Priest is in the heavens; and the altar, at which He presents His sacrifice, and from which we partake, is before the throne of God: but He hath commanded His representatives, commissioned and ordained by [129] Him, to offer the memorial of that sacrifice in all the congregations of His people; and by the Holy Ghost He is present with them to fulfil this service. And none but a priest can be the true representative of Him that is absent, in His priestly office; the memorial and representation of a sacrifice, which is to be represented by an outward act, and by the use of outward and visible creatures, can be nothing else but a sacrifice; and that which is to serve the purpose of an altar, the memorial of an altar, *in extenso*, can only be an altar. In all these respects there is a strict analogy in the case of tithe. Tithe has its spiritual counterpart: the sealed of the Lord, who shall be gathered unto Him upon Mount Zion, are called in the Apocalypse (Rev.xiv.4) His first-fruits; the Church, the elect out of the world, shall be His holy portion, His tithe, for a blessing upon the inhabitants of the earth in future ages. But if the commandment

to Israel to pay tithe is to have any spiritual application to us, that spiritual application must have this practical result, namely, to lay upon us the obligation in conscience to render unto God at least the tithe of our income, or *more than* the tithe.

Without enlarging further on the subject, or meeting those objections which we know are everywhere adopted and considered valid, both by nations and by individuals, in these last ages of the world, it is sufficient to say that we believe and obey the precept of the Lord (a precept which accords with the analogy of the faith in holy Scripture, and has been given to us in the light of prophecy, and in the commandments of the Apostles), and we bring up to the altar of God, for the service thereof, the tithes of all the increase which God gives us year by year. Not of compulsion – “not grudgingly or of necessity, for God loveth a cheerful giver,” - but because we love God, and fear Him, and acknowledge Him to be our Lord and the Lord of all the earth, and therefore gladly obey His ordinance. If we obey it not, the penalty which we must expect is the forfeiture of His blessing upon our worldly substance (except He leave us altogether to ourselves), and the drying up of the streams of life and grace which flow to us from His altar [130].

The separating of our tithe, then, is a duty obligatory in conscience upon all; yet it is given of a cheerful heart. The obligation, and the penalty for the non-observance of it, are alike spiritual and independent of human laws. It is God's provision for those who have been duly called and received into the fellowship of the Melchizedek priesthood, and who abide in their heavenly calling, committing themselves for their sustenance to the faith and conscientious obedience of their flocks. But this is incompatible with the acceptance of a provision from the State (whether under the name of tithe or under any other name), the payment of which is compulsory and enforced by law from the flock of God. Those upon whom the law confers it are entitled to their legal rights, but they forfeit their claim upon the conscience. As honest men, they cannot accept both the one and the other.

Besides the tithe of our yearly increase, the Offertory is also the occasion for presenting to the Lord of the abundance of our substance, as the overflowing of a grateful heart. Our tithe is for the maintenance of the priests ministering at God's altar; our offerings are devoted to the poor saints, that they may not receive from mere casual charity, but from the treasury of the Church, through the hands of the deacon, and with the blessing of the priest.

There are various occasions, in which the faithful will rejoice thus to shew forth their gratitude. As God blesses them with abundance, they will abound in their liberality; when they are conscious of receiving any special spiritual blessing of whatsoever kind, they will observe the injunction of St. Paul (Rom. xv.27), and will minister unto the poor saints in carnal things. Those instances of God's goodness which are continually occurring, the special acts of His providence, whether towards the Church or towards the world, or particular mercies shewn to us as individuals, call for the like expression of our gratitude and love. The first day of the week, the day of the Resurrection, and the blessed Sacrifice and Feast, which we are called upon to commemorate on that day, are constantly recurring opportunities, which ought not to be passed by. The poorest among us should bring up [131] his mite, that at least he may be represented in the holy gifts, the bread and wine which are about to be brought up and consecrated on the altar. And the three great and special Feasts which the Lord has commanded us to commemorate, should never be forgotten by us, nor should we on either of those days appear before Him empty.

There is one more class of offerings which it is important to notice, because the amount of it, like the tithe of our increase, is according to a fixed propor-

tion, and does not depend upon our own choice or judgment. When, in addition to that increase which results from our own labours, or accrues to us by means of gifts or succession from our nearest kindred, God is pleased to enlarge our resources through the bounty of others, and not as the fruit of our own exertions, before permitting ourselves to enjoy such unlooked-for additions to our means, we present the first year's produce or income to be derived from it, or its equivalent, in recognition of the goodness of the Lord, and for obtaining His blessing upon the future increase or enjoyment of it. Our first-fruits, however, are not the Lord's rent, they are an offering of praise to Him, and an acknowledgment of His bounty.

The name "Offertory" is derived from the Liturgies of Western Christendom. In the Roman Missal it is now commonly applied to the anthem recited by the priest, or chanted by the choir, immediately before the oblation of the host upon the altar. "It owes its name," observes Dr. Rock⁶⁰, "to a practice which was anciently observed by the faithful, who, at this part of the mass, presented at the altar their offerings of bread and wine, to be consecrated at the holy sacrifice." But this, as appears from earlier authorities, is

⁶⁰ Hierurg. N.53, vol.i.p.106.

an imperfect view of the case. Cardinal Merati⁶¹, in his further observations and additions to Gavanti, using the words of Cardinal Bona, testifies to the existence, in his own times, of the custom of bringing up oblations, not only for use in the sacrifice, but for the parish-priest and for the poor: and that such oblations consisted, not merely of food (which was the earlier custom, and more accordant with primitive feelings and practice), but of money also. Cardinal [132] Bona⁶² enters fully into the subject, and proves, from several examples reaching to the twelfth century, that it was the practice of the Church for the people at this part of the service to make their offerings, both for the service of the Eucharist and also for other purposes.

By the third, fourth, and fifth of those early canons of the Church, called the Apostolical Canons, it was forbidden to present anything upon the altar, "besides ears of new corn or grapes; and also oil for the candlestick, and incense for the time of the holy oblation." All other fruits were directed to be carried "home (εις οικον), as first-fruits for the bishop and priests, but not to the altar." But this of itself proves the previous custom of making offerings at this time.

⁶¹ Merati, P. i. tit. xii.

⁶² Rer. Liturg. lib.ii.c.viii.s.4,8.

And the abuse sought to be corrected was not the dedication of them in the Church, but the oblation of them upon the altar. And it is evident that at a subsequent time in the Eastern Church, and probably in the Western, the offerings were brought up to the deacons' table, or the *Gazophylacium* or *Secretarium* of the Church, and were solemnly devoted by the priest.⁶³ The Church of England, therefore, in appointing the Offertory at this time, appears to have reverted in some degree to the early practice, but errs in directing the offerings to be presented upon the holy table.

We do not, however, require the testimony of antiquity to the rite which is here presented to us. The treasury of the Church is the treasury of God; and the disposal of it is to be regulated by His laws; and, therefore, whatsoever is brought thither ought to be solemnly dedicated and devoted to Him. This is the object of the rite, and its sufficient justification. Still a reference to the early practice of the Church will shew, that God has been pleased to revive to us this rite, unmingled with abuse or error. The gifts of the people are dedicated unto God with solemnity, and yet the altar is reserved for the higher mysteries.

⁶³ Baronii Annal. A.D. 44 ,c.68,69.

The manner of presenting our tithes and offerings is as follows. The celebrant, abiding in the sanctuary, turns round to the people, and repeats certain passages from holy Scripture, which remind us of our duty of liberality, and of [133] the blessing which God bestows in return. The first of these sentences, from the Proverbs (ch. iii. 9), exhorts to the bringing up of our substance generally, and of the first-fruits of our increase especially. The second, from the Prophet Malachi (ch. iii. 10), expresses the duty of bringing all the tithes into the storehouse of the Lord, and is taken from a passage which denounces the judgments of God upon those who rob Him of His tithes and offerings. And these judgments are now being poured out and executed upon the nations of Christendom, and account for the continual increase of misery and poverty, in the midst of accumulated wealth, which marks the present age throughout Europe. The third sentence, from the epistle to the Hebrews (ch. xiii. 16), is a general instruction to do good, and to distribute, which in the epistle is introduced in apposition with that sacrifice of praise which we should offer to God continually, not without reference to this holy sacrament of the Eucharist.

While these sentences are being read, the Rubric directs that the deacons shall bring up the tithes and offerings of the people (which had been previously col-

lected) to the elders; and when the celebrant has finished reading them, he is directed to leave the sanctuary, and to go to the table of prothesis, and there to receive the tithes and offerings from the elders, and to place them reverently upon it. When this is done, he is to kneel at the entrance to the sanctuary, and to offer the prayer of Offertory.

The deacons here referred to, are not merely men admitted to the deacon's office, but are those deacons which are chosen by the people to be deacons of the Church - their heads and representatives before the Lord - to whom are intrusted the goods of the Church, and the distribution thereof under the angel, according to the prescribed laws. The elders are those of the priesthood, who are the immediate assessors and council of the angel; they are not only joined with him in the priesthood, but associated with him in the rule and government of the Church. The deacons are, therefore, the proper parties to bring up the gifts and offerings of the people, that they may be presented before [134] the Lord, and sanctified to His use and disposal through His ordained servants. But the deacons are not of the priesthood; their ordinary place of ministry is not in the upper choir or holy place, wherein the priests offer the common prayer; and the special duty which they are now discharging is not as ministers in attendance upon the priests, but as rep-

representatives and organs of the people. Therefore, in presenting the offerings, they do not go up to the table of prothesis. It would, however, be inconvenient that the angel celebrating should go down; and therefore the Rubric directs that the tithes and offerings shall be brought up through the intervention of the elders, who, from their special office around the angel, are the proper officers to assist in this duty. In their absence the Rubric directs that those of the priests who are evangelists should supply their place, being, after the elders, those best fitted, from the diaconal character of their ministry, to discharge the office. The angel celebrating receives the offerings at the table of prothesis, and presents them on that table; because they are truly dedicated to the Lord, although they are not to be offered upon the altar in the sanctuary, that being reserved to the solemnity of the holy Eucharist; and because it is out of these offerings, thus dedicated to holy use, that the bread and wine for the Eucharistic oblation are virtually separated. Therefore, also, the celebrant alone must present them, in order to preserve the unity of the priestly office and of the priestly action. Nor is there any reason why he should not leave the sanctuary at this time, but quite the contrary; for, as we have already observed and deduced, the whole of this part of the office is preliminary and preparatory to the subsequent part. It is, in fact, no part of the Eucharistic of-

fice proper; and we have explained that the previous entrance of the celebrant into the sanctuary has not been for the actual celebration of the Eucharist, but in order that from thence the holy Gospel should be carried forth for the blessing of the people. It is, therefore, appropriate and necessary to the symbolic character of the service, that now, this work of preparation being brought to a conclusion, the celebrant should pass out from the sanctuary, and having dedicated [135] the offerings of the people, he should commence the office proper of the Eucharist by a solemn introit, or entrance, into it again.

The offerings of the people being thus placed before the Lord, the celebrant kneels down before the sanctuary, and humbly dedicates them; beseeching God to accept them at the hands of His people, and to effect by His blessing, that they shall be employed for His glory and for the welfare of His Church. The prayer recognizes the distinction between the tithes and the offerings; the one brought up in obedience to precept; the other a spontaneous gift; but both, in honour of the name of God, and freely and joyfully rendered.

We have already pointed out the intimate connexion between the recital of the Creed and the presentation of these offerings: they are both the expression of

our faith, the one in word and the other in act; they are the homology, the free-will offering, the confession of our hope. It is, therefore, unnecessary to repeat what has been already said, as to the emotions and affections of heart and spirit with which we should be filled, while thus presenting unto God, on our part, the pledge and earnest of our confidence in Him as our Father, and of our self-dedication to Him as our God.

And now let us address ourselves to the consideration of the further service. That which has been hitherto transacted, lies within the compass of our own ability - of that which God hath given us, we are able to give to Him: but it is not in us, nor is it our act, it must be the act of God Himself by His priest, to separate and take from our offerings that which He will consecrate to the special purposes of His grace, that which by His Holy Spirit He will sanctify to spiritual uses. We can present our offering, we can yield the material: but we cannot, by any natural power of man, effect and perfect a sacrament. Our attitude, therefore, in thus surrendering ourselves to God, and waiting for the fulfilment of His promise and operation, should be that of the Blessed Virgin, "Behold the handmaid of the Lord, be it unto me according to Thy word." (Luke i.38) [136].

PART II.
THE EUCHARISTIC OFFICE PROPER
SECTION I.
THE OBLATION OF THE HOLY GIFTS

AFTER the prayer of Offertory is concluded, the congregation rise, and the celebrant enters into the sanctuary, followed by the assistant-ministers; and then are brought up the holy vessels containing that portion of the offerings of the people, which has been prepared for use in the holy Eucharist. At the moment of entrance the anthem of Introit commences, "O send out Thy light and Thy truth," &c.; and the celebrant proceeds to present the holy gifts upon the altar, setting them apart, by that act of oblation, from all other use than that of being employed for the solemn service of the Eucharist, and consumed in honour of God, and in remembrance of the work of salvation.

In the Greek Liturgy there are no less than three acts of oblation.⁶⁴ The first is made in the prefatory or preparatory action at the table of prothesis, before the first Introit; at which time a mystic ceremony is gone through, and the immolation of the victim is set forth

⁶⁴ Euchol. Graec. and Goar, in Liturg. S. Chrys. N.115.

by piercing the host, and by other actions. The second oblation corresponds with that which we are now about to consider, immediately following the Great Introit, when the holy gifts are placed upon the holy table, and an express prayer is recited, called the Prayer of Offertory or Oblation. And the third oblation is after the consecration, and corresponds with the similar prayer in our office: it is an oblation of the sacramental Body and Blood of the Lord.

According to the modern practice in the Roman Church, the holy vessels in solemn mass are either placed upon the altar, or upon the credence, which answers to the table of prothesis, before the commencement of the service. In either case, they are delivered to the priest by the deacon, assisted by the sub-deacon, after the Offertory.⁶⁵ First, [137] the deacon delivers the paten to the priest, who makes an oblation of it with prayer; and next, the deacon pours into the chalice wine and water, the priest offering a prayer, in which the act of mingling is made the occasion of a petition that we may be sharers in His divinity, who hath taken part in our humanity. Then the deacon presents the chalice to the priest, who makes an oblation of it also with prayer. The use of the table of prothesis or credence, however, goes far to prove

⁶⁵ That is, the anthem so called.

that originally, both in the Eastern and Western Churches, the Eucharistic elements were taken from the offerings of the people; although in the Greek Liturgy the act of separation is now converted into a fanciful ceremony, condemned by many ritualists, and which it is difficult to defend from the objection of its being a previous representation of the sacrifice of Christ, and amounting to an assumptive consecration of the elements. The Greek ritualists⁶⁶ defend it, on the ground of its being a symbolical representation of the willing sacrifice of Christ from His birth in Bethlehem, which they conceive to be symbolized by the preparation of the host on the table of prothesis. With respect to the Roman Church, the separation of the Eucharistic elements from the other offerings is admitted by many of their ritualists to have been the earlier practice⁶⁷; and Cardinal Bona says expressly⁶⁸, “It was the custom of the ancient Church in the sacraments, and in anything pertaining to them, to make use of no ether materials, than from out of the oblations of the people.”

⁶⁶ Goar, in S. Chrys. Lit. N. 33.

⁶⁷ Martene, lib.i.ch.iv.art.vi.s.2-10.

⁶⁸ Bona, lib.ii.ch.viii.s.4, and ch.ix. Gavant. and Merati, P.i.tit.xii.

We may, however, refer, for the true principles and form of these rites, to what has been already ascertained by us as to the example of Christ in instituting this holy sacrament, and to the reason of the thing itself. In its institution, the Lord took of the bread already separated to holy uses, part of the sacrifice of the Passover. In looking further at the reason of the thing itself, it is quite clear that if bread and wine are to be the elements used for Divine rites of worship, these elements must first be provided; and such provision is on our part a gift, an offering. We can of ourselves, however, but furnish and present them: the acceptance and sanctifying of them must be the act of God, who alone is [138] “the Author of all sanctity” - who alone can “truly consecrate and fully bless.” For this end He hath appointed His ministering servants, that they, in His name, may bring near the holy gifts and present them on His altar, in order that afterwards, by the sanctifying power of the Holy Ghost, they may be made the Sacrament of the Body and Blood of His Son.

But, before proceeding, let us make a few remarks on the nature of the elements ordained to be used in this sacrament; and on the manner of placing them upon the altar.

The elements, that is, the material things used in the celebration of the holy Eucharist, are bread and wine. The bread must be made of wheaten flour, and the wine must be the juice of the grape, fermented, but uncorrupted. Whether the bread be leavened or unleavened, and whether the wine be unmixed, or mingled with a moderate quantity of water, the validity of the Sacrament is not affected. The Oriental Church, for the most part, use fermented bread; the Western Church, with the Maronites and Armenians, use unleavened bread; but the Roman Church allows, or rather enjoins, the use of leavened bread to priests in the Oriental Church, “according to the custom of their own Church.”⁶⁹ The mixing of a small quantity of water with the wine is a very ancient rite, and is practised both in the Eastern and in the Roman Church. In the Greek Liturgy there are two minglings: one with cold water, in the rite of preparation at the table of prothesis; and another with warm water, symbolizing “the fervour of faith,” immediately before the Communion.

⁶⁹ “Definimus insuper in azymo, sive fermentato pane triticeo Corpus Christi veraciter confici; sacerdotisque in alterutro ipsum Domini corpus conficere debere, unumquemque scilicet juxta suae Ecclesiae, Occidentalis seu Orientalis, consuetudinem” – Conc. Florent. (A.D.4.n. 1439) Lab. Conc. T. xiii. p. 491.

The bread which we prepare and present upon the altar is unleavened bread. First, because the holy Eucharist was instituted by Christ in unleavened bread. Secondly, because we believe that the use of unleavened bread in the institution was not accidental, but was symbolical of truths applicable to all times: for it represented not only the supersession [139] of Jewish ceremonies by Christian sacraments, but that He who fulfilled the one and is the substance of the other, is the *spotless* Lamb of God - very Man, compassed with our infirmities, exposed to all the consequences of our sin, but wholly exempt from sin both in His flesh and in His spirit. Thirdly, because this unleavened bread is a continual sign to us that the Church is called to be pure and separate from the corruptions of this world, and from that admixture with and dependence on the princes, and man, and things of this world, which have been the bane of Christianity and the constant source of superstition, infidelity, and apostasy. “Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” (1Cor.v.7.8).

With respect to the manner of presenting the elements upon the altar, and the relative position which the holy vessels should occupy; the practice of

the Greek Church, in the preliminary service, is for the priest to place the paten to his right and the chalice to his left hand, on the table of prothesis. The Rubric does not contain any direction how they are afterwards to be placed upon the holy table or altar. The Greek ritualists⁷⁰ explain the mode of placing them upon the table of prothesis, as being intended to symbolize the body of the Lord extended on the cross, and supposed to be turned towards the people, the side pierced with the spear, generally represented as the right side, being symbolized by the chalice. The same order seems to have been anciently observed in the Roman Church in placing them upon the altar.⁷¹ At a later period, that is to say, in the middle of the thirteenth century, the Roman rite is described as having been that of placing the host to the left of the priest, and the chalice to his right. The modern Roman practice is to place the chalice behind, and the paten with the host in front: if there be any other hosts to be consecrated, they are placed to the left of the priest. The water and wine, when placed on the altar before the entrance of the priest, are always set on the Epistle side [140].

⁷⁰ See Goar, in Liturg. St.Chrys.N.2.

⁷¹ Bona, Rer. Liturg. Lib.ii. c.ix.section.5.

On being brought up, the holy vessels are at first arranged, the paten to the left of the celebrant, and the chalice to his right. Subsequently, after consecration, the celebrant places both the paten and the chalice in the middle of the altar, in a line with himself, the chalice behind and the paten in front; for they are presented before God as one Eucharist. Finally, at the time of preparing them for the communion, this arrangement should be altered, and the paten should again be placed on the Gospel side, and the chalice on the Epistle side. As a matter of convenience, any other patens containing bread to be consecrated may at the first be placed on the Gospel side, and any other cups or flagons on the Epistle side.

To return. - The celebrant, arriving at the altar, bows down in deep humiliation, remembering the charge which lies upon him and his own unworthiness. He turns round and receives first the paten with the holy bread, and places it upon the altar; he afterwards receives the holy chalice, and places it upon the altar. In doing this, the intent and purpose of his spirit should be, that he, as the ordained minister of God, the hand of Christ, and the representative of the flock, may present to God upon His altar the holy gifts, as the symbol of the faith and devotion of the Church; in order that those gifts may, by the operation of the Holy Ghost, be made the Sacrament of the

Body and Blood of Christ. This is beautifully expressed in that ancient prayer which, in the Ambrosian Liturgy, is appointed to be offered by the celebrant in the act of oblation, first of the holy bread, and afterwards of the chalice⁷²: “Receive, O most merciful Father, this holy bread [or ‘this chalice’], that it may become the Body [or ‘the Blood’] of Thine only Begotten, in the name of the Father, and of the Son, and of the Holy Ghost;“ a prayer which may be fitly offered by the celebrant to God in secret, although the singing of the anthem of Introit hinders its being uttered aloud.

But, besides this, there is another thought which should be living and burning in the heart of the celebrant at this [141] time. He should remember that, in presenting before God the gifts of the people, he presents themselves also. He is about to invoke the blessing of God, and the sanctifying power of His Spirit on the bread and wine, that the bread which he is about to break may be the communion of the Body of Christ, and the cup which he is about to bless may be the communion of His Blood: but he must be careful to remember that the flock of God, “being many, are one bread and one body; for we are all partakers of that one bread.” (1Cor.x.17).

⁷² Martene, lib.i.c.iv.art.xii.ord.iii. and Bona, lib.ii,c.ix.s.2.

The people, in bringing up their offerings by the hands of the deacons, bring up the same according to their ability - some more, some less - every one at least his mite: still they are, as individuals, unequally represented in the offerings placed upon the table of prothesis. But when the minister of God has separated from those offerings the two representative gifts of bread and wine, that they may be one Eucharist, the people are no longer unequally represented therein. Every child of God, every member of Christ - yea, in one sense, every human being yet within the reach of salvation, is equally represented in these holy gifts.

As truly as the Son of God took manhood, took the nature of each one of us, and as truly as He presented the flesh and blood which are common to us all, as a propitiatory sacrifice to God for the sins of the whole world, so truly is the portion, thus separated by the priest from the offerings of the Church, presented on the altar on behalf of all. It is the pledge of the willing sacrifice of body, soul, and spirit, rendered by the whole company of the faithful; so that herein all are, as it were, represented, and presented in Christ before the Father, that they may receive in themselves that mighty transforming power which shall change them into the image of His Son, from glory to glory. And therefore, at the moment when the

celebrant presents upon the altar the Eucharistic offering of bread and wine, not in his own name, nor for himself, but in the name of the Church and on their behalf, he should lift up his heart [142] and invoke upon the people also the benediction of the Holy Ghost, that by His operation they themselves may be made a living sacrifice, holy and acceptable, may be transformed into the image of Christ, and prove the good and acceptable and perfect will of God.

While the celebrant is engaged in placing the holy gifts upon the altar, the people also are in spirit entering with him, their representative, into the sanctuary of God; and in singing the anthem of Introit they are employed in expressing the same thoughts as those which should occupy him. In this anthem they invoke the help and guidance of God, to bring them to His holy hill and to His tabernacles; that they may offer to Him their sacrifice of Eucharist, call upon His name, and pay to Him their vows in the assembly of His saints. The anthem concludes with the ascription of glory to the Blessed and Undivided Trinity.

So soon as the anthem is finished, the celebrant turns round and invites the people to pray for the acceptance of their sacrifice. This is an invitation to stir up in themselves the spirit of unity with him, that as he, in the name and on behalf of all, presents their

common sacrifice, they should lift up their hearts with him and for him, that he may not fail in his holy work. The response of the people is a prayer on their part, that the Lord, who alone can give strength and ability, may be with the spirit of His servant - a prayer which should convey joy and comfort to the heart of the celebrant. They further pray that the Lord will accept the common sacrifice, and that all, including both the celebrant and the people, may obtain the fruit thereof in His blessing.

The invitation should be given by the celebrant in the consciousness of his own spiritual unity with the people, and of the need he has of their sympathy and prayer. It should be received by the people with earnest desire that strength may be vouchsafed to him, and that through his ministry grace may be dispensed to them. This union between the priest and the people should remind us that the Lord Himself is even now thus waiting for His people - waiting that [143] the perfect sacrifice may be fulfilled in His Church, that "the offering up" of the Church "may be acceptable, being sanctified by the Holy Ghost." (Rom.xv.16)

The celebrant then offers the prayer over the oblation of the holy gifts, as yet unconsecrated. Every sacrifice, to repeat in another form what we have al-

ready said, supposes a previous offering or oblation of the thing to be sacrificed. The victim must be brought to the priest, before it can be immolated. Christ offered up Himself, before He was crucified by the hands of wicked men. We must believe and come unto God, before the Divine fire of the Blessed Spirit can come upon us and consume the flesh, and change us into the image of the heavenly. And so, in religious rites, the oblation is perfected by the sacrifice; the gifts of the people are shewn to be accepted, by the use which is made of them, by the authority of God, in His worship.

In the prayer now under consideration it is declared, that the holy gifts are presented unto God, in token that the offerers are His. This is still more forcibly expressed by the words which follow, “of Thine own gifts only can we give to Thee.” The literal meaning of this passage is (and it is so interpreted by the Geek ritualists)⁷³, that the elements; which are now placed upon the altar and wholly devoted to God’s service in His worship, were already His; not only as all natural things are God’s, but as these have been by us already given to God. “Of Thine own we give Thee:” “we presume under Thine authority to take of the things already dedicated unto Thee, and to pre-

⁷³ Goar, in Lit. St. Chrys. N. 115, 134.

sent them to Thee in honour of Thy Name, and in acknowledgment of our duty and service.” And the spiritual signification is, that they are presented as a first-fruits and a pledge; that, as the hands of the priest have placed them upon the altar, waiting for the blessing of Almighty God that they may be used for spiritual ends, so we, who are already consecrated to be His in holy Baptism, do by these gifts express our desire, and bind ourselves to lie passive in the hands of Christ our High Priest, that we may by Him be devoted to God’s service, and, through the inworking of the Holy Spirit, may fulfil His perfect will [144].

The celebrant therefore, with and in the name of the people, goes on to express the dedication of themselves to God, and to renew their vows of faithful obedience for the time to come. He implores the descent of the Holy Ghost upon them; that, as in the peace-offering, the fat, the kidneys, and the caul above the liver, were consumed upon the brazen altar, so the glory of the natural man, the fleshly mind with all its fruits, and the rebellion of the natural heart, may be consumed by the fire of the Divine love; and that henceforth they may be that living sacrifice which, through the death and resurrection of Christ, and the gift of the Holy Ghost, is their reasonable service.

And that they may fulfil those vows which they have uttered, the prayer concludes with a petition that they may receive the grace of that sacrament which they are about to celebrate (or, to use the expressions of the prayer itself, that they may receive grace through the sacrament as a means of grace)⁷⁴, and that the Lord would regard the faith and prayers, not only of those present, but of His whole Church; for the whole company of the believers is represented by each congregation; and as the Lord is present where two or three are met together in His Name, so in like manner all are present in spirit in Him. And the people, remembering their unworthiness and past transgressions, and the celebrant, in stretching forth his hands to the ministry of such holy mysteries, remembering his own especially, they beseech of God not to impute those sins to His people, and hide His countenance from them, but to ratify in heaven what His minister, in obedience to His commandment and according to His will, is about to do on earth.

And if this be a becoming prayer as respects the people, how appropriate is it to one who, in the Name of God, is about to speak the words and to do the acts of Christ Himself; to speak and to do things which in themselves and apart from God are empty forms, but

⁷⁴ See also p.162.

which are full of virtue because ratified in heaven and made effectual by the Holy Ghost! What carefulness, what clearing of himself, what indignation, what fear, what vehement desire, what zeal, what revenge, should be in his heart, so that the [145] prayers and sacrifices of the people, and the descent of the Divine grace upon them, be not hindered through his means: for though the unworthiness of the priest cannot hinder the efficacy of sacraments, nor is God's grace withholden from those who faithfully receive them, yet there is another side of the truth, namely, that a faithful priest makes a faithful people, and that the Church is one body, and grows through the increase of grace in every member.

SECTION II. THE SOLEMN THANKSGIVING

The gifts being now placed upon the altar, and laid in order for the sacrifice, the celebrant commences this part of the service which immediately precedes the act of consecration, and therefore called the Preface, with the same fervent prayer which we have already noticed as the opening passage of each new action, - "The Lord be with You." And on no occasion is the responsive ejaculation, "And with thy spirit," more necessary or more appropriate.

The congregation then rise, and the celebrant exclaims, in the words used in this part of the office from the remotest period, and to be found in every liturgy both of the East and of the West, “Ἄνω σχομεν τας καρδιας” – “Sursum corda” - “Lift up your hearts!” - words which in all ages of the Church, like the spirit-stirring note of the trumpet, have drawn out the affections of believers, and prepared them for the act of praise and blessing to which they invite.

And it is right that all our spiritual faculties should be strung to the uttermost for the fulfilling of this holy act of thanksgiving, wherein we bless Almighty God for all His benefits in providence and in grace. It is difficult to overestimate its solemnity. It is our sacrifice of Eucharist,⁷⁵ the sacrifice of “the fruit of our lips, giving praise and glory to [146] His Name.” (Heb.xiii.15) The Lord Himself, in the night in which

⁷⁵ The name “Eucharist” is not unfrequently applied to this act of thanksgiving: it is evidently so applied by Justin Martyr (Apol.ii. See p.146, post), and by Cabasilas, c. 27 (quoted by Goar, in Lit. S. Chrys. No. 124). It is called, in some liturgies and by some liturgists, “the Prayer of the Veil,” because the veil is immediately before, according in the Greek and Eastern rituals, removed from the holy gifts; elsewhere it is called the “Anaphora,” or offering. (See the Coptic Liturgies of SS. Basil and Cyril, and the Greek Liturgy of St. Mark, Renaudot, tom.i.pp.13,41, and 144); also “the beginning of the oblation.” (See Alexand. Lit. Of S. Basil and that of S. Gregory; Renaudot, tom.i.pp.64 and 99.)

He was betrayed, was filled with anguish, and His disciples with horror, while He told them that one of them should betray Him; yet, when He had taken the bread and the cup into His sacred hands, He poured out His soul in giving thanks to God, and offered His Eucharist. We, after His example, having now before us the bread and the cup, separated unto the worship of God, and about to be consecrated, offer our Eucharist and pour forth our thanksgivings.

In most of the earlier liturgies this act of blessing is most full and large; and, for the most part, the more ancient the liturgy, the more full the tide of praise. It is only as we come to the Roman Mass, which, in its present form, is probably one of the most recent, that we find it cut down and limited to a few sentences. This may be convenient for daily use; and, probably, like many other deviations, the curtailment arose from adopting in the more solemn services what was appropriate to less solemn occasions. But on the first day of the week, in the great assembly of the saints, it is fitting that our ascription of praise and glory in this sacrifice of Eucharist should overflow.

Let us see how St. Justin Martyr, who flourished within fifty years of St. John, describes this act. After

having spoken of the common prayers, he says,⁷⁶ “Concluding prayer, we salute each other with a kiss. Afterwards there are brought to him that presides over the brethren bread, and a cup of water and wine. And taking them, he offers unto the Father of all, through the Name of the Son and of the Holy Ghost, and at great length (or, as he afterwards expresses it, “to the utmost of his power.” fulfils the Eucharist, because God hath counted us worthy of these things.” And in one of the earliest of these forms which have survived to us, namely, that contained in the Apostolical Constitutions⁷⁷, this great thanksgiving contains the whole record of God’s goodness, first in creation, of which [147] the several parts and stages are passed in review; then, as revealed in holy Scripture, in all His acts towards the patriarchs and the children of Israel; and, lastly, in the events of our Saviour’s life, and of His death, resurrection, and ascension.

The first sentence of the Preface is the same as in that most generally used in the Roman Mass. It is curtailed in the English Communion-service by leaving out the words, “Who, together with Thy Only-begotten Son and the Holy Ghost, art One God and

⁷⁶ Justinus Martyr. Apol. ii. p.97; Edit.Col.1786.

⁷⁷ Patr. Apost. Cotel. Const. Apost. lib.viii.c.12, tom.i,399 &c.

One Lord.” In this, and in many of the expressions in the subsequent clauses, it follows the ideas, and in some instances the expressions, in the prayer or act of thanksgiving, in the liturgy ascribed to St. Chrysostom, and ordinarily used in the Greek Church.

At the words, “One God and One Lord,” the celebrant should reverently bow the head, in acknowledgment of the adorable mystery of the Triune God. The Father is the One God and the One Lord, not to the exclusion, but altogether to the inclusion, of His Word and of His Spirit. Three Divine Persons, perfectly distinct, yet indivisible, being One God and One Lord.

The acts of reverence which are suggested as appropriate in this and other similar places, - such as in the Creed in naming the name of Jesus, in confessing the mystery of the Incarnation, and also in pronouncing the Name of the Trinity, - are not merely outward tokens of worship and adoration - they are also tokens of profound awe at the surpassing mysteries to which we are referring at the time. As outward tokens of worship, they might be used whenever the name of God is mentioned, or the name of any one of the Persons in the adorable Trinity. And if this were the only motive, it would be difficult to justify the constant use of that act of reverence when the name of Jesus is

mentioned, and its omission at the name of the Father and of the Holy Ghost. If the passage of holy Scripture be adduced, that “at the Name of Jesus every knee should bow,” (Phil.ii.10.) supposing that it was intended to convey a literal command, that command would not be obeyed by bowing the head: and if it were, it would follow that if God hath so highly [148] exalted Him, that at His name every knee should bow, much more ought the knee to bow to God Himself, who hath given Him so high a name. We bow upon all these occasions, in meditating upon the mystery contained under the name, or the expression, which calls forth our reverence. And in this place the thought which should occupy our attention is this, that, acknowledging the glory of the eternal Trinity, we worship the Unity in the power of the Divine Majesty.

Proceeding from this, we make mention of several causes or occasions for thanksgiving, - creation, life and being, provision for our wants, and redemption from eternal death. This leads us to the incarnation of the Lord, His passion and session at the right hand of God, the gift of the Holy Ghost, and all those means by which His grace is ministered unto us. In this part of the thanksgiving also are introduced any special topics appropriate to particular days and festivals, which will better come under consideration when we

review the services for days of observance; for as these special prefaces are not so arranged as to vary with the seasons of the ecclesiastical year, but are for use only on the days to which they are assigned, they will be more fitly noticed hereafter. The same remark will apply to the other special clauses, prayers, and anthems, for particular days, contained in the subsequent part of this Office.

Having gone through the several particulars for which thanksgivings are due, we conclude by offering praise, worship, and adoration, unto the name of God, even of the Father, and of the Son, and of the Holy Ghost; stirring up ourselves to unite, as it were, our voices with those of the heavenly host, that we may together join in that hymn which, in holy Scripture, the seraphim are said to sing, one to another, before the throne of God. (Isa.vi.2.3)

The words of this last clause of the eucharistic Blessing are as follows: - “Joining in the hymn of angels and archangels, and all the hosts of heaven, the cherubim and seraphim before Thy throne, and singing,” &c. Let us inquire what is the meaning which we attach to these words, “angels and archangels,” “cherubim and seraphim.” [149] .

We have received instruction through the light of prophecy, that, under the names and symbolical characters of the cherubim, as described in the prophecy of Ezekiel (Ezek.i.), and of the seraphim, as described in the prophecy of Isaiah (Isa.vi.), are contained two mysteries; both of them relate to the modes wherein God acts towards His creatures, and reveals Himself to them, but each is distinct and different from the other. These, as being the modes of God's acting, are eternal and invariable, however they may differ in their actual manifestation.

The cherubim, under the symbol of four living creatures, having the faces of a lion, an eagle, a man, and an ox, set forth : - First, that Divine Will which brings all things into being, and that rule and government, directed by perfect wisdom, which orders and disposes of them, and puts in motion and renders effectual the other operations of God. Secondly, that spiritual intuition which proceeds from God, and is the source of all inspiration and knowledge. Thirdly, that Divine reasonableness by which, according to God's order, all material and animal existence should be subdued and directed to its proper end. And, fourthly, that administration of providence, strength, and comfort, by which all creatures are sustained and nourished. These are manifested in the Church through the ministry of apostles, prophets,

evangelists, and pastors, by means of whom the operations of the Father, the administrations of the Son, and the gifts, or inworkings, or energies of the Holy Ghost, are exercised in the way of ministry in the Body of Christ. (1Cor.xii.4-6) And with this (which we have learned through the word of prophecy, delivered to us by the Apostles of the Lord) agrees the meaning of their name; the word cherub signifying, according to the best Hebraists, "the likeness of the power," that is to say, the likeness of the power, or δυνάμις, of God.

The seraphim, on the other hand, are not described as multiform; but, standing above the throne in heaven, they are the symbol of the presence of Jehovah - that presence which was manifested unto Israel by the pillar of fire, in which the Angel of the Lord, the Guide and King of Israel, [150] dwelt in visible glory among them. Of this Divine presence, vouchsafed according to His promise to every congregation of His people gathered together in His name (Matt.xviii.20), the angel of a particular church stands to that church the representative and the pledge; and, through the exercise of his ministry, the church is gathered into one spiritual body, under one head. So that as our High-Priest appears before the throne of God, the Head and representative of His people, receiving for them the gifts and blessings which He dispenses to them, - in like manner, all the angels sur-

round, as it were, the throne of God, the heads and representatives of the gathered companies of the faithful, receiving from the hand of Jesus, through the fourfold ministry of the Universal Church, the spiritual mysteries which they are to dispense to their people, and the holy rules by which they are to guide them. The angel is not only the presiding priest and ruler in his church, he is also the ordinance for light and guidance to his people. And with this symbolic character, also, the name “seraph“ in the original Hebrew agrees, signifying burning, or flame of fire.

When, however, we thus employ these words, we by no means limit their use or application to the abstract ministries of the Church, or to the men who have been ordained of the Lord to exercise these several ministries, whether they be now alive, - or whether they be numbered with the dead, still one with us in the communion of the Holy Ghost, although waiting for the resurrection of their bodies. We believe that God hath created beings ordinarily invisible, whose natural substance is inaccessible to the senses of man, and therefore differs essentially from those substances of which the earth and the vegetable and animal creation are formed. We believe that these beings are finite and creature existences, endowed with apprehensions and faculties (whatever be their nature) enabling them to communicate with one

another, capable of obedience to law, and consequently the subjects of order and government. We find applied to them in holy Scripture names; which prove the existence of rank and the exercise of authority⁷⁸; such as archangels, thrones (θρόνοι), dominions or lordships (κυριοτητες), [151] principalities or governments (αρχαι), authorities (εξουσιαι), and powers (δυναμεις). We have, therefore, no difficulty in cordially receiving what has been believed both by Jews and Christians, with almost unanimous concurrence, that the words “cherubim” and “seraphim“ are also names belonging to certain classes of these spiritual beings: nor have we any hesitation in so applying them in the passage before us. We do not, however, suppose that these spiritual beings are created in such material forms, as those under which the cherubim and seraphim are described in holy Scripture; nor that the things symbolized by these forms are manifested among angels and spirits, in the same manner and form that they are manifested in the Church on earth among men, which present form of manifestation also is necessarily adapted to our present state. But there is no difficulty in believing that the holy angels should be ordered, guided, and sustained, through means of such an organization among themselves, as would be

⁷⁸ 1Thes.iv.16; Col.i.16; Rom. viii.38; Eph.i.21; 1Petr.iii.22 &c.

fitly represented by the same symbols as those which also represent the fourfold ministry of Christ, and His presence and government in His Church; and that, in consequence, those symbols should be applicable to classes among angels, in a way analogous to that in which they are applicable to classes of ministers in the Church.⁷⁹

Therefore, in declaring that we join our voices to those of angels and archangels, and cherubim and seraphim, and all the hosts of heaven, we refer to the whole Church of Christ; to apostles, and prophets, and evangelists, and pastors, to angels or bishops of all classes and degrees, and to all others the saints of God, both living and departed: for all are spiritually present through the presence of Christ and in the Holy Ghost. We also refer to all the hosts of heaven, the elect angels and spirits who surround the throne of God, and worship before His Majesty, whether cherubim or seraphim, angels or archangels, thrones or dominions, principalities, authorities, or powers. God is not only the object, He is also the Author, of all worship; He hath given His [152] Son, God Incarnate, to be worshipped and glorified by all (Heb.i.6); and,

⁷⁹ They are arranged in the work ascribed to Dionysius the Areopagite (Lib. vi.) under three glorious orders (διακασμοι): 1. Seraphim, Cherubim, Thrones; 2. Dominions, powers, authorities; 3. Principalities, Archangels, Angels.

from the seven spirits before the throne, He lights up the flame of adoration, thanksgiving, and praise, which burns in all His reasonable creatures, whether angels or men.

The hymn which follows is derived from two sources. The former part consists of that song, attributed by Isaiah to the seraphim, which they sang one to another, ascribing holiness to the Thrice-Holy, whose glory fills heaven and earth. The latter part consists of that “Hosanna to the Son of David which cometh in the name of the Lord,” sung by the multitude when He entered into Jerusalem immediately before His passion. The first, therefore, is addressed to God Almighty, the Father, the Son, and the Holy Ghost; the latter specially refers to God in our nature, God visible in flesh.

This hymn is called by the Greeks Epinikion, or song of triumph; by the Latins, the Ter Sanctus, or thrice-holy. In the Greek liturgy it is sung by the choir, in the Roman it is ordinarily chanted by the priest: but the ancient practice of the Church, and the most fitting, is that all the people should join in singing it.

SECTION III. THE CONSECRATION

The Eastern liturgies generally continue the act of thanksgiving, or eucharistic prayer, after the triumphal hymn; indeed, in several liturgies, the Preface is called “the Offering,” and “the beginning of the Oblation.”⁸⁰ In all these liturgies, therefore, as soon as the choir have finished the last Hosanna, the celebrant resumes his thanksgiving, ascribing holiness to God and to His Christ; and, after referring (for the most part) to the actions of our Lord during His life on earth, he concludes with the recital of the words of institution, which, consequently, form part of the Thanksgiving. The holy gifts are then offered before God; and after this oblation follows a prayer for the sending down of the Holy Ghost upon the gifts, that they may be made the Body and Blood of Christ; and in the Greek liturgies of Saints Chrysostom and Basil, there is afterwards an express act of blessing both the bread and the cup. Then are recited the Commemorations of the living and the [153] departed (except in the Alexandrine Liturgy of St. Mark, where the commemorations are made after, or as a part of, the Preface, before the Consecration). And, at the close or summing up of the prayers of intercession, and im-

⁸⁰ See Note, p.145.

mediately before the Communion, the Lord’s Prayer is recited.

In the Roman Mass, which, as we have before mentioned, is probably of more recent date than the Oriental liturgies, the Preface is not continued after the Ter Sanctus; but then commences what is considered to be a new and distinct part of the service, called the “Canon of the Mass,” a name derived, as is generally alleged, from being the invariable form or rule, which, beyond all other parts, it is important strictly to comply with. The Canon begins by a prayer that God will accept and bless the holy gifts, with an oblation of them, although yet unconsecrated, on behalf of the Church; a very short commemoration of the living and of the departed follows: then a short prayer is offered, beseeching God to accept the oblation, and to perfect it, that it may be made unto them the Body and Blood of Christ, but without any invocation of the Holy Ghost in express terms; and the prayer is concluded and summed up by the words of institution, in which the pronouncing of the words, “This is My Body,” and “This is the cup of My Blood,” &c., is considered by the Roman ritualists and theologians to be the formal act of consecration. Then, after a commemoration of the departed, the Lord’s Prayer is repeated before the Communion, as in the Oriental liturgies.

It will be seen, then, that in the Greek and Oriental liturgies the eucharistic prayer or blessing, corresponding to the Preface, embraces in its scope the words of institution, and thus introduces the act of consecration, which act, however, is not by the Greeks considered completed in the recital of those words; for the subsequent prayers recognize the elements as still waiting for consecration, and the Eastern Church contends, in opposition to the Roman, that the subsequent blessing of the elements, and invocation of the Holy Ghost, are essential to the consecration. Consequently, by the construction of these liturgies, the recital of the Lord's Prayer is excluded in this place, namely, immediately after the Preface: it could only be introduced [154] before the Preface or in its present place. In the Roman Mass, although the Preface is kept distinct from the act of consecration, yet they probably followed the earlier liturgies in introducing the Lord's Prayer before the Communion.

We must remember that all the existing liturgies were committed to writing at a comparatively recent date. In all the principal liturgies we find rites evidently the same in their origin, and even the same forms of prayer and devotion, and yet great diversity in the order in which the different parts of the office are arranged. In many instances it is impossible to discover the principle upon which any particular lit-

urgy is arranged, or why it is made to vary from the order observed by others. Of these variations we have just given some striking examples: we must proceed to give the reasons for the order adapted in our own Office.

We shall presently consider wherein the act of consecration consists, but, whatever it be, we believe that it ought to be kept perfectly distinct from the eucharistic Prayer or solemn Thanksgiving. These are evidently two acts of a totally different character. The Thanksgiving, as we have already pointed out, is an act in itself analogous to the consecration and oblation, "rendering the calves of our lips;" and as such it is the fitting preface to the act of consecration, of which, however, it forms no part: it is an act of worship complete in itself.

Having then concluded the triumphal hymn at the close of the Preface, we suffer an interval to elapse before proceeding to the actual consecration, and in this interval we devoutly kneel down, and the celebrant offers the Lord's Prayer. This should be done in a low but distinct voice. The propriety of introducing the prayer at this time will appear from a consideration of its contents. The terms in which it is expressed are remarkably applicable to this sacrament, and evidently calculated to prepare us for the act of con-

secration, rather than for that of communion; they seem to point to the consecration, and the worship consequent thereon, as future; rather than to imply that the holy gifts have been already consecrated, and the worship actually offered.

In the Lord's Prayer (to use words familiar to most of [155] us from infancy) "we beseech our Heavenly Father to send His grace to us and to all people, that we may worship Him, serve Him, and obey Him, as we ought to do." We are about to commemorate the death and sacrifice of Christ - that death by which the Name of God was hallowed in the highest degree; which opens to us the kingdom of heaven; which is an act of obedience and fulfilment of the will of God, such as none but the God-Man, our Redeemer, could offer. Our commemoration of this, doing it in the grace of God, and according to the institution and commandment of Christ, is the highest worship and worthies sanctification of the name of God which we can offer. It is also the means of ensuring that Christ shall dwell in us and we in Him, who shall fulfil in us all His Father's will: and when that is accomplished in the Church, His kingdom shall come, and His will shall be done in all the earth. Moreover, in this holy sacrament, we shew forth the Lord's death until He come, and this not merely in the communion, but also in the previous acts; and when He shall come,

the true Paschal supper shall be fulfilled in the kingdom of God. (Luke xxii.16) In approaching, therefore, to the celebration of these mysteries, we pray our Heavenly Father that His Name may be hallowed, His kingdom may come, and His will be done on earth as it is in heaven; which words evidently refer, not to an act of worship already performed, but to one which is yet about to be offered.

Next we pray unto God, that He will send us all things that be needful, "both for our souls and bodies." We pray both for the Bread which hath come down from heaven, and hath given life unto the world, and also for that bread which we need for daily food; for all is included in Christ. We pray for "our bread," saith St. Cyprian⁸¹, on the prayer, "because Christ is the bread of us, who belong to His body." The word *ἐπιουσιος* in the original in both the Gospels, St. Matthew's (6,11) and St. Luke's (11,3), which we translate "daily," is very remarkable: Origen⁸² declares that it was framed by the two evangelists in order to be used in the very prayer. It is formed of a preposition (*ἐπι*), the first and most usual signification of which is "upon," "over," or "above," and [156] the word, "being," or "substance" (*ουσια*), for which reason the Latin

⁸¹ St. Cyp. In Orat.13.

⁸² Orig. de Orat.10 (16?)

Vulgate translates it *super-substantialis*, or super-substantial. Assuredly this petition cannot be limited to the food for our bodies, to the meat which perisheth (John vi.27.33.51);⁸³ it extends to that food which “endureth unto everlasting life, which the Son of Man giveth unto us,” “the true bread,” “the living bread,” “His flesh, which He gives for the life of the world.” This, then, like the previous clauses, seems more applicable to a period when we are yet waiting for the consecration of the holy gifts, than it would be at a later time, when we believe that they are actually consecrated, and that the feast is ready for us. In applying to the consecration, it doubtless applies also to the communion; but as it applies to both, it should precede both.

Lastly, there is one remarkable feature in this prayer which peculiarly adapts it for the holy Eucharist. Instead of commencing with a petition for forgiveness, and then proceeding to ask for further mercies, it commences with the worship of God. Then follow petitions for the establishment of His kingdom, for daily bread, whether for the soul or for the body, and, last of all, for forgiveness and for preservation from sin. This last prayer in its natural order would

⁸³ “Not the common bread, but this holy bread, is that which is supersubstantial.” - S. Cyr. Hierus. Catech. xxiii. Mystag. v.s.15.

seem more fitting for the commencement than for the close. Confession of sin would appear the preliminary both to worship and to prayer for the things we need. But in the order actually followed, there is a strict analogy to the order observed in the sacrament itself; which is, first of all, a Eucharist - a sacrifice of praise, worship, and joyful obedience; but which is also given to us for remission of sins, and for life eternal.

For these reasons the prayer given to us by our Lord is especially appropriate in the celebration of the sacrament of His Body and Blood; and, as well from its intrinsic dignity as from the words in which it is expressed, its proper place is immediately before the solemn act of consecration, and not at a later stage.

Let us next consider wherein consists the act of consecration. [157] And, first, let us premise that by “consecration,” we do not mean merely the devoting of a thing to God, nor even devoting it to be used for His worship. The holy gifts have already been hallowed by prayer and dedicated to Him, when they were first brought up to the table of prothesis with the other offerings of the people; and by a further act, when presented upon the altar, they were separated from all common use, and consecrated and devoted to holy purposes. Our desire is now, through God’s blessing,

to effect that further end which the Lord effected when He instituted the sacrament.

He took bread, that is to say, He separated that unleavened bread which remained upon the table, after having served the purposes of the Paschal feast. He afterwards separated the cup of blessing, which was also a part of the same feast. He separated both from the service of the Law, and from being merely figures of spiritual things, that He might make them the materials of new and spiritual rites. We have also separated and amoved, from the general offerings of the people, previously dedicated to God by prayer, the holy bread and chalice, that they may be the materials of the same rite which He then instituted; in other words, that they may be made the Sacrament of His Body and Blood. And that which He then did to effect this end, He hath bidden us to do.

He took bread - He gave thanks - He blessed the bread - He brake it, and said, "Take, eat, this is My body." In like manner, also, after supper, He took the cup, saying, "This cup is the New Testament in My blood"

The Evangelist St. Luke does not mention that the Lord blessed the bread before breaking it - he merely states that He gave thanks. St. Matthew and

St. Mark, on the other hand, do not allude to the thanksgiving before the breaking of the bread, but they do mention that the Lord blessed the bread. They record, however, that He gave thanks before the consecration of the cup. Two difficulties might here occur, viz. Were the thanksgiving and the blessing one and the same? Or, Did He give thanks to God, and also bless the bread? And, secondly, Should [158] there not be a second giving of thanks before the consecration of the cup, seeing that the Lord gave thanks before He gave the cup to His disciples? A very little attention will enable us to solve both these difficulties.

The first of these difficulties arises from the ambiguity of the word "to bless." The giving of thanks can only be used in reference to God; but the word "to bless" might apply either to God, or to the creatures of bread and wine. If, therefore, the word "to bless" applies to the bread and wine, then the two words cannot apply to one and the same act. Now there is a passage in St. Paul's first epistle to the Corinthians which enables us to ascertain the meaning and application of the word in question. He says, in the tenth chapter (ver. 16), "The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ?" St. Paul here speaks of both the

bread and the cup as the subjects of consecration in the Eucharist; the bread under the terms "which we break," the cup under the terms "which we bless." This determines the meaning of the word and its application. It is the cup which is blessed, and the two words, to bless," and "to give thanks," are therefore not used synonymously. He says not "the bread which we bless;" because, although it is certain that if the cup was blessed, the bread was also blessed, yet the distinguishing act in consecrating the bread was the breaking of it. But when he thus applies the word "bless" to the cup, we cannot suppose that he would give any other meaning to the same word, when it is employed in the Gospels of St. Matthew and St. Mark, to describe what our Lord did in consecrating both the bread and the wine. From whence it follows that Christ first gave thanks to God, and afterwards blessed the bread; and that, "after giving thanks," He "in like manner also" blessed the cup.

With respect to the second difficulty, it must be admitted that, upon the occasion of instituting the sacrament, our Lord gave thanks a second time, after the consecration of the bread, and before the consecration of the cup. And although we have already shewn that the act of thanks-giving [159] is a separate and distinct act from that of consecration, yet, if there were no difference of circumstances; the exam-

ple of the Lord would furnish an argument to us for a similar preface to the consecration of the cup.(Mark xiv.22, orig.) But the circumstances *are* different. We must remember that the Lord instituted the sacrament before the Paschal feast was ended: and He took the bread and the cup, in the order in which they were usually partaken by the Jews on that occasion. "As they were eating." He took bread; but "after they had supped," He took the cup. In fact, in the celebration of the Paschal feast an interval of time was suffered to elapse before the partaking of this cup. Nor was it partaken of, until there had again been offered a distinct thanksgiving. The circumstances, therefore, under which the Lord offered a second thanksgiving, do not exist in our celebration of the rite. In the institution, supper was not ended when the first act took place. But now the legal rite has altogether disappeared; and there is no occasion for any interval of time before the cup is consecrated, nor, consequently, for any second thanksgiving. This only is necessary that the cup be consecrated "in like manner" as the bread, - that is to say, as St. Paul shews, that there should be a distinct blessing of the cup, as well as the pronouncing over it the words of Christ.

The act of consecrating the bread consisted, therefore, in the Lord's blessing and breaking it, and pronouncing it by His word to be His Body: and in

reference to the cup, in blessing it, and pronouncing it by His word to be His Blood. And as He bid us to do that which He did, our act of consecration must consist of the same particulars, in order to the due celebration of this holy Sacrament.

In doing this, however, it well becomes us to remember how great is the difference between Him and ourselves; and that we are but instruments whom He employs, to pronounce *His* blessing and to speak *His* words. Nor, on the other hand, must we forget, that we fulfil His commission, not as inanimate machines, but in the responsibility of living and reasonable men. Standing, therefore, in this relation, we do not content ourselves with repeating a [160] mere form of words; but before we ourselves bless, we beseech of God to bestow His blessing; and after we have spoken the words of benediction, we pray Him to ratify our act, and to send down the Holy Ghost upon that which we have blessed in His name. And again, in breaking the bread, and in pronouncing those life-giving words of Christ which declared the bread to be His Body and the wine His Blood, we do it not in our own person; but we adopt the form of a narrative, and relate how He fulfilled the holy rite, demonstrating by the acts which we do, that the words which we speak are intended to apply to the holy gifts before us. In this manner we testify that He alone, who conse-

crated the Sacrament in the night in which He was betrayed, doth now, in the person of His servant and representative, bless and consecrate that Sacrament which we are celebrating.

The celebrant, therefore, when the Lord's Prayer is concluded, rising from his knees, lifts up his heart to God, secretly beseeching God to have mercy upon his unworthiness, and to enable him to fulfil the holy office to which he is now addressing himself. He then prays to Him to look down, and to bless and sanctify the bread; to which, while using these words, he should point with his finger. Strengthened with this prayer, he proceeds to bless the bread both in word and by significant act, which is appropriately done by making over it the sign of the cross; and he invokes the descent of the Holy Ghost, that it may be made unto us the Body of Christ. He then repeats the words of institution in the way of narrative, as we have said, taking the bread, and breaking it, at the times indicated in the Gospel narrative. In like manner, and with the same form, the wine is consecrated; that is to say, by blessing, with prayer and invocation of the Holy Ghost, and by pronouncing the words of Christ, that it is "the New Testament in His Blood."

It is manifest that the meaning and purport of the whole office must greatly depend upon the force of

the words here used: it is necessary, therefore, that we examine them more closely [161].

First, we pray God to look upon us; and to bless and sanctify, *not us*, but the bread and the wine upon the altar. The celebrant then pronounces a blessing in the Name of the Holy Trinity, *not* upon the *people*, but upon the bread and the wine. Material things, therefore, - things inanimate, - are capable of receiving blessing and of being made holy. They are blessed, not merely in name, or because used for holy purposes, and so becoming associated with holy thoughts and feelings: were nothing more implied, it would only be necessary that they should be thus used, and they would be sanctified to this extent in the use; and prayer for their being blessed and sanctified would be unnecessary and improper. On the other hand, as they are and remain inanimate, this prayer and blessing are evidently based upon the supposition that they are capable, through God's act and the operation of the Holy Ghost, of being the channels or instruments of blessing and sanctification to others; and the object of the prayer and blessing is that they may be made such channels or instruments.

To this the Law bore testimony in all its rites; and the difference between the ordinances of the Law and the sacraments of the Gospel is precisely the dis-

inction between shadow and substance, between prophecy and fulfilment, between the testimony to Christ which was to come, and that to Christ already come, seated at the right hand of power, and present by the Holy Ghost to effect all that is signified in the words and acts of His servants: so that the material and inanimate things employed are no longer types of spiritual blessings absent and to come, but figures and representatives of spiritual blessings present, and bestowed upon us through the material things which represent them. This is the effect of the blessing and sanctification for which we pray in every sacrament, and which God Almighty, the Father, the Son, and the Holy Ghost, bestows through the instrumentality of His ministers, and in answer to their prayers. The special effect to be looked for from this blessing in the sacrament of the Eucharist is pointed out in the next sentence, in which we beseech of God the Father to send down the Holy Ghost, and to make the bread and [162] wine to us the Body and Blood of His Son. For this is the special spiritual gift bestowed in the Eucharist; and all grace and blessing which in this sacrament we look for, we expect to receive, not by some indefinite means, but in this distinct and definite way, viz. through the Body and Blood of Jesus

Christ, given to us upon the altar, and to be partaken of by us in the Communion.⁸⁴

Finally, the act of consecration is completed and crowned by the words of Christ pronounced over the bread and wine, “This is My Body,” “This is the New Testament in My Blood;” which words, by the acts of the celebrant, in taking the bread into his hands and breaking it, and in taking the cup, are made to apply to them respectively. And thus we testify that God hath answered our prayer, and, by the operation of His Spirit, hath effected that which we besought of Him to do. Therefore, in the subsequent acts of worship and prayer, we acknowledge that bread and that cup to be the “holy bread of everlasting life, and the cup of eternal salvation;” we call them by the name of “gifts sanctified by the Holy Ghost,” “the spiritual food of the most precious Body and Blood” of the Son of God our Saviour.

With respect, then, to the force and meaning of the words we employ, it is manifest that they import, that a real change takes place in the holy gifts through the act of consecration. Those who use these words, are precluded from denying that “the Body and Blood of Christ are verily and indeed taken and re-

⁸⁴ See p.144, ante.

ceived by the faithful in the Lord’s Supper;” - not only received, but taken. God’s act, by the instrumentality of the celebrant at this period of the service, and not the faith of the communicant at any subsequent part of the service, makes the elements thus consecrated to be the Sacrament of the Body and Blood of Christ. They have become and are now a true and valid sacrament - true outward and visible signs, not of spiritual things now absent, and only to be realized hereafter by the faith of the recipient, but of spiritual things verily present upon the altar. The holy gifts *were* mere bread and wine; but we have offered to Almighty God solemn [163] and deliberate prayer that He will bless them and send down His Spirit and make them to us the Body and Blood of His Son; we have pronounced over them the words of Christ, pointing to them as His Body and Blood; and we are now about to present them before God, as the bread of life and the cup of salvation. The intent and meaning, therefore, of these passages is, that the sacramental elements have become that which we besought of God to make them, the Body and Blood of His Son: and where His Body and His Blood are, His whole human nature – soul as well as body - and Himself in His Divine personality, are not absent

But here several questions occur: for, first, we believe that Christ in His natural body is at the right

hand of God, and we do not believe that since His ascension He in His natural body hath removed from that place; and in the act of worship which follows immediately upon the consecration, and in which we present the sacrament before God as the bread of life and the cup of salvation, we expressly recognize His glorious presence at the right hand of the Father. And, secondly, the material things which we see before us are bread and wine, remaining unchanged so far as their physical qualities are concerned.

Bread and wine are material substances, the results, respectively, of certain elements in given proportions chemically combined. Flesh and blood are, respectively, the results of certain other elements in given proportions chemically combined. The holy gifts after consecration not only have all the external appearances of bread and wine, but are resolvable into the identical elements composing bread and wine, and in the just proportions proper to those substances. No one at the present day doubts this. The thing, or being, or substance, composed as that is composed which lies upon the altar, is bread, and not flesh - is wine, and not blood. As to any substance of bread separable from its outward and sensible qualities, and from its constituent elements chemically combined, we know nothing of it in nature or experience; we read nothing of it in Scripture; nor do we

find it anywhere advanced, except by those who endeavour to prove thereby the dogma of Transubstantiation; [164] and we have no warrant to believe in the possibility of any such separation, or of the separate existence either of substance without qualities, or of sensible qualities without substance. Moreover, if such separation or separate existence were possible, it would render it impossible, for beings constituted as we are, to attain to any knowledge or certainty upon any subject whatever, through means of our bodily senses.

The idea of substance, apart from all the sensible qualities belonging to it, is a metaphysical idea, very useful for the purposes of mental abstraction and metaphysical reasoning, and frequently met with in philosophical writers. Such a state of things, however, has no existence anywhere in nature; neither is it alleged to have any existence, except in this particular instance, for the purpose of supporting a theory, and giving an explanation how, in the Sacrament, the presence of the Body and Blood of Christ is compatible with what our senses tell us concerning the outward species. But this theory and this explanation are so repugnant to the fundamental principles of faith, understanding, knowledge, and reason, and so utterly unnecessary to a right belief in our Saviour's words

and in the truth of the Sacrament, that we cannot but reject them.

They are repugnant to the fundamental principles of our nature as reasonable creatures; for they proceed upon the rejection of the evidence of our senses as to the existence of visible and tangible bodies. And the advocates of this opinion are compelled, even by their own philosophical theories, to go farther than a mere change of substance; for if it were merely the substitution of the substance of our Lord's Body and Blood for the substance of the bread and wine, then the sensible qualities, or appearances, of the bread and wine would belong to the Body and Blood of the Lord; and this would be Impanation, or a conversion of the Lord's Body and Blood into bread and wine. They are, therefore, compelled to suppose that the substances of flesh and blood are present without any sensible qualities; and that those sensible qualities, which we see, belong to no substance or subject whatever; the substance of the bread [165] and wine annihilated, and the sensible qualities remaining without a subject. In other words, our senses are acted upon, and yet it is nothing, neither matter nor spirit, which acts upon them! Nothing - a non-existence - has sensible qualities, and is made apparent to our senses!

But this hypothesis is not only unreasonable, it is also unnecessary. For all Christians agree, that the flesh and blood of Christ are at the right hand of God, where He abides in the glory of the Father. All, who believe in the presence of His flesh and blood in the holy Eucharist upon the altar, agree, that such presence is not effected by these substances ceasing to be in the one place and being moved to the other.⁸⁵ And yet, strange to say, all are not agreed that this presence upon the altar is compatible with the presence of the material substances of bread and wine: although it is evident that, if the flesh and blood of Christ can be really present upon the altar without ceasing to be in heaven, and without being moved from heaven, or change of place, there can be no reason why, notwithstanding their presence, the material substances of bread and wine should not remain, as to their physical qualities, unchanged. If their presence on the altar be of such a nature that they move not from where they were, it is evident that there is no reason why they should displace, by such a presence, anything which was previously in the place where they now are.

If, then, we reject both Transubstantiation and Consubstantiation, applying those terms to the sub-

⁸⁵ Catech. Conc. Trident. P.ii.38.

stances before us as material substances; that is to say, if we believe that the bodies we see before us, as material substances whose physical qualities are the subject of the senses, are bread and wine, being, in these respects, unchanged, what, after all, is the change which we believe to have taken place?

We answer, that we believe that that bread and that wine, which in their original condition were, so far as we know, without any spiritual properties whatever, are now changed into *certain holy bodies*, which, without losing their former physical condition - being in that respect unchanged - are [166] now virtually and spiritually, by the power of the Holy Ghost, the Body and Blood of Christ. When we say virtually, we mean more than that it is as good as, or to the same effect as, if the Body and Blood of Christ were present. We mean, that in power, in efficacy, and virtue - that is to say, really and effectually - His Body and Blood are present. When we say spiritually, we mean, that they are not present by a *change* of place from heaven to earth, nor after any such manner as is proper to mere matter: but after a spiritual manner, a manner proper to a spiritual and immaterial substance, that is to say, without change or motion of parts; and that this presence is effected through the operation of the Holy Ghost. So that we believe that the Body and Blood of Christ are capable, in fulfil-

ment of the will of God, through the ministry of Christ, and by the power and energy of the Holy Ghost, of being present elsewhere than in the place where are the material substances of His flesh and blood in their ordinary physical condition; and that, by reason of this presence, the bread and wine are changed into the Sacrament of the Body and Blood of Christ; in which Sacrament, under the outward figures and signs of bread and wine, are present, after a spiritual manner, the Body and Blood of Christ.

What we have now said is no explanation of this great spiritual mystery; it is a mystery, and we cannot explain it. We know nothing of the manner in which spiritual substances, having no material parts, are present in any place; nor how, being present in one place, they can subsequently be present in another place. It is, therefore, utterly impossible that we can explain how that mode of presence, which is proper to spiritual substances, can become the property of a material substance. We know this, however, that the body of the Lord, before He suffered, was transfigured in the presence of His disciples (Matth.xvii. &c.); and that, after He had risen, He came into the midst of them when the doors were shut (John xx.19), and on another occasion vanished from their sight (Luke xxiv.31); and the Scripture declares, that His body is now spiritual and heavenly (1Cor xv.43-50): and as

we also know that it ever has been, and still [167] is material (Phil.iii.21), we have no reason to doubt that it is spiritual, as having spiritual properties; though how, or in what manner, those properties attach to it, we know not.

Of this change, then, and of the presence of the Body and Blood of Christ upon the altar, we can give no sensible proof. We believe it on the word of Christ. When, in the days of His flesh, we find Him standing in the midst of His disciples, and holding in His hand that which He tells them is His body, they have no more difficulty in believing Him, without the evidence of sense, than in believing the evidence of their senses, when He walked upon the sea, or was transfigured before them, or when He passes into the room where they are sitting, although the doors be shut for fear of the Jews. And now, when the Holy Ghost hath been sent down upon the Church, and when the shadows of the Law have passed away, and the Body is come, even the Body of Christ, - when there are no more empty forms, but all are full of Christ, - we dare not explain away His words, or give them a merely figurative interpretation. It is true, that the bread which we see is the figure of His Body, but of His Body present and not absent, for He tells us, "This is My Body;" and in simplicity of faith, heartily and unfeignedly, we receive His words, believing that He is

able to effect that which He says, without violence to the physical qualities of matter, or to the human understanding, aided by the senses which God has given as His ordinance for testing those physical qualities.

And this *is* a Christian Sacrament, the outward and visible sign, of an inward and spiritual thing present, and conferred upon the faithful by means thereof. Destroy the outward sign or figure, and the Sacrament is gone. Deny the presence of the thing signified, and the Sacrament is degraded into a Jewish ceremony, a mere empty type of an absent thing. Notwithstanding, in the sacraments of the Church, as under the Law, "the flesh profiteth nothing." It is not the water in baptism which profiteth, nor is it the bread and wine in the Eucharist: nor would the case be altered, if those material substances were converted into other material substances, such as flesh and blood. "It is the Spirit that quickeneth;" [168] the words of Christ are they which confer Spirit and life, through means of material things, and add to them those spiritual properties wherein are conveyed that Spirit and that life, in the form which in each sacrament is proper thereto.

In considering, therefore, wherein the consecration of the holy Eucharist consists, we have arrived at some conclusions concerning the nature of sacra-

ments in general. Every sacrament is instituted for conveying some spiritual blessing or gift proper to it; and it is blessed by the act of God, by the Operation of the Spirit of God, and through the instrumentality of Christ, present in His own person, or in His ministers; the effect of which blessing is, that the material thing is rendered capable of conveying or imparting the special gift for which the sacrament was instituted. We must, therefore, guard against the notion that the sacraments of Christ are merely for conveying spiritual grace, without distinction as to the nature or form of the spiritual grace conveyed: they are as distinct as the form of the sacrament itself. Every sacrament conveys or increases spiritual life and strength. Every sacrament, whatever else it imparts, is a means whereby sinful man, through penitence and faith, receives pardon for the past, and ability for the future. But to each sacrament belong the gift proper to it, and the peculiar blessings resulting from the gift. For instance, in baptism by water in the name of the Trinity, the gift of spiritual regeneration is conveyed, and all that is contained in the gift of regenerate life: but baptism is not the means by which God will feed us with the spiritual food of the flesh and blood of His Son. In like manner, in the holy Eucharist the gift bestowed is not the grace of regeneration, nor is it the spirit of power, nor is it specifically the gift of the Holy Ghost in any form: but it is

the Body and Blood of Christ, and in these are comprised, and through these are bestowed, all those spiritual blessings which are the proper fruits of that heavenly food.

The words of blessing and consecration, therefore, imply that we have upon the altar, under the outward form or veil of the substances of bread and wine, the Body and Blood of [169] Christ really but spiritually present; and where His Body and His Blood are present, there He is present Himself.

In all the solemn assemblies of His people He is present, with the Father and the Holy Ghost in the unity of the Godhead, to receive their worship, and to hearken to their prayers. In the midst of His Church, wherever two or three are met together in His Name, He is present by the Holy Ghost, according to His promise; present to bless His people through His ordained servants, in faithfulness to His own act in their ordination. In the celebration of these holy mysteries He hath been present with His priest in blessing and consecrating the holy gifts. But when these holy gifts have been consecrated, and His Body and Blood are spiritually upon the altar, then, in an especial manner, His presence is vouchsafed to His Church. He is present with them then, to plead the merits of His sacrifice, and to offer His all-prevailing

intercessions in their behalf; to feed them with the spiritual food of His own flesh and blood; and therein to reveal Himself to them, and to hold communion with them. But we must remember that He is present under the form of a Sacrament; so that we do not see His countenance of love and majesty; we do not hear His precious words spoken through His own lips; we attain not yet to fall down before His feet, and to speak to Him face to face. And the more we are conscious of His presence, and the joy of His communion, the greater will be our longing for the time when He shall arise from His throne, and His presence shall no longer be only after a spiritual manner, but His body shall move from the place where He now abides in flesh; when He shall come in His body, and shall gather us unto Himself, and we shall see Him as He is, and abide with Him for ever.

We have endeavoured to give a true and literal explanation of the words employed in the act of consecration, - words which are intended to express the faith of the Church. If such be our faith, with what holy awe should we wait upon every word spoken, and upon every thought expressed! How earnestly should we lift up our hearts to God, and strive with Him, that He will answer the prayer of His [170] Church! How should we forget all else, that we may be one in spirit with the celebrant, in all that he says

and does in invoking, and in pronouncing, God's blessing! With what assurance of faith should we listen to the words of Christ spoken in His Name, "This is my Body" - "This is the New Testament in My Blood!" With what humble and devout adoration should we give our response, and our seal, to all that is transacting, by uttering from our hearts, "Amen;" "So be it!"

SECTION IV. THE OBLATION AFTER CONSECRATION AND THE PRAYERS CONSEQUENT THEREON

Having ascertained what is the effect of consecration, as expressed in the words of our Liturgy, we have now to consider what is the religious use we are to make of this gift which God has vouchsafed to us, namely, the Sacrament of the Body and Blood of His Son: and, surely, reason and piety concur in bringing us to one conclusion. If we believed that the consecrated gifts were no more than the barren or empty signs of that body which was crucified, and that blood which was shed for us, still we could do no less than approach to God, and pointing to those significant emblems, remind Him of the sacrifice which Christ hath offered, implore the benefits of His passion, and pour out our hearts in prayer for ourselves, for the

Church, and for all men. And if we believe that they are not empty signs, but that the Body and Blood of Christ are really; though spiritually, present, we can do no less, and we can do no more.

The unreasonableness of any other conclusion will further appear from the consideration, that this course is essentially contained and implied in the sacrament of the Eucharist. The Lord, in consecrating bread and wine to be the Sacrament of His Body and Blood, represented His own passion before God and man in lively figures: and in doing as He did, we represent the same. Whatever, therefore; be the form of consecration, or whatever our notion of its effect, if we separate bread and wine intending to celebrate the [171] sacrament of Christ's Body and Blood, these are in effect the representation and figures of the sacrifice of Christ; we remind God by our act of that sacrifice: and, if our hearts be full of sorrow for the past, of faith in the present, and of hope for the future, we virtually and implicitly implore, both for ourselves and for all, the full benefits of that sacrifice, remission of sins and eternal life. And what good thing is not comprised in one or other of these terms?

It is most true that the Sacrament is given to us that we may receive the spiritual medicine, and feed upon the spiritual food, contained therein: but our

consumption of the sacrifice does not set forth *the death* of Christ, so much as *the benefits* which we receive thereby. Christ shewed forth and pointed to His death by His act in breaking and blessing the bread, and blessing the wine, and giving them as His Body and Blood to the disciples, rather than the disciples by receiving them. And can we receive that medicine and food, dispensed to us from the cross, without lifting up our hearts to God, and reminding Him of the sacrifice of Christ? Shall we hasten on to partake of the food of life and immortality, and not pause in order to glorify God for His grace, and to ask in words for the benefits which we are expecting to derive from the communion?

This, then, is the use which we make of the Sacrament. We present it before God: and our words express that we do this in remembrance of the sacrifice of Christ, as a shewing forth of His death, and as an expression of our joy that He hath risen from the dead, never again to die, and that He is present in glory at the right hand of power, from whence we wait in hope for His appearing unto our salvation.

We present it as "the reasonable and unbloody sacrifice which God hath instituted in His Church," the sacrifice of "the holy bread of everlasting life, and the cup of eternal salvation."

The word “sacrifice“ is frequently applied in a figurative sense to anything given, or any act done, expressive of the [172] entire devotion of the agent. Thus the word is applied to acts of confession, of praise, of worship of God; it is applied to our offerings for the poor, or to anything which on our parts we wholly give up in obedience to God, or in honour of His Name. In all these cases we apply the word figuratively. But where the material thing offered is set apart, and wholly consumed in honour of God, and in order to obtain anything at His hand, the word “sacrifice“ is no longer applied figuratively, but strictly and properly.

Therefore, when in the sacrament of the Eucharist we solemnly, before God, act apart bread and wine to be used in His worship, and to be consumed by us in His honour, and as a means of obtaining His blessing, it is to all intents and purposes a sacrifice, offered virtually for all those whom we expect or desire to be benefited through our act; for ourselves, if we alone are the objects of our desires, thoughts, or prayers; for others also, if they have part in our thoughts or intentions. It is difficult to conceive how the sacrament of the Eucharist can be celebrated, except with these two intents, namely, to honour God and to obtain His blessing.

It is impossible, therefore, to deprive this sacrament of the character of a sacrifice. But the quality of this sacrifice, and its acceptableness with God, must depend upon the way in which we look upon the effects of consecration. If we deny any real effect to the act of consecration, we deprive our service of the character of a *Christian* rite, and reduce it to the level of a sacrifice under the Law; it becomes a mere type of an absent thing. On the other hand, if we deprive it of its sacramental character, that is to say, if, contrary to reason and credibility, we suppose that the bread and wine no longer exist, it would seem to follow that our sacrifice assumes to be a positive repetition of the One Sacrifice for sins offered: nor can that be called an “unbloody sacrifice,“ of which the material substance of blood substituted for the wine forms a part. But in opposition to both these forms of error, we believe that we present before God the Body and Blood of Christ, in a mystery or sacrament. The material substances which our eyes behold are bread and wine; but the spiritual substances which our faith [173] discerns (for we believe them to be truly present) are the Body and Blood of Christ, present, not after the manner of material substances, but after spiritual manner, and by the operation of the Holy Ghost. And therefore our sacrifice is not a Jewish rite, a mere figure of the truth; nor does it violate the character of a sacrament; neither is it a second immolation of the

Lamb of God: but it is a repetition of the act of Christ in instituting the sacrament, a repetition which we make in obedience to His express command. It is a “reasonable sacrifice;” for it is worthy of the Church filled with the Holy Ghost to offer, being no less than the Body and Blood of Christ present by the self-same Spirit. It is an “unbloody sacrifice,” for the Body and Blood of Christ are present spiritually, and not after the manner of material flesh and blood. But being really present, the oblation which we offer is “the holy bread of everlasting life, and the cup of eternal salvation.”

In the next clause, we pray God to accept them upon His altar in heaven, where Christ abides, the Angel of the Covenant, the High Priest of our profession. For that which, by His minister, He doeth on earth, He is engaged in fulfilling in heaven: and His Body and His Blood, which after the manner of material substances are in the presence of God, where He Himself pleads His sacrifice upon the cross, and offers His intercession, are also here after a spiritual manner, where we, in His Name, plead the same sacrifice, and seek acceptance only through His intercession. Therefore we proceed to pray God, that He will have respect to that one, full, perfect, and sufficient sacrifice which can alone entitle us to appear before Him, and which we represent and shew forth before Him in

the sacrifice we are offering, entreating Him in our act as well as by our word to have respect unto it. And the benefits which we look for from this our sacrifice, and which we proceed to implore for ourselves and for all the people God, are those which flow to us only from the cross of Christ, the full benefits of His passion, remission of all our sins, and eternal life.

Pleading, then, the sacrifice of Christ to this effect, and pointing to our sacrifice only as a means of reminding God [174] of these His covenanted mercies, we proceed to ask them not for ourselves, but for the Church, and for ourselves only as members of the Church. Except as members of the mystical body, and in the unity of the same, we have no warrant to approach God, no hope that He will accept our prayers, either for ourselves or for others.

For the very sacrifice we commemorate and plead, is that which He offered, when He “gave Himself” (Eph.v.25-27) for the Church, in order “that He might present it unto Himself a glorious Church, not having spot or wrinkle.” The Gospel in which we have believed offers us remission of our sins, salvation, grace, and power of the Holy Ghost; but these only in the Church. The Holy Ghost dwells only in the Church, as in His temple, and there dispenses to the members of the Body of Christ, and to them only, His

manifold gifts. It is only at the altar of the Church that Christ is present to consecrate the Sacrament of His Body and Blood; and of that altar none other "have a right to eat," (Heb.xiii.10) but only those included in His Church. The celebrating priest speaks and acts with confidence in the very person of Christ, separating by his hand the holy gifts, blessing them with all boldness in the Name of the Lord, presenting them before Almighty God as the very Body and Blood of His Son, and praying to Him in the Name and on the behalf of His Church, - only because he is assured that he is abiding in the communion of all saints, and that in the unity of the body, Christ by His Apostles, whom He has called, has laid His hand upon him, putting him in the ministry: and so he is conscious that Christ, who holds all the body together, is present with him by the Holy Ghost. And, because the whole congregation are partakers of the same assurance and consciousness, therefore they respond to all that the celebrating priest says and does, join in his acts of worship and intercession, and receive the communion from his hands.

Thus knit together and compacted in one body with all the saints of God in earth and in heaven, through one sacrifice, and in the communion of one Eucharist, we rejoice in the bonds of the brotherly covenant; and the love of God is shed abroad in our

hearts; and we realize that there is [175] indeed "one body and one Spirit, one hope of our calling, one Lord, one faith, one God and Father of all," who is in Christ "and in all us." Nor are we permitted to forget that when we come together, we come to eat the Lord's Supper, and not our own: and therefore, filled with the faith of the living presence of our Lord, who consecrates and offers, through His ordained servant, the holy gifts of His own Body and Blood, remembering that all saints, being of that one Body, are one in Him, we offer our sacrifice and present our prayers for the Church, and for all for whom God would be besought.

Having made the oblation of the holy gifts, we proceed to the prayers and intercessions. These, indeed, are but a more full interpretation of that which we intend in offering the sacrifice: for if, having before us the holy gifts consecrated to God, and to be afterwards consumed by us in the same act of worship, we make prayers and intercessions for ourselves or others, we do in effect offer those gifts as a sacrifice for those for whom we pray, whether we make use of that exact form of words or not. If, accompanying our act with words, we offer material things as a sacrifice to God for ourselves or others, whether with a general or special intent, then in our hearts we virtually and im-

plicitly make the general or special prayers, petitions, or intercessions, expressive of our intent.

And let none feel surprised that, on such an occasion, the prayers and intercessions should be of considerable length. On the contrary, let us rejoice that full scope should be given to the expression of our hearts' desires for the Church, and for the world: for let us remember that, as the holy Eucharist is the very root and source, and also the type, of all our other offices of worship, so these prayers are the exemplar of all the supplications, prayers, and intercessions, which are offered in those other offices; as will more fully appear when we proceed to develop the connexion between them.

The prayers are divided under two great heads, the Commemoration of the Living, and the Commemoration of the Departed [176].

The Commemoration of the Living

The prayers for the living commence with the commemoration of the Catholic Church in its militant state upon earth, that is, the aggregate of the baptized, who are included in the blessings and in the responsibilities of the Christian covenant.

We commemorate next the Apostles of the Lord; who, acting as one corporate body (a college, whose proper number is twelve), and having one mind, the mind of Christ, are the visible centre of unity to the one Church, and bind together the separate congregations of the saints in unity of faith and discipline; and who, with the prophets, evangelists, and pastors with them, fulfil the fourfold ministry of the Lord to the Church and to the world. Therefore we commemorate not only the Apostles, but the other ministers with them; and we pray that, by the fourfold ministry, the saints may be perfected: for those ministries by which individuals are to be perfected, and which are fulfilled towards them in their respective churches by the priesthood under the Angel, each according to his ministry, proceed from apostles, and the prophets, evangelists, and pastors with them. The prayer now under consideration, however, has respect to those whose province of ministry is external to particular churches, and comprises all of every rank, who, not being under the angels of churches, are labouring as ministers of Christ towards the Church, or towards the world; and it regards those of them in the highest order, as the sources, or rather the higher channels, from whence the ministry towards individual saints proceeds.

We then commemorate the ministers of particular churches, beginning with the Angels: for whom we pray, first, as for those to whom the Apostles have committed the chief rule and charge over the churches and congregations gathered under the Apostles; and next, as for spiritual ministers whose special duty it is to foster and guide the exercise of spiritual gifts, in all their various classes and departments, and to detect and to cast out the devil, and to guard their people from his devices [177].

Then follows a prayer for those in the priesthood who fulfil the functions of the fourfold ministry, under the charge, and subject to the jurisdiction, of the several angels; also for all those serving in the deaconship or subordinate ministries, not omitting the deaconesses; and, lastly, for all the people gathered under angels.

Having prayed for those who have both acknowledged the commission of the apostles, and received their own commission and ordination from them, we pray for those in the like degrees of the episcopate, priesthood, and deaconship, who have not hitherto been brought into outward and visible connexion with the Apostles. We remember before God, with earnest affection and longing desires, those in chief authority over the provincial and diocesan churches of the

Christian world, who are the successors of those placed over the several congregations or particular churches of the believers, by the Apostles of the Lord, in the first ago of the Church; and to whom is still applicable the word written by St. Paul to St. Timothy after he had left him in Ephesus, to fulfil there the duty of overseer and ruler: "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God." (1Tim.iii.14-15)

To these ministers the chief government of the particular churches was committed by the Apostles, under themselves. Among these were those Angels of the churches, to whom were addressed the epistles contained in the last book (Rev.ii. and iii.) included in the canon of holy Scripture; and upon whom necessarily devolved the care also of the Universal Church, when there remained none of those who had been immediately sent forth by God, true and very apostles, nor any other in the episcopate except bishops of churches.

We have all been instructed out of the holy Scriptures, and we know, that apostles are the ordinance of God for the rule and government of the Universal Church; and that the chief pastors, angels, or bish-

ops, of churches, are the ordinance for government, each of his own church, under the Apostles. According to the Divine economy, the several [178] classes of rulers or administrators are not separate corporations; but in each order the individuals belonging thereto are in immediate connexion with, and subordination to, those belonging to the order immediately above it: nor can any one ordain to any office, except he stand himself in a higher place. No priest can properly ordain to the priesthood; nor any bishop merely, to the episcopate. It belongs to the office of the Apostle, sent forth immediately by God, to ordain and set in their places the chief pastors, and to commit to them the churches to which their charge is to be *mited⁸⁶; and it is a violation of the Divine economy, that any should be ordained to an office by those who hold no higher position, than that to which they are admitting their brother. This is nothing else than to convert them into a self-elective corporation, and to make them a head unto themselves, separate and independent of the One Head in the heavens.

Therefore, without entering into the specific evils which have resulted from the loss of apostles, and the substitution, in their place, of the bishops of the churches in the chief rule of the Church on earth, it

⁸⁶ unlegible!

is no marvel that the Church, deprived of the full ministry belonging to that office of apostle, should have leaned to the power of man, and to the aid of force and violence; should have assumed an earthly character (dividing those lands into which the Gospel has penetrated into provinces, as of an earthly kingdom); and should have fallen from its earlier condition of holiness, love, joy in God, and patient waiting for the kingdom of heaven.

But these are not the thoughts which should occupy our hearts at this time: rather let us remember, that to those who have successively stood in the episcopate of the Church we owe the existence of the priesthood and ministry at the present day - that to them, and the priesthood under them, we owe the continuance of the sacraments, and of the preaching of the word of faith, the gospel of salvation, through means of all which the Church itself, by God's mercy and grace, has been preserved in existence. God has given us grace to believe in the restoration of apostles, and [179] has seen fit, for His own wise and gracious purposes towards His whole Church, to gather us together under angels and priests, ordained by those whom He is thus restoring. But to whom are we indebted for every spiritual blessing which we enjoy? To our beloved Fathers and Brethren, the Bishops, Priests, and Deacons, of the Christian Church, and

the saints of God reared up by them and under them, fulfilling their part in the unity of the One Body. By them we were admitted into the Church, and were washed with the laver of regeneration and received the renewing of the Holy Ghost. By them some of us have been admitted to the sacred office of the priesthood, and to the diaconship, and God knows whether we may not be able shortly to say, that some of us were by them admitted even to the episcopate of the Church. By their pastoral care many of us were advanced in the faith; by the brotherly affection we have entertained towards them, and by them reciprocated in years gone by, we have many times known in our mutual experience what the Apostle saith, "We know that we have passed from death unto life, because we love the brethren." (1John.iii.14) But, above all, we remember, that through the faith, and piety, and labours, of these our fathers and our brethren, the way has been effectually prepared for that work of blessing, of which we are witnesses, and which, through the labours of apostles, shall light upon them, as well as upon ourselves, in the unity of the one Church. And shall we not continue to love them, to honour them, and to pray for them? Though, in ignorance of God's ways, many speak evil of us, and more despise and disregard us, yet we will never forget that they have been the means, and those among them who love and fear God the willing means, of conveying to

us, from God, His gift of salvation and the hope of eternal glory.

These are motives of duty and affection inducing us to pray for them; but more is necessary in order to explain the object of the prayer. We pray for the bishops, priests, and deacons, of the Catholic Church, words which seem to comprise all bishops or angels, priests, and deacons; for there is but one episcopate, and one priesthood, and one diaconship [180], and one Catholic Church. But, as we have already prayed for the angels, and others who have acknowledged the office of apostle, and who, by the will of God, have assumed their true place under apostles in the Body of Christ, we now pray for those who are not as yet brought into direct communication with the apostles, distinguishing them by the name "bishops" from the subjects of our previous prayer. These are, as we have said, the representatives and successors of those, who were originally placed over the several churches of the saints by the first Apostles; and although they have assumed a territorial jurisdiction and a worldly standing, for which there is no warrant in God's Word, which are contrary to the true heavenly standing of the Church, and from which innumerable evils have flowed, - yet, notwithstanding, these bishops are the lawful possessors of the several sees whereinto they have been inducted, according to the laws of the

Church. Nor are they in any respect disturbed from their true place, because God has seen fit to call forth apostles, and to revive the ordinances of the Universal Church, which He gave at the beginning; nor because He has provided for the urgent spiritual necessities of those who have rejoiced in His work, through the ministry of deacons, priests, and angels, ordained by the Apostles thus called forth. For, not for these alone, or principally, are the ordinances of the Universal Church revived; but for the purpose of communicating strength and grace, by the Holy Ghost, to every faithful servant of the Lord in his place. The conduct, however, of the bishops and clergy in Christendom, in reference to the present work of God, is an object to us of the most earnest solicitude: for if, instead of acknowledging their wretchedness, misery, poverty, blindness, and nakedness, the people of God are found boasting that they are rich and increased with goods, and have need of nothing, - if they reject the counsel of God to buy of Him gold and white raiment, and to anoint their eyes with His eye-salve, - what can remain for them, but that He shall spue them out of His mouth? But into the issue of events we need not inquire: the greater the danger, the more fearful the crisis, the more earnest and unceasing should be our [181] prayer. And this is our prayer, that every one in holy office in the Church may be enabled to fulfil his duties - that the hearts of the people

may be bound to the pastors immediately in charge of them, and the hearts of both to their chief pastors or bishops. Our desires and prayer are not that existing ties be broken, and new ones formed, but that they may be strengthened, and that both priests and people may grow up in their just proportions unto the stature of Jesus Christ, and so be prepared to receive the full blessing of God through His Apostles.

But while we offer our prayers for all who hold in the Church any office which God is pleased to recognize and bless, however short it may come of that which, by His constitution, it should be, we cannot hide from our eyes, nor dare we hide from God, those shortcomings and those sins whereby He hath been displeased, and His Holy Spirit quenched in the midst of His people. The visible Church, neither in external administration nor internal life and holiness, is what it was in the first ages of the Church; and when we look upon the whole number of those who profess the Christian name, we find them divided into numerous bodies, no one of which is entitled to take to itself the name of the Church to the exclusion of the rest; no one of them is in the exclusive possession of the characters of unity, sanctity, catholicity, nor of the apostolical commission and authority of Christ. For instance, it is impossible to assign to any one of these divisions the possession of all truth: the man who

shall quit any one of them, and attach himself to another, will probably leave truths behind him, as well as find other truths in his new refuge. If we impartially search among the main divisions, we shall find the proportion of holy, pious, and devoted persons, persons loving and fearing God and working righteousness, much about the same in each; varying, perhaps, with special circumstances, but upon the whole nearly the same. The character of catholicity, alas! is equally in abeyance in all. The evidences of Divine commission, in each of the main divisions, are equally strong, and the character of the authority exercised perhaps equally deficient [182].

This explains, indeed, why God should have seen it necessary to separate us, not from His Church, but from existing congregations. It was, that He might revive among us the ministries of His Church and the true forms of worship: and in doing this, He has enabled us to take a larger view, and to acquire a more distinct apprehension, of the existing evils which He seeks to subdue and eradicate. And now we look upon them, not as those who have no interest in the matter: the blessings vouchsafed to us are for all; the evils, for which these blessings are the remedy, are evils which oppress the people of God, our own brethren and our own nation, the true Israel, whose fellow-citizens we are - that Israel, which should have abode

in the spiritual inheritance of holiness, love, joy, and peace in the Holy Ghost; but which - as truly as Israel after the flesh sinned against the Lord, and for their sins were driven from the land promised to them as an everlasting inheritance - hath fallen from their spiritual condition, and come under bondage to the elements of the world.

Having, therefore, concluded the ordinary prayers for the Church, yet filled with a sense of the low condition of the people, upon whom the Name of God and of His Christ hath been named, we beseech Him to look upon the desolation of His heritage, upon His people scattered and divided. As Israel among the nations, so the baptized people, which once were spiritual, are rent with schisms, have lost their distinctive character, and are now mingled with the world: and each separate division, choosing its own path, wanders from the truth of Christ; and the holy offices of religion have become defiled by superstitious rites and prayers, by additions of men, and by the infidelity which is produced by the revulsion of the proud intellect, rejecting the mingled mass of truth and falsehood which men have attempted to enforce by domineering oppression and cruelty.

Our first petition, therefore, is, that schisms and heresies may be destroyed, and the sanctuary of God

be cleansed from the threefold evils of superstition, will-worship, and infidelity. The remedy for these evils is, that the true forms of ministry and worship, separated from all admixture, [183] should be committed to those holding the same office in the Church, as was held by those to whose stewardship all the holy mysteries were committed at the first. Our assurance that the Lord will do this, and hath begun to do it, gives us confidence in offering this prayer.

Reminding God of this His grace, we are led to ask of Him the blessings which His reviving work is calculated to impart; the strengthening, and not the destruction, of what yet remains; the filling those ordinances, which have survived, with vigour and health; the sending forth of apostles to minister the fulness of the Gospel, to minister the mysteries of which they are the stewards, and which are dispensed both through their word and through their act; the turning of the hearts of God's people towards those whom He sends forth, that they may receive strength and comfort, and the church be bound together in unity and peace. So shall the priests of the Lord be clothed with righteousness, and His people be made joyful with His salvation!

In addition to this prayer there are two others also, which, like this, ought not to be the ordinary

and normal prayers of the Church; since the occasions which call for them ought to be exceptional. The first is a prayer for penitents who have sinned after baptism; the second is a prayer for those who, being delivered through baptism from the power of the devil, have again fallen under his oppression, or become the victims of possession by evil spirits. Those who are baptized into Christ have nothing to do with sin, and have been delivered from the power of Satan and his wicked spirits. But, alas! we know that those who had clean escaped from the corruptions of the world, do many times forget that they were purged from their old sins; and among Christian people there have been those unto whom, although baptized, evil spirits have again returned, polluting that chamber which should have been holiness to the Lord, the temple of the Holy Ghost.

For those who have again tasted of the bitterness of sin, we implore true contrition (for many are sorry who are not contrite), and restoration to that grace of salvation from which, by their own act, they had fallen; and for those [184] vexed or possessed by evil spirits, we pray, on the ground of that redemption which hath been wrought for them, that all such may be delivered from their power.

Having concluded the prayers for the Church, we next pray "for all men; for kings, and for all that are in authority;" for nobles, and for all the people; for peace in our days; and for grace to parents that they may bring up their children in the nurture and admonition of the Lord. Into the particular topics of these prayers we need not enter. There is one point, however, which deserves notice and requires explanation.

We pray for all estates of men in Christian lands, for peace among *Christian* men and a blessing on their arms when employed in a just cause, for grace to *Christian* parents. But by this apparent limitation we do not intend to exclude any who are lawfully exercising authority, either in the State or in the family. The Apostle Paul (1 Tim. ii. 1-4) exhorts that prayers "be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty:" "for this," he says, "is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." This is the true explanation of our form of prayer. Every king and every ruler, Christian or unbelieving, is the ordinance of God: as such we are to obey them - to pray for them. But no king, nor any in authority, can adequately, and according to the mind of God, fulfil the duties of his of-

fice, except through the grace of Christ. The *Christian* king is therefore the type of the earthly ruler. Again, we pray for a blessing upon the arms of Christian nations, because when their cause is not a righteous cause, they so far cease to be Christian. Here, also, it is the grace of Christ which can alone ensure that the power of life and death committed to man, in the person of the ruler, shall be exercised, either at home or abroad, in the cause of righteousness, and be made effectual to the overthrow of ambitious and bloody men, and to the establishment of peace. And, lastly, it is the *Christian* parent who can alone bring up his child to God, and lead him in the way to eternal peace and happiness. [185] The mission of the Church on earth, in reference to the powers of this world, and in respect of all the relations in social life, is to obtain of God, through means of our prayers and sacrifices, His heavenly grace, and to dispense it to every rank and class of men; that so they may fulfil their duties in the world in righteousness and peace.

By using, then, the word "Christian" in these prayers, we do not imagine or mean that no blessing results to society from the exercise of authority by heathen rulers, whether in peace or war, or from the instruction and discipline of children who are brought up by heathen parents, acting according to that light which they may have received; but it is expressive of

this truth, that God hath committed all judgment and all authority to His Son. All creation longs for the time when the kingdoms of this world shall become the kingdoms of our God and of His Christ; and, in the meantime, all authority is exercised through His sufferance. According as kings rule through His grace, so it is that approximation is made to the blessedness which shall flow down in His reign: and authority and discipline in the State or in the family, and influence and power, both in these and in the community of nations, are beneficially exercised, just so far as all the members of civil society, in their several places, approximate in their principles of action and in the exercise of their functions, to the laws of truth and righteousness, which proceed from the throne of God and of His Christ.

In accordance with this view, our next petition is, that the news of salvation may be sent unto the ends of the earth, and that all who believe not may be brought into the obedience of faith.

We then pray for temperate weather and for fruitful seasons. For God has promised that while the earth continues, summer and winter, seedtime and harvest, shall not fail; yet, consistently with this promise, He sees fit, from time to time, to visit the earth with His judgments, blighting the promise of the

year, and visiting with diseases both men and brutes. We add, therefore, our petition that He will preserve us from famine and from pestilence [186].

Next, we remember, and implore comfort and succour for, the troubled in mind, in estate, or in body, in whose sorrows we take part, and “weep with them that weep.” With respect to all those calamities which afflict mankind, God has ordained in His Church pastors who should administer consolation and help, both to the mind and to the body. But He has so constituted man that, from the sensations of the body, principally, are derived all those impressions and ideas which are the materials for reflection, and so become sources of joy or sorrow; and the condition of the body largely contributes to the healthy or morbid exercise of the powers of the mind, and the unfettered action of the spirit. The spiritual part of man seems, as it were, to wait for his body, and to sympathize both with its strength and with its weakness. Mysterious emblem of the Incarnate God, who, seated upon the right hand of power, sympathizes with all our infirmities, and receives not His kingdom, until His saints, the members of His Body, are raised from their graves, that they may reign with Him! In consequence of this sympathy between the immaterial part of man and his body, God has seen fit to give two several ordinances or sacramental acts, by which

health and vigour may be imparted to the body, the anointing with oil and the laying on of the hand.

The ministry of all the sacraments of the Church was committed by Christ to The Apostles; and in the first commission which He gave them, He bid them to cast out devils and to heal the sick. (Matt.x.1.&c.) And we know that He Himself laid hands on the sick for their recovery; and that His Apostles, in obedience to His commission, “cast out many devils, and anointed with oil many that were sick, and healed them.” (Mark vi.13) His last words to the eleven, as recorded by St. Mark (Mark xvi.15-18), when He was about to be taken from them, were these, “Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved” “And these signs shall follow them that believe; In my Name shall they cast out devils;” “they shall lay hands on the sick, and they shall recover.” And the Apostle James says, “Is any sick among you? let him call [187] for the elders of the church; and let them pray over him, anointing him with oil in the Name of the Lord: and the prayer of faith shall save the sick.”(James.v.14-15)

Of these two rites thus ordained for healing, the anointing with oil is the more suitable to be applied to those under the charge of pastors, and the simple lay-

ing on of hands to those to whom the word of the evangelist is addressed. We pray, therefore, that the sick of Christ’s flock may be healed, through the anointing administered by the elders; and that the evangelists may stretch forth their hands, that the sick may be healed, and devils cast out; in the Name of the Lord Jesus. Our prayer is not only for the sick; but for the elders, that they may have grace to administer the holy anointing; and for the evangelists, that with boldness of faith they may stretch forth their hands upon the sick and recover them.

In the last place, we commend the dying to the merciful support of God. It is a false view of human nature, to suppose that the dissolution of soul and body is a gain, considering man as the creature of God and without reference to the condition into which he has brought himself by sin, and from which he has been redeemed by the death of Christ. Looking, indeed, upon man in his ruined state, it is a gain in this respect, that those who die in faith are past the power of temptation and the fear of apostasy. But in itself, death - the separation of the body from the soul and spirit - is abhorrent to our nature; it is the sign and the penalty of sin, and we naturally dread and shrink from it. Moreover, the soul and spirit, except through the special grace of God and the comforting presence of the Holy Ghost, participate in the weakness of the

body, and are especially exposed to the suggestions of Satan, tempting to fears for the future and to gloominess and despondency, at that season when the approach of death casts its dark shadow over our spirits. It is at all times of the special grace and help of God that we retain our trust in Him, and our faith in His salvation; and Satan watches with malignant earnestness for this last opportunity, wherein he may cast his fiery darts, to harass, if he cannot slay, the soul for which Christ hath died [188]. Almighty God, who knows the weakness of our nature, has tender pity for the dying; the Lord our Saviour has passed through the valley of the shadow of death, and waits, like a good shepherd, upon the footsteps of those who follow Him there, whose hope is in His presence, in the comfort of His rod and of His staff; and the Church watches over her children in their last conflict with the anxiety of a mother's heart. How consoling to those departing, that the daily and weekly prayers of their brethren are lifted up in their behalf! How consolatory to their friends! What tranquil joy is it calculated to give us, who daily unite our hearts and voices in these prayers, that if it please God, in whom we live, to call any from this world of sorrow, to enter into life through the gate of death, prayer is made for them continually that their faith fail not; and that in the hour when nature sinks, and flesh and heart would fail, they are commended, by the intercessions

of the Holy Ghost, in His temple the Church, into those Almighty arms which cannot fail, and within whose protection is everlasting salvation, peace, and rest!

The Commemoration of the Departed

The prayers for the living are followed by the commemoration of the departed. For the communion which we have with the Father and the Son, the emblems whereof are upon the altar, is the communion of all saints, living and dead. The one holy Church embraces all; Christ is the head of all; and the Holy Ghost is the life of them that sleep, as well as of those that are alive. Nor do we rightly apprehend the true nature of the unity of the Church, which flows from the Lord and Head, embracing every member of the Body, and binding all in the communion of the Holy Ghost, until we rightly apprehend our true relative position to our departed fathers and brethren in the faith. Most of the errors which have obtained respecting the unity of the Church, will be found connected with errors concerning the state of the departed.

It is our duty, therefore, and we are reminded by the symbols upon the altar, to remember before God in these [189] holy mysteries the departed as well as

the living. The nature of our commemoration is, - First, We acknowledge our reverence for their memories. Secondly, We express our gratitude to God for His grace to them, and our gratitude to them for the benefits we have derived, and the grace which hath come to us, through their labours, into the fruits of which we have entered. Thirdly, We stir up ourselves to follow the example of their faith. And, lastly, As they are yet waiting to receive their bodies, before they can enter with us into the full consummation of glory and blessedness (for "they without us cannot be made perfect" Heb. xi. 40), therefore we pray that, in the meantime, they may be kept in rest and peace; not because we doubt whether it be. God's will to keep them, but because we are assured that in making this prayer, we ask such things as are according to the mind and will of God.

Offering these general prayers for all the departed, we proceed to commemorate them with greater particularity. And, first, we remember the Saints of God who lived under the former dispensations; the Patriarchs before the Law; the Prophets under the Law, making mention by name of him who closed the testimony to Christ which was to come, the greatest of merely natural men, John the Baptist, the Forerunner of the Lord.

Next, as concluding, the former Dispensations, and yet included in the new, - the offspring of the former, and from whom the last derived its human root, - we commemorate the greatest among women, the most distinguished, as an individual, of all the race of Adam, Mary, the Virgin Mother of our Lord and God Jesus Christ. When we think of Eve, from whom all men have sprung, notwithstanding our remembrance of her sin, and the miseries entailed thereby upon her offspring, we cannot look back upon her memory but with feelings of veneration. And if we could conceive of her without reference to the fall, and simply as the mother of the human race, with what unbounded honour should we regard her! What, then, must be our thoughts of her, who, inheriting with us the frailties of a nature fallen from original perfection, did yet nevertheless [190], with entire faith and perfect resignation, yield herself to be the handmaid of the Lord; so that God was enabled to employ her for the conception of the Incarnate Word, and for all the duties which the mother and nurse must pay to her Infant Child? The Virgin Mother of our God!⁸⁷ What ideas of tenderness and purity are conveyed to us by these words! Had she refused in the beginning, had she doubted in the progress of her office, the work of salvation had been stayed. Upon her perseverance the

⁸⁷ See Note in Appendix.

hopes of all the ends of the earth, in a manner, depended. Through her faith and perseverance, how great is the honour conferred upon the fallen race of man! How intimate and wonderful the connexion between God and man! But then again, how high the honour and the grace conferred upon her, how great our obligations to her! How perfect a symbol she presents to us of the Church itself, our mother and our nurse! "Hail, thou that art replenished with grace!" "Blessed art thou among women, and blessed is the fruit of thy womb," (Luke i.28.(Gr.) Ver.42) of Whom are all we, "members of His body, of His flesh, and of His bones!" Well might the mother of the Baptist say, "Whence is this to me, that the mother of my Lord should come to me?" And we may add with her, "Blessed is she that believed:" for there hath been "a performance of those things which were told her from the Lord." (Luke i.43,45)

But while words are wanting to express our veneration, - our filial piety and honour, - towards the Mother of our Lord according to the flesh, yet we abhor the idea of offering acts of divine worship to her; of making prayers to her as to a fountain of grace, or a dispenser of spiritual blessings; or of placing her on the throne of mediation, which God hath appointed for her Son, "the One Mediator, Christ Jesus." We know of no mediator between us and Christ. Those

whom God hath appointed to minister in holy things, to stand as our representatives before Him, and to be the hands to bestow blessings upon us, are but instruments in the hands of Christ Himself, who is present in them, and acts by them. In approaching them, we approach to Christ, He is in our [191] hearts, and present to the eye of our faith. There is but one mediation, and but One Mediator, Christ in the heavens, in the presence of God for us; present by the Holy Ghost in the midst of the Church; and ministering for us, and unto us, by those who are one with Him, and He present in them, through the operation of the same Holy Ghost. He was made in all things like unto His brethren, that He might be our merciful and faithful High Priest; who Himself suffered, being tempted, that He might be able to succour us. He sympathizes with us still; He knows our sorrows, and obtains for us the answer of mercy and peace. And to substitute mediators between Him and us; to suppose that we need those who can better sympathize with us; to affect to do Him honour, by professing to elevate Him to a higher position, and to supply His place as represented to us in holy Scripture, by the mediation of either angels or departed saints, even of the Blessed Virgin herself, as though He needed to be moved to pity, in order to undertake our cause, - this is to confound His manhood with His Divine nature, and virtually to deny that He still continues man, with all the

affections and sympathies of man. It is virtually to carry the error of transubstantiation into a higher region; to introduce it into our theology; and to change and convert the manhood into Godhead: acting as do those who cannot admit the real presence of the Lord, in the holy Sacrament, without transubstantiating the bread and wine into His Body and Blood.

In reflecting upon that honour and reverence with which we have been led to regard the Blessed Virgin, and which we express and exemplify in this commemoration of her, we may learn the goodness of God, who by the guidance of His Holy Spirit has taught and enables us to pay honour where honour is due, and yet has preserved us from the guilt of offering to the creature what is due to the Creator alone.

We continue the commemoration by remembering the holy apostles, martyrs, and confessors, and all saints, whether in the episcopate, priesthood, or diaconate, or of the laity. And we make special mention of those, who in these last days have rejoiced in the reviving of God's ordinances, [192] and in the manifestation of spiritual gifts. These last we specially commemorate, because the revival of the ordinances of God is the only hope for the preparation of the Church for the coming of the Lord; because, through the faith of those whom we thus commemorate,

among others, God has prevailed to bring near to the Church the grace of apostleship; and because they have all looked for the restoration of those gifts which were given without repentance, and for the seal of the Lord to be set upon His elect out of all the spiritual tribes. They have waited for the salvation of God to come out of Zion; they have died in the persuasion that all the promises of Christ to His Church were about to be accomplished: and they shall not lose their reward.

We, finally, commend all who have departed in the faith, our fathers, our brethren, and our children; so that none who have died in the Lord are omitted, and every one present has a personal interest in these prayers.

At the close of the prayer for the departed, the whole congregation together lift up their voice in the two ejaculatory prayers of the ancient Church, "Resquiescant in pace" – "Resurgant ad vitam aeternam;" "May they rest in Thy peace, and awake to a joyful resurrection."

Having completed the commemorations both of the living and of the dead, we conclude this part of the Office with a prayer, which is an earnest address to God, that He would send again our Lord Jesus

Christ, the second time, unto the salvation of His saints.

We have said that all the prayers of commemoration are but the explication or unfolding of those thoughts and desires for ourselves and others, which are expressed in the act of offering our sacrifice, the memorial of the sacrifice of Christ. In that memorial we shew forth His death till He come, and therefore that which fittingly completes and crowns our prayers, is that we implore God to send forth His Son from His own right hand. It is thus that we hasten the Coming of the Day of God for which we wait. (2Pet.iii.12.) All that is before us reminds of that day. We have seen His sacrifice offered as it were before our eyes; - we have been lifted up to the [193] threshold of the true temple in heaven, and have seen the High Priest enter within, into, the holiest, bearing in thither His precious Blood; we have seen the smoke of the incense, and heard the words of intercession. We are, therefore, led, by the progressive acts of the holy service at which we are assisting, to look forward to that time, when He shall again come forth and appear to us a second time, without sin, unto salvation; when He shall gather us unto Himself, and carry us in with Him, and present us faultless before the throne of God, and receive the reward of all that He hath done for us, in seeing of the travail of His soul,

and conferring upon those whom He has saved that exceeding and eternal weight of glory which awaits them in His kingdom. Such is the subject of the concluding prayer before communion.

SECTION V. THE ADMINISTRATION OF THE HOLY COMMUNION

After a sufficient pause the celebrant rises, and offering a short prayer in secret that he may acceptably minister to the people, he prepares the holy vessels and the consecrated elements for convenient distribution. And as the Sacrament is not now placed before God for the purpose of worship, but is spread before the people as the feast to which they are invited, the holy gifts will be most conveniently and properly arranged, the patens to the left of the celebrant, and the flagons and cups, or chalices, to his right hand. Then, again, lifting his heart to God, he turns to the people, and proclaims that all things are ready: for, the sacrifice being slain, and the table furnished, Wisdom invites her children to “eat of her bread, and to drink of the wine which she hath mingled.” (Prov.ix.2.5)

Then, before actual distribution, there follow solemn addresses to the Father, and to the Son, and to the Holy Ghost.

In the prayer to the Father, we commence with self-renunciation, and the humble acknowledgment of our unworthiness, and of His goodness in preparing such a banquet for us. We pray that we may so eat the flesh of Christ, and drink His blood, that our bodies may be purged from sin by His Body, and our souls by His Blood, and that He may [194] dwell in us, and we in Him. Lastly, remembering the injunction of the Apostle, that in approaching to the holy rite we should judge ourselves, that we be not judged of the Lord, we pray that this holy Communion may not be unto judgment; but that we may receive health, both of body and soul, in the mystical Body of Christ. As the fruit of this holy Communion to him that receives the same unworthily is judgment, sickness, and death, so to the worthy partaker it is a frequent means of conveying health of body, as well as of soul: for both these blessings alike proceed from Him who is our Life, who, when He proposed to heal the palsied man, said unto him, “Thy sins be forgiven thee” – “arise, and, walk.”

Our address to the Son is divided into two parts. The one is supplicatory: and we invoke Him as “the

Lamb of God, that taketh away the sins of the world,” and beseech Him to have mercy upon us, and to grant us His peace. This, in the Western Church, is an ancient form, peculiarly appropriate to the moment when the consecrated symbols of the Saviour’s passion, of His broken Body, and His Blood shed for us, have just been placed before us for communion. The other part of our address consists in a noble prayer introduced into the corresponding place in the Liturgy of St. Chrysostom, of which prayer St. Basil is the reputed author. It embodies the truth which we have endeavoured to enforce concerning the real presence of the Lord in this sacrament. The manner in which it is framed seems repugnant to the notion of transubstantiation; seeing that it is addressed to the Lord upon the throne of His glory, and implores His immediate presence, referring to His promise, that, “where two or three are gathered together in His name,” He would be in the midst of them. It involves, however, no contradiction to the truth of His spiritual presence, through the consecration of the holy gifts to be the Sacrament of His Body and Blood; for it is impossible to apply the ideas of time, or place, or relative position, to that which is spiritual, in the same manner in which those ideas are applicable to material substances. An action or effect purely spiritual in its character may be conceived of [195] as continually being done, being limited only by the nature of the act, or by the nature of the agent. Hence

act, or by the nature of the agent. Hence in the following sentence of the prayer we have a recognition both of His presence at the right hand of the Father, and also of His invisible presence among us. Thus regarding Him, we pray that He will sanctify us; and that, even as He gave His own Body and Blood to His disciples, so now He Himself will impart to us also His own Body and Blood.

Then follows a prayer addressed to the Holy Ghost, which is principally taken from a prayer or anthem used in the Greek Church, and directed to be said by the deacon in the office preparatory to the Liturgy, before entering the choir, and again shortly before approaching to the sanctuary. Every word in it contains significant reference to this moment, when we are preparing to receive the holy mysteries. We invoke Him as the "Comforter," who manifests Himself indeed as the Comforter, in giving us to have communion with the Father and with the Son. We invoke Him as the "Spirit of Truth;" for by His energy these earthly creatures, which but for His operation were empty and unreal signs, have become holy bodies: He is the Spirit of Christ, the Spirit of Him who is the Truth, who deceiveth not His children with vain words, but truly and effectually gives them His flesh to eat and His blood to drink. We invoke Him as "everywhere present, and filling all things;" for He it is

who brings to all created things the presence and blessing of the Father and of the Son. "Treasure of good;" for He is the substance of all the gifts of God. "Giver of life;" for He both bestows life and is Himself the life of all things which live, by taking of the things of Christ and imparting them unto all. Having called upon Him under these sacred titles, we beseech Him to visit us with the fulness of His grace; because, only in receiving of that fulness can we rightly apprehend, or duly receive, this holy Sacrament. He alone confers all sanctity; He it is, that hath sanctified these gifts; but, so far as we are concerned, they fail of benefit to us, except we also be sanctified by Him in body, in soul, and in spirit. We pray Him, therefore, thus to sanctify us, and to dwell in us as His temple, and that [196] for ever; for as our Saviour Christ hath promised to those that "eat of His flesh and drink His blood," (John vi.56) that He "will raise them up in the last day," (John vi.54) so also the Apostle Paul hath told us, that "if the Spirit of Him that raised up Jesus from the dead dwell in us, He that raised up Christ from the dead shall also quicken our mortal bodies by His Spirit that dwelleth in us." (Rom. viii.11)

Having thus humbled ourselves before God, besought His favour, implored the mercy of His Son, stirred up within us the consciousness of His presence, and sought for the fulness of the grace of His

Holy Spirit, we are prepared to hear without dread, and in full assurance of faith, the words which the celebrant is next instructed to address to us: - "Holy things for holy persons." These words are not only a warning to us, but an encouragement; for although we be sinful and unworthy, yet there is "One holy, even One Lord Jesus Christ," and we are "in Him, to the glory of the Father," which hath loved us and chosen us to be His children in Christ. Such is the nature of our response to the declaration of that holiness, which becometh the house of the Lord, and becometh also those who receive the holy mysteries dispensed therein.

Then follows the solemn Benediction of Peace. In very early periods of the Church it was the custom for the bishop to salute the ministers attending him, and they the clergy; and then all the faithful saluted one another with a kiss. Of this a remnant still survives in the form noticed in the Roman rubric, where the deacon and sub-deacon successively present a small tablet called the Pax to the celebrating priest, who through that medium gives to each of them the kiss of peace; the sub-deacon afterwards conveys it to the other clergy assisting. In the Liturgies now in use in the Greek Church this salutation is given by word, and there is no direction for any other mode of conveying it. This, having regard to modern habits, seems

the preferable mode of fulfilling the rite. The celebrant, gathering up the full blessing which Almighty God has it in His power to bestow, and which His people are waiting to receive, turns round, and, with an earnestness of love which the [197] Holy Ghost Himself can alone inspire, both in his heart and in the hearts of those before him, invokes upon all present that peace which passes all understanding, "the Peace of our Lord Jesus Christ;" which whoever receives, his heart cannot be troubled, neither can he be afraid.

So soon as the people have responded to this benediction, the celebrant turns again to the altar. He first receives the communion himself in both kinds; he then administers the communion to any of the episcopal order who may be present, and to the priests, at the foot of the sanctuary. Finally the deacons and the inferior ministers receive it, and after them all the congregation, immediately within the rails or limits of the choir.

The order thus observed as to precedency is in accordance with the rules prescribed in the earliest periods of the Church. The communion of the clergy according to their rank is evidently referred to as the practice of the Church in the eighteenth canon of the

Council of Nice⁸⁸. By this canon, deacons are expressly forbidden to receive before the priests, or to administer to priests.

With respect to the place of communion for the laity, the ancient practice seems, for the most part, to have been that they should receive without the chancel, and even without the choir. The Council of Laodicea, held in the fourth century, in its nineteenth canon, declared that it should be permitted only to the priesthood to communicate in the sanctuary. And there are other proofs that the access to the altar was prohibited to the laity. On the other hand, in France, the laity were at one time admitted to receive at the altar; and it would seem, from a passage in St. Augustine⁸⁹, that, neophytes were, probably at their first communion, admitted to receive there. It appears indeed consistent with the sanctity, or rather with the priestly character, of the people of God, that they should be received within the choir, but unnecessary and inconvenient that they should approach ordinarily within the sanctuary.

⁸⁸ See also Martene, *De Ant. Rit.* I, iv, x. and Bona. *Rer. Lit.* ii, xvii.8.

⁸⁹ Serm.224, quoted in Martene, *De Ant. Rit.* I.iv.x.4.

The mode of administering is by placing in the hands of the communicant the ‘Sacrament of the Body of Christ, and, [198] afterwards, the cup containing the Sacrament of His Blood. Looking to the concurrent testimony of the Fathers, there is no reason to doubt that this was the general practice of the early Church, at least so far as respects the administration of the consecrated bread. It was not the practice that the Sacrament should be placed in the mouth of the communicant by the fingers of the priest. The well-known passage from St. Cyril will best describe the early mode of receiving the holy bread.⁹⁰ “In approaching,” he says, “come not with outstretched wrists or fingers disjoined; but making the left to be, as it were, a seat for the right hand, which is about to receive so great a King, and making hollow the palm, receive thou the body of Christ, adding the Amen.” His account of the manner of receiving the holy cup, however, makes it probable that the cup was not actually placed in the hands of the communicant, but was extended to his lips. The same method of receiving the holy bread was expressly enjoined by the 101st canon of the Council in Trullo (A.D. 692).

In delivering the Sacrament, the priest administering says to each communicant, “The Body [or, the

⁹⁰ S.Cyr.Hierus.Catech.xxiii.mystag.v.21.

Blood] of our Lord Jesus Christ, given [or, shed] for thee.” To which each communicant answers, upon each occasion, “Amen.” These words can bear no other interpretation than that the elements have been made the Sacrament of the Body and Blood of Christ by the act of God in consecration. And if it be asked, whether the wicked eat the flesh of Christ, and drink His blood, in this holy supper, we answer that they *do* eat the Sacrament of those holy things. Their teeth press the consecrated bread, they drink of the holy cup, - and Christ *gives* unto them, as He gave to Judas, the apostate traitor, His flesh to eat and His blood to drink. But these heavenly mysteries can only be partaken spiritually, through faith; and the wicked have not faith. They partake of the Sacrament, but they partake not spiritually of His flesh and of His blood: and receiving those holy gifts carnally and sacramentally, and not spiritually, they receive them to their own damnation, and are guilty of the body and blood of Christ; of which they could [199] not be guilty, if those mysteries were not *given* to them, and if the presence of those mysteries depended only upon their own faith.

Another topic may properly attract our notice in this place, as it has a practical bearing upon our conduct in the celebration of these rites, namely, the rev-

erence which we should pay to the holy gifts after consecration.

We need not repeat what has been already said as to the meaning of the words used in the Liturgy, or as to the grounds upon which that meaning has been proved to be in accordance with the truth concerning Christian sacraments. We believe that we have before us the Sacrament of the Body and Blood of Christ, that is to say, His Body and Blood present under the symbols of bread and wine. Forasmuch, however, as those things which are the objects of our sight and touch are bread and wine, it is evident that they cannot be made by us the objects of that worship which we offer to Almighty God, and which is due to Christ, without committing the sin of idolatry. And yet, if we truly believe that Christ is really, though spiritually, present under the symbols presented to us, it seems impossible that we can approach, or be approached by, those symbols in an attitude of indifference, and without outward demonstrations of our belief. Our worship is due to Christ, who is here spiritually present, but not visible in any form: nor can the worship due to Him be legitimately directed to any outward object which is not visibly Himself; His own form, and His own appearance. Nevertheless, the very sight of the symbols which represent and yet veil His presence, ought to move us to lift up our hearts to Him, to

hold communion with Him, to speak to Him, to adore and praise Him; neither, when we look upon them, can we well abstain from thoughts and ejaculations of wonder and gratitude in meditating upon the mysteries thus presented to us, and upon the blessings they were instituted to convey. It is inconceivable that all this should be the case, if our manner and carriage manifest indifference or listlessness, or be devoid of outward tokens of regard and reverence. Our reverence is due to the house of God, to the building consecrated to His worship: it is due to the [200] holy Book containing the sacred Scriptures, that we beware of treating it as if it were a common book. Is it then possible that we can hesitate to exhibit tokens of reverence when we behold those holy bodies, which are the Sacrament of the Body and Blood of our Lord, - symbols and signs of His real presence, and effectual means whereby we enter into the most intimate communion with Him?

With respect to the peculiar spiritual blessings and results, which flow from the devout receiving of the holy communion, the investigation of them does not fall within the scope of this present work, except so far as they are expressed in the devotions, prayers, and rites, contained or prescribed in the Liturgy. But we have still to notice the Communion, as it is the

necessary conclusion and perfecting of the whole Office.

In defining the essential elements of the Sacrament, we have shewn that they consist of three particulars⁹¹; namely, the consecration (1) of bread and wine - (2) by a competent minister - (3) in order that they may be consumed by the faithful. The communion, therefore, (by which we mean the reception of the consecrated elements not only by the celebrant, but also by the assistant ministers, and any other faithful persons present and desiring to partake; and moreover the entire consumption of the consecrated elements, by being eaten by the faithful, either on the occasion of the celebration, or, if reserved for subsequent communion, then at such subsequent time or times,) is essentially a constituent element in the complete and perfect celebration of the sacrament according to the institution of the Lord. The *intention* that they shall be consumed, is necessary to the validity of the consecration: the entire consumption is necessary to the perfect ordinance of the Lord.; it is the seal and consummation of the service and sacrifice offered unto God in the sacrament of the Eucharist.

⁹¹ See p.34, ante.

We have also taken occasion to observe⁹², that, in the first celebration of the Eucharist by the Lord Himself, He shewed forth His death by that which He did, rather than His disciples by partaking of what He gave them: and, again, we have said⁹³, that, in our celebration of the Eucharist, we also “show forth His death, until, He come, [201] not merely in the communion, but also in the previous acts.” This is most true; but the one cannot be disconnected from the other. It is essential to the idea of sacrifice, that the sacrifice be consumed. Such was the case with all the sacrifices ordained under the Law, - some by fire, some by the worshippers, some by the priests, - some, partly in one of these ways, and partly in another, - some at the time of the oblation, - others within the same day, - others within longer periods, - one, the shew-bread, at the termination of the week - but all entirely consumed. Otherwise those sacrifices would have failed in being the perfect types of those spiritual things, which were signified by them, and into which we have entered. So in the institution of the Eucharist: our Lord showed forth His death by exhibiting His broken Body and His Blood poured out; but He exhibited them in order to be consumed. And the whole service would fail of its anti-typical charac-

⁹² See p.171, ante.

⁹³ See.p.155, ante.

ter as regards the shadows of the Law - it would fail of its true symbolical character as manifesting, not only the death of Christ, but also the entire acceptance of His sacrifice - the entire abolition of sin - the entire and perfect gift of the Holy Ghost, by which we become partakers, through the death of the old man, of the regenerate life - the entire and perfect glory of the future kingdom, which at the resurrection awaits the saints of God, - except there were an entire and total consumption, first or last, of the sacred elements. Therefore it is an unalterable law of this holy sacrament, that whatsoever has been consecrated for immediate consumption must be immediately consumed by the faithful present, and not merely by the priest; and that which is for the subsequent consumption - although it is to be reserved so as to fulfil the lawful cause, or to meet the lawful occasion, which calls for reservation - yet must be, sooner or later, wholly and entirely consumed in its present form of bread or of wine - that is to say, before it is so changed or corrupted as to cease to be truly and verily bread, or wine.

After the whole congregation have received the communion, the celebrant, and those assisting him, replace the holy vessels upon the altar; setting apart so much as was consecrated for the communion of the sick, and reserving [202] the remainder for the

communion of those in the afternoon, who were unable to attend in the morning. This Afternoon Communion is a gracious provision of God for the necessities of His people, which the Apostles have directed in the light of the words of prophecy spoken to them. But it is intended to meet a *necessity* only: and, if it be possible, all faithful people should avail themselves of the privilege of being present at the great assembly of the Church, in the forenoon of the Lord's-day.

While the vessels are being carried back and replaced upon the altar, and proper arrangements concerning them are being made, the Communion Anthem is sung. This is ordinarily taken from the 132nd Psalm, "The Lord hath chosen Zion," &c.

This anthem, the Communion Anthem, was anciently sung during the administration of the Sacrament to the people, both in the Eastern and Western Church. The time necessarily taken up by the administration is the fit opportunity for those psalms, and hymns, and spiritual songs, which should be poured forth by persons endowed and inspired by the Holy Ghost to give utterance in song. And those also whose spirits are lifted up in the Holy Ghost to play skilfully on instruments, may fittingly at this time exercise themselves in playing short strains of solemn music, with such intervals between them as may give

full opportunity for the exercise of spiritual gifts in psalms and hymns. When an entire congregation is enabled, with devout order and solemnity, thus to celebrate the holy feast, the Communion Anthem would be the completion and summing up of the whole, wherein the choir and the people should unite.

After the Communion Anthem, the celebrant, kneeling down with the congregation, offers the post-communion prayer; which is a thanksgiving for the blessing conferred upon us in the holy sacrament we have been celebrating, and a prayer that we may not lose the benefits thereof.

After singing the hymn Te Deum, if the time permit, as an appropriate act of thanksgiving, the service is concluded, and the people dismissed with a final benediction pronounced by the celebrant [203].

PART III. ADDITIONAL NOTES

Additional Notes on "the Eucharist"

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The following is the Latin version given by Renaudot (Liturg. Orient. vol. ii.p. 1)

"Praesta, Domine Deus, ut aspersis cordibus nostris, et mundatis ab omni conscientia mala, impurisque cogitationibus, mereamur ingredi in sanctum sanctorum tuum excelsum et sublime: praeclarè et pure stemus coram altari tuo sancto, et offeramus tibi sacerdotio fungentes, sacrificia pura et excellentia in vera fide, Pater, Fili," &c.

Cardinal Bona gives the following version: -

"Fac nos, Domine Dens, lotis jam cordibus nostris, et emundatis ab omni conscientia mala et cogitationibus sordidis, dignos introire ad sancta sanctorum tua alta et excelsa, et splendide ac pure stare ante altare tuum sanctum, et ministrare tibi victimas spirituales et excelsas in fide et veritate."

Which may be thus rendered in English :—

Cause us, O Lord God, worthily to enter into Thy Holy of Holies high and lifted up, with our hearts already washed and cleansed from all evil conscience and from unclean thoughts, and to stand in brightness and purity before Thy holy altar, and to minister unto Thee spiritual and lofty victims in faith and truth."

Both the Latin versions have evidently been derived from the same original. But Renaudot has translated from the Syrian manuscripts themselves, and Cardinal Bona has taken his from the Roman edition of the Syrian Missal.

The prayer in the existing service of the Roman Mass is as follows:-

"Aufer a nobis, quaesumus, Domine, iniquitates nostras; ut ad Sancta Sanctorum puris mereamur mentibus introire: per Christum," &c. Which is thus translated: - "Take away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies, through Christ," &c.

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“Mother of our God,” that is to say, as it is before expressed, “Mother of our Lord and God, Jesus Christ.” The Blessed Virgin is the mother of a person, not of a thing, or of a nature; and the person who was born of her is God, - a Divine person, and not the person of a man. The Son and Word of God, “our God,” is, therefore, her Son, according to the flesh; and she is His mother. The denial of this, and the assertion that there were two persons in Christ, - one, the Eternal Word, the other, a man born, in time, of the Virgin Mary, - was the precise error of Nestorius, condemned by the Council of Ephesus (A.D.431).

That Council approved and confirmed the anathema which St. Cyril of Alexandria had denounced against those who did “not confess that Emmanuel was verily God, and that the Holy Virgin was on that account the Theotokos, or bringer forth of God; for she gave birth, according to the flesh, to the Word of God, which was made flesh.” That word “Theotokos” had been applied to the Blessed Virgin by all the great Saints and Fathers who had lived in the preceding century, Athanasius, Cyril of Jerusalem, Gregory of Nyssen, Chrysostom, Gregory of Nazianzen, &c. (See references in Select Treatises of St. Athanasius, [204] Library of the Fathers, Oxford, note s, p. 447) The term had been oppugned by Nestorius. It was now

approved and confirmed by the Ecumenical Council. (Labb. Conc. tom. iii. pp. 398, 460, &c.)

The term “Mother of God,” which was subsequently assumed both in the Eastern Church and in the Western, as the equivalent expression to “Theotokos,” if rightly understood and applied to the person of the Lord, is evidently equally as sound and orthodox as the term originally employed. For every objection which would apply to the proposition, that the Blessed Virgin is the Mother of God, seems equally applicable to the proposition that she bare or brought forth God. The expressions in the text, however (comprising the personal name and the personal pronoun), cannot be misunderstood or applied in any other way than to the person, “Jesus Christ, our God.”

It is unnecessary to point out the absurdity of supposing that the Lord was born of the Blessed Virgin, according to His Divine Nature. Indeed, it is impossible to give a meaning to these words. His birth of the Blessed Virgin was the result of His taking flesh, and being made man of her substance through conception by the Holy Ghost. Nevertheless, the person, who thus took flesh, and was made man, - the person, who was thus born of the Virgin Mary, and is therefore her son, and of whom she is the mother, - is

no other than the Son of God, "God over all, Blessed for ever."

Hooker, In his "Ecclesiastical Polity," admirably expresses the truth in the following sentences: - "In Christ there is no personal subsistence but one, and that from everlasting. By taking only the nature of man, He still continueth one person, and changeth but the manner of His subsisting, which was before in the mere glory of the Son of God, and is now in the habit of our flesh. Forasmuch, therefore, as Christ hath no personal subsistence but one, whereby we acknowledge Him to have been eternally the Son of God, we must of necessity apply to the person of the Son of God, even that which is spoken of Christ according to His human nature. For example, according to the flesh He was born of the Virgin Mary, baptized of John in the river Jordan, by Pilate adjudged to die, and executed by the Jews. We cannot say properly, that the Virgin bore, or John did baptize, or Pilate condemn, or the Jews crucify, the nature of man, because these are all personal attributes; His person is the subject which receiveth them, His nature that which maketh His person capable or apt to receive. If we should say, that the person of a man in our Saviour Christ was the subject of these things, this were plainly to entrap ourselves in the very snare of the Nestorians' heresy, between whom and the Church of

God there was no difference, saving only that Nestorius imagined in Christ as well a personal human subsistence as a divine; the Church acknowledging a substance both divine and human, but no other personal subsistence than divine, because the Son of God took not to Himself a man's person, but the nature only of a man. Christ is a person both divine and human, howbeit not therefore two persons in one; neither both these in one; neither both these in one sense, but a person divine, because He is personally the Son of God; human, because He hath really the nature of the children of men." "For the personal being which the Son of God already had, suffered not the substance to be personal which He took, although, together with the nature which He had, the nature also which He took continueth. Whereupon it followeth against Nestorius, that no person was born of the Virgin but the Son of God, no person but the Son of God baptized, the Son of God condemned, the Son of God and no other person crucified; which one only point of Christian belief, 'the infinite worth of the Son of God,' is the very ground of all things believed concerning life and salvation, by that which Christ either did or suffered as man in our behalf." (Eccles Pol. B. v.s. 52.)[*201].

On the Article concerning the Church contained in the Version of the Nicene Creed in the English Book of Common Prayer

THERE is one remarkable variation between the Nicene Creed, as recited in the Greek Liturgies and Hours of Prayer and Roman Mass, and the English Version recited in the Communion Service of the Church of England; namely, the omission, in the latter, of the word "Holy" before the words "Catholic and Apostolic Church." The subject of the following Note is, To what is this variation to be attributed? In considering it, we shall have to repeat some of our remarks contained in the text.

The Creed, commonly called the Nicene Creed, which should rather be called the Constantinopolitan Creed (seeing that it was first canonically adopted in the General Council held at Constantinople, A.D. 381), consists of the main propositions in the Symbol of faith adopted at Nice, so far as relates to the Father and the Son; but in the original Nicene Creed, the only reference to the Third Person of the Blessed Trinity is contained in these words, "And in the Holy Ghost:" followed by an anathema against those who should deny the absolute Divinity of *the Son*. So that the whole of the subsequent part of the present

Creed, declaring the faith of the absolute Divinity of the Holy Ghost, of the Church, Baptism, &c., were added by the Constantinopolitan Fathers; the heresy of the Macedonians concerning the Person of the Holy Ghost being, in fact, a principal cause for the assembling of this Council. In the Creed thus finally approved, the Belief in the Church is thus expressed: "In One Holy, Catholic, and Apostolic Church," Εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν.⁹⁴

The Creed, as now approved by the Council, had been already used in the church. This appears from the "Ancoratus" of St. Epiphanius, a treatise written some years before the Council of Constantinople, and addressed to certain priests in Pamphylia, in answer to their request that he would write to their church concerning the Catholic faith, and in refutation of the prevailing heresies. In complying with their request, he concludes his answer by exhorting them to deliver to Catechumens, about to approach to holy baptism, the Creed which he proceeds to give. This Creed⁹⁵, with the addition of the words, "that is, of the substance of the father," after "Begotten of the Father before all worlds," and of the words "both those in Heaven and those in earth," after "by whom all things

⁹⁴ Labbe ii. 1132, 1133, and 1140.

⁹⁵ St. Epiph. Ancor. s. cxix.

were made,” and the omission of the article “the” before “Lord” and “Giver of Life,” is identical with the Creed subsequently adopted at Constantinople.⁹⁶ In this formula, therefore, it is unnecessary to say, that the [*202] words, “And in One Holy Catholic and Apostolic Church,” occur. He subsequently gives another formula or creed, considerably longer and greatly varying in its terms, to which it is unnecessary to refer, except to remark, that in it is contained the Article concerning the Church, but without the word *αγν*, “holy.”

The Creed thus adopted at Constantinople is also included twice in the Acts of the Council of Chalcedon (A.D.451), being the Fourth General Council. In both copies of the Creed, the article concerning the Church is as before, “In One, *Holy* Catholic,” &c. It appears only once more in the Acts of Councils in the Eastern Church, viz. in those of the Third Council of Constantinople, A.D. 680 (the Sixth General Council), and

⁹⁶ In this formula, as also in the original Constantinopolitan Creed, the words *ΘΕΟΥ ΕΚ ΘΕΟΥ*, “God of God,” are not to be found. They were subsequently added. It is remarkable that Bingham, in translating the two Creeds of Epiphanius (B. x. ch. 4, s. 15), omits the word “Holy” from the first as well as from the second. Upon collating the passage in the edition of Epiphanius used by Bingham (Paris, 1622), as well as in other editions, we find that the omission is to be attributed to Bingham or his printers, and that the word “Holy” is extant in the original.

there again the article on the Church is, “And in One *Holy*,” &c.⁹⁷

Those are the only Councils universally received as Ecumenical, in which a Version of this Creed is given. They are also the only Councils of the Eastern Church in which it is authoritatively given. But in the Greek Church the practice of reciting the Creed in the Liturgy is of much more ancient date than in the West. And in their Liturgies, as well as in those of the other Oriental Churches, the Article concerning the Church appears to have been invariably “In One *Holy* Catholic and Apostolic Church.”

In Western Christendom the Constantinopolitan Creed has also been referred to in the Acts of Provincial Councils, and is recited in the Liturgies.

In the Council of Lateran, A.D. 649, the Creeds of Nice and Constantinople were both referred to, and read in Council; and in the version of the latter, as given in the Acts of the Council, the Article concerning the Church is as follows: - “Et in unam Catholicam et Apostolicam Ecclesiam,” omitting the word “*Sanc-tam*,” “Holy.” This Council is reckoned of great au-

⁹⁷ Labbe iv.341,564; vi.1024.

thority by the Romans, but is not numbered among the Ecumenical Councils.⁹⁸

Then in the Provincial Councils following - the Eighth of Toledo, A.D. 653; of Merida, A.D. 668; the Fourth (third, Loaisa) of Braga, A.D. 675; the Twelfth of Toledo, A.D. 681; the Thirteenth of Toledo, AD. 683; the Fourteenth (fifteenth, Loaisa) of Toledo, A.D. 688, and the Seventeenth of Toledo, A.D. 694 - the Creed was referred to, and is given in the Acts of Council; and in each of them the Article concerning the Church is in these words: - "In Unam Catholicam atque Apostolicam Ecclesiam," omitting the word "Sanctam," "Holy."⁹⁹

In the next Council, however, in which a version of the Creed is given, viz. in the Council of Friuli, assembled by the direction of Charlemagne in the year 791, for the purpose of confirming the addition to the Creed of the "Filioque," the version of the Creed is identical with that since used in the Roman Mass; and the Article concerning the Church is, "Et Unam Sanctam Catholicam," &c.¹⁰⁰

⁹⁸ Labbe vi.241-242.

⁹⁹ Loaisa gives these dates 33 years later, using the Spanish era; Labbe vi.398,498,561,1224,1255,1296,1364.

¹⁰⁰ Labbe vii 999.

As respects the versions of the Creed recited in the Liturgies of the East, and in the order of the Mass in the Western Church, there is no evidence that the word *Holy* was omitted in any of them.

In the East it is to be presumed that the Creed was always recited in the Greek Church as we find it in the acts of the Greek Councils. Renaudot¹⁰¹, in the "Ordo Communis Liturgiae secundum ritum Syrorum Jacobitarum," translated by him from the Syriac MSS., gives the version of the Creed, which differs from the Constantinopolitan formula only by adding after "And was made man" the words, *Sicut nos*, "like unto us;" and after "who spake by the Prophets," the words, "*and Apostles*;" and adds the word "*new*" in the last sentence ("and the new life of the world to come"). The article concerning the Church he translates, "Et in Unam Ecclesiam Sanctam Catholicam et Apostolicam." [*203].

In the West, in the two earliest orders of the Mass extant - the Mozarabic - and that edited by Matthias Flaccus Illyricus - this article of the Creed comprises the word. "Holy." The Mozarabic Mass is (as is well known) the order anciently used in Spain; and in it the Creed is directed to be recited, not after the Gos-

¹⁰¹ Renaudot Vol.ii. p.11.

pel, but at the Elevation of the Sacrament, after Consecration, and before the Lord's Prayer, as was the original practice introduced in Spain, and directed by the second canon of the third Council of Toledo.

The order edited by Illyricus was from an old Codex, entitled "Missa Latina, quae olim ante Romanam circa 700m Domini annum in usu fuit." It is generally attributed to a later date, but certainly not later than the tenth or eleventh century.¹⁰²

Both these forms have given way to the Roman; and in all the Roman Missals of later date down to the present time, and (so far as is known) in every country - France, Germany, Italy, Spain, and in England - the Creed has been recited in the same form as approved at Constantinople, with the addition of the words, "Deum de Deo" and "Filioque;" and in it the article concerning the Church is as follows: "Et Unam *Sanctam* Catholicam et Apostolicam Ecclesiam."

Such was the reading in the Salisbury Missal, which, as it is well known, was generally adopted. in the province of Canterbury, and, with the Breviary, is the basis of the English Common Prayer; also in the

¹⁰² Bona. Rer. Liturg. Append.

York, Bangor, and other English Missals.¹⁰³ And yet, in both the Books of Common Prayer set forth in the reign of Edward VI., as well as in all subsequent editions of the English Common Prayer, the Creed, as directed to be recited in the Communion Service after the Gospel, omits the word "Holy," and gives the article, "And I believe one Catholic and Apostolic Church." In the Latin Prayer-book of Queen Elizabeth the word "Sanctam" is, however; to be found in the version of the Creed, the same being doubtless copied directly from the Latin version in the Missal.¹⁰⁴ This renders it almost a matter of demonstration that the word was omitted in the English Book of Common Prayer by mistake, and without intention.

For this omission, it does not appear that any reason has ever been given. It seems to have been passed by without remark by all the commentators - Comber, Wheatley, Nicholls, Palmer, &c.

Mr. Palmer, in his "Antiquities of the English Ritual," (ch.iv.s.6) gives the Greek text: ΕΙΣ μιαν αγιαν καθολικην και αποστολικην εκκλησιαν; adds in a note the Latin version from the Salisbury Missal: "Et Unam Sanctam Catholicam et Apostolicam Ecclesiam;" and in parallel

¹⁰³ Maskell's Ancient Liturgy.

¹⁰⁴ Stephen's Book of Com. Prayer.

columns to the Greek gives the English: “And I believe One Catholic and Apostolic Church,” without one word of notice or explanation!

From the above, the following appear to be fair and reasonable conclusions:

1. That the true text of the Creed adopted by the 150 Fathers of Constantinople, and subsequently recited in the celebration of the holy Eucharist both in the East and West, is, Εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν. “In One Holy Catholic and Apostolic Church;” and that the omission of the word “Holy” is a corruption of the text.
2. That in the seventh century there existed in Rome and in Spain a Latin version of the Creed, in which the word “Sanctam” was omitted; but there seems no possible room for supposing that the omission was the consequence of anything but mere carelessness in transcribing.
3. That in the later part of the eighth century, at a time of the introduction [*204] of the Creed into the Mass in France, the word is found in the Latin version then used; and there is no reason to suppose but that the Creed has always been recited in the Roman Mass, with this word in its proper place.

4. That the omission of the word “Holy” in the English Book of Common Prayer, was without intention; that there is no ground for attributing it to any intention of copying the version of the Creed given in the Acts of the Lateran and Spanish Councils; and the probability is, that it was originally omitted by mistake in the first editions of the Book of Common Prayer, and that this has been blindly followed in the subsequent editions and revisals, the omission having escaped observation, or at least correction.